

The Kingdom
Interlinear
Translation
of the
GREEK
SCRIPTURES

The Kingdom
Interlinear Translation
of the
GREEK SCRIPTURES

THE GREEK ALPHABET

Capital Letters	Small Letters	Name	Transliteration and Pronunciation*
Α	α	<i>Al'pha</i>	<i>a</i>
Β	β, β̣	<i>Be'ta</i>	<i>b</i>
Γ	γ	<i>Gam'ma</i>	<i>g</i> , hard, as in <i>begin</i> [#]
Δ	δ	<i>Del'ta</i>	<i>d</i>
Ε	ε	<i>E'psi-lon</i>	<i>e</i> , short, as in <i>met</i>
Ζ	ζ	<i>Ze'ta</i>	<i>z</i>
Η	η	<i>E'ta</i>	<i>e</i> , long, as in <i>they</i>
Θ	θ, θ̣	<i>The'ta</i>	<i>th</i>
Ι	ι	<i>I-o'ta</i>	<i>i</i> as in <i>machine</i>
Κ	κ	<i>Kap'pa</i>	<i>k</i>
Λ	λ	<i>Lam'bda</i>	<i>l</i>
Μ	μ	<i>My</i>	<i>m</i>
Ν	ν	<i>Ny</i>	<i>n</i>
Ξ	ξ	<i>Xi</i>	<i>x</i>
Ο	ο	<i>O'mi-kron</i>	<i>o</i> , short, as in <i>lot</i>
Π	π	<i>Pi</i>	<i>p</i>
Ρ	ρ	<i>Rho</i>	<i>r</i>
Σ	σ, σ̣ ^Δ	<i>Sig'ma</i>	<i>s</i>
Τ	τ	<i>Tau</i>	<i>t</i>
Υ	υ	<i>Y'psi-lon</i>	<i>y</i> or <i>u</i> , [⊞] French <i>u</i> or German <i>ü</i>
Φ	φ	<i>Phi</i>	<i>ph</i> as in <i>phase</i>
Χ	χ	<i>Khi</i>	<i>kh</i> as in <i>elkhorn</i>
Ψ	ψ	<i>Psi</i>	<i>ps</i> as in <i>lips</i>
Ω	ω	<i>O-me'ga</i>	<i>o</i> , long, as in <i>note</i>

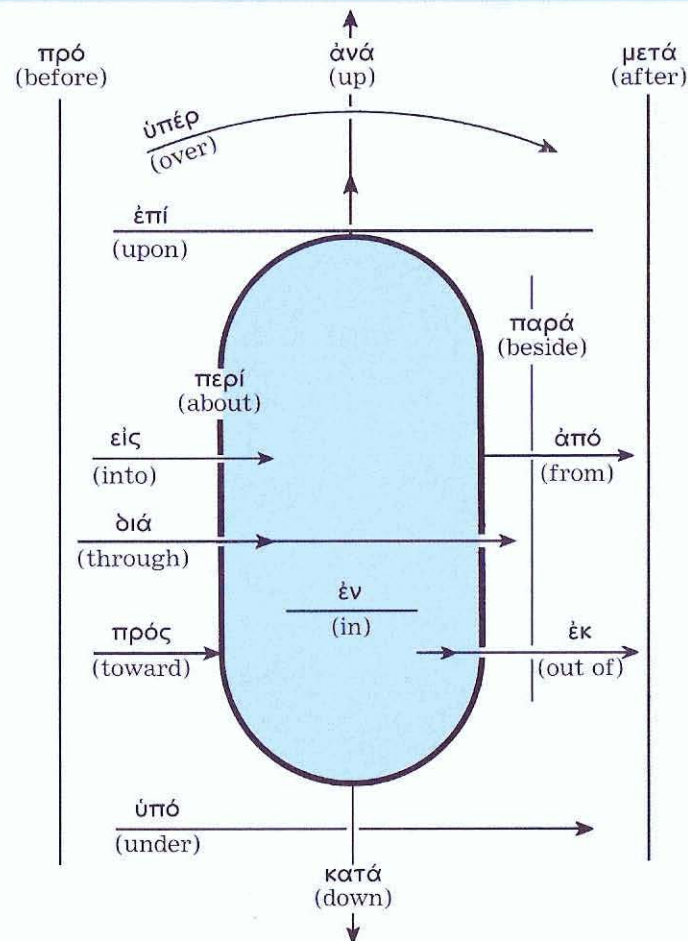
* Pronunciation shown here differs from modern Greek.

[#] Before κ, ξ, χ, or another γ, it is nasal, and pronounced like *n* in *think*.

^Δ Used only at the end of a word when *Sig'ma* occurs.

[⊞] *Y'psi-lon* is *u* when it is part of a diphthong.

DIAGRAM ILLUSTRATING BASIC MEANINGS OF GREEK PREPOSITIONS



The Kingdom Interlinear Translation of the Greek Scriptures

* * * THREE BIBLE TEXTS * * *

GREEK TEXT ABOVE

The New Testament in the Original Greek,
by B. F. Westcott and F. J. A. Hort — 1881

ENGLISH TEXT UNDERNEATH

An interlinear word-for-word translation
into English — 1969

ENGLISH TEXT ALONGSIDE

*The New World Translation of the
Holy Scriptures, Matthew through Revelation*
— 1984 Revision

Rendered from the Original Greek Language
by the
NEW WORLD BIBLE TRANSLATION COMMITTEE
—1985 Edition—

"THIS IS WHAT THE SOVEREIGN LORD JEHOVAH (יהוה, *YHWH*) HAS SAID:
'... HERE I AM CREATING NEW HEAVENS AND A NEW EARTH;
AND THE FORMER THINGS WILL NOT BE CALLED TO MIND,
NEITHER WILL THEY COME UP INTO THE HEART!'"

—Isaiah 65:13, 17; also see 2 Peter 3:13.

© 1985
WATCH TOWER BIBLE AND TRACT SOCIETY
OF PENNSYLVANIA
All Rights Reserved

PUBLISHERS
WATCHTOWER BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.
Brooklyn, New York, U.S.A.

*The Kingdom Interlinear Translation
of the Greek Scriptures
English (int-E)*

Impresso pela
ASSOCIAÇÃO TORRE DE VIGIA DE BÍBLIAS E TRATADOS
Rodovia SP-141, km 43, 18285-000 Cesário Lange, SP, Brasil

Made in Brazil

Impresso no Brasil

BY WAY OF EXPLANATION

The Christian Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures, commonly called "The Old Testament." Comparatively few persons in this latter half of the 20th century have studied the original language of the inspired Greek Scriptures so as to be able to enjoy directly the basic thoughts of the original written text. The inspired Greek Scriptures were written in *koiné* (common) Greek of the first century of our Common Era, the international language of that period of time.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that is fortified by the knowledge of what the original language says and means. The purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures* is to aid such seekers of truth and life. Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koiné* Greek basically or literally says.

In the broad left-hand column of the pages will be found the Greek text edited by B. F. Westcott and F. J. A. Hort, and published in 1881. Between the lines of the Greek text will be found the word-for-word English translation of 1969. In the narrower right-hand column of the pages will be found the 20th-century language *New World Translation of the Holy Scriptures*, Matthew to Revelation, in its 1984 revision. The word-for-word interlinear translation and the *New World Translation* are arranged in parallel on the page, so that comparisons can be made between the two readings. Thus, the accuracy of any modern translation can be determined.

The interlinear word-for-word rendering has not been made by taking the English word or phrase from the modern translation in the right-hand column and transferring it to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This helps one to determine what the Greek text actually, basically says. In using these interlinear readings, one will find a greater demand for scrutiny than when reading the

parallel flowing translation into English. Yet in doing so, one is rewarded with increased Bible comprehension.

PARENTHESES: In the English interlinear readings, parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents, or relation to context.

BRACKETS: In the English readings (interlinear and main), brackets occur. These denote that the word or words enclosed have been inserted by the translators to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender, and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek, the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings, double brackets are to be found. These enclose matter that coeditors Westcott and Hort considered to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be "important matter apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel.—See *The New Testament in the Original Greek*, by Westcott and Hort, London, 1881, Vol. I, p. 565.

SECOND PERSON PLURALS: Where "you" is printed in small capital letters, it shows that the pronoun is plural. Also, where the plural number of a verb is not apparent, its plurality is indicated by printing it in small capital letters. If the context already clearly indicates plurality, then no special capitalization is used.

OMITTED VERSES: Verses found in the *King James Version* of 1611 but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: In this edition we have updated the footnotes. These footnotes use symbols that are explained in the section entitled "Explanation of the Symbols Used" (pages 13-15).

In the firm conviction that this work will be of great aid to readers in the understanding of the original inspired Greek Scriptures, we take pleasure in offering it to the public.

THE PUBLISHERS

FOREWORD

The original writings of the Christian* Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand, the element of human frailty entered in, and so none of the thousands of copies in existence today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since this is the case with handwritten copies of the Scriptures, it is to be expected that no translation of them could be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so when the translation is made from an imperfect copy. From this fact arises the need for a fresh translation from time to time, as better understanding of the original languages, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter.

From the time of the Roman Catholic clergyman John Wycliffe, of the 14th century, until the final decades of this 20th century, many English translations of the inspired writings of Christ's disciples have been made. All of these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word into the common language of the people. Much good has been accomplished by them and will yet be. However, it is to be noted that, while each of them has its points of merit, they have fallen victim to the power of religious traditions in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, inconsistency and unreasonable-

* Called "Christian" to distinguish them from the pre-Christian Greek *Septuagint* translation of the inspired Hebrew Scriptures.

ness have been insinuated into the teachings of the inspired writings.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God to be without power or effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort distinguishes this work as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament."—See Appendix 5D.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) So, to do the work of translating is a privilege. In presenting this translation of the Christian Greek Scriptures, our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek not the approval of men but that of God, by rendering the truth of his inspired Word as purely and as consistently as our dedicated abilities make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the Divine Judge. Hence, we are aware of the need to be careful.

GREEK TEXT: The Greek text that we have used as the basis for the *New World Translation* is the widely accepted

Westcott and Hort text (1881), by reason of its acknowledged excellence.* But we have also taken into consideration other texts, including those prepared by D. Eberhard Nestle,[#] the Spanish Jesuit scholar José María Bover,[^] and another Jesuit scholar, A. Merk.[®] The UBS text of 1975 and the Nestle-Aland text of 1979 were consulted to update the critical apparatus of this edition.

We have disposed of archaic language altogether, even in prayers and addresses to God. This means we have dropped using the now-sanctimonious formal pronouns *thou, thy, thine, thee, and ye*, with their corresponding verb inflections. The original Bible was written in the living languages of the people of the day, Hebrew, Aramaic, and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor throughout has been to give as literal a translation as possible where the modern English idiom allows for it or where the thought content is not hidden due to any awkwardness in the literal rendition. In this way, we can best meet the desire of those who are scrupulous for getting, as nearly as possible word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

* Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes on Matthew and Mark, prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

[#] The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

[^] *Novi Testamenti Biblia Graeca et Latina* by José M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

[®] The 1948 printing of the sixth edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

back to the Hebrew text to locate whether the divine name appears there. In this way they can determine the identity to be given to *Ky'ri-os* and *The-os'*, and make appropriate use of the personal name.

To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures as a background. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our rendering. Thus, out of the 237 times that we have restored Jehovah's name in the body of our translation, there is only one instance wherein we have no support or agreement from any of the Hebrew versions. But in this one instance, namely, at 1 Corinthians 7:17, the context and related texts strongly support restoring the divine name.

While many are inclined to view the pronunciation "Yah-weh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it for centuries. Moreover, it preserves, equally with other forms, the four letters of the divine name, *YHWH* (or, *JHVH*).

We count ourselves happy to be privileged to present this revision of *The Kingdom Interlinear Translation of the Greek Scriptures* in the interest of Bible education, at this time of the dawn of a righteous "new heavens and a new earth," where the name of the Author of the Holy Scriptures will be known and honored by all. We shall be grateful if it guides many to right Scriptural understanding and action at this critical time when "everyone who calls on the name of Jehovah will be saved."—2 Peter 3:13; Acts 2:21.

New World Bible Translation Committee

January 1, 1985, New York, N.Y.

EXPLANATION OF THE SYMBOLS USED

TEXTUAL SYMBOLS: Throughout our footnotes, when giving textual information, it has been necessary to refer to many early manuscripts, papyruses, and codices. Following is a chart of the major symbols that are referenced in the footnotes of this publication.

Ⲙ ('A'leph)	Codex Sinaiticus, Gr., fourth cent. C.E., British Museum, H.S., G.S.
A	Codex Alexandrinus, Gr., fifth cent. C.E., British Museum, H.S., G.S.
Arm	Armenian Version, fourth to thirteenth cent. C.E.; H.S., G.S.
B	Vatican ms 1209, Gr., fourth cent. C.E., Vatican City, Rome, H.S., G.S.
C	Codex Ephraemi rescriptus, Gr., fifth cent. C.E., Paris, H.S., G.S.
D	Bezae Codices, Gr. and Lat., fifth and sixth cent. C.E., Cambridge, England, G.S.
It	Old Latin Versions, Itala, second to fourth cent. C.E.; H.S., G.S.
J ¹	Matthew, Heb., edited by J. du Tillet, with a Lat. translation by J. Mercier, Paris, 1555.
J ²	Matthew, Heb., incorporated as a separate chapter in 'E'ven bo'chan ["Tried Stone"], by Shem-Tob ben Isaac Ibn Shaprut, 1385. Mss of 16th and 17th cent., Jewish Theological Seminary, New York.
J ³	Matthew and Hebrews, Heb. and Lat., by Sebastian Münster, Basel, 1537 and 1557 respectively.
J ⁴	Matthew, Heb., by J. Quinquarboreus, Paris, 1551.
J ⁵	Liturgical Gospels, Heb., by F. Petri, Wittenberg, 1573.
J ⁶	Liturgical Gospels, German, Lat., Gr., and Heb., by Johann Clajus, Leipzig, 1576.
J ⁷	Christian Greek Scriptures in 12 languages, including Heb., by Elias Hutter, Nuremberg, 1599.
J ⁸	Christian Greek Scriptures, Heb., by William Robertson, London, 1661.
J ⁹	Gospels, Heb. and Lat., by Giovanni Battista Jona, Rome, 1668.

- J¹⁰ *The New Testament . . . in Hebrew and English*, by Richard Caddick, Vol. I-III, containing Matthew-1 Corinthians, London, 1798-1805.
- J¹¹ Christian Greek Scriptures, Heb., by Thomas Fry and others, London, 1817.
- J¹² Christian Greek Scriptures, Heb., by William Greenfield, London, 1831.
- J¹³ Christian Greek Scriptures, Heb., by A. McCaul, M. S. Alexander, J. C. Reichardt, and S. Hoga, London, 1838.
- J¹⁴ Christian Greek Scriptures, Heb., by J. C. Reichardt, London, 1846.
- J¹⁵ Luke, Acts, Romans, and Hebrews, Heb., by J. H. R. Biesenthal, Berlin, 1855, 1867, 1853, and 1858 respectively.
- J¹⁶ Christian Greek Scriptures, Heb., by J. C. Reichardt and J. H. R. Biesenthal, London, 1866.
- J¹⁷ Christian Greek Scriptures, Heb., by Franz Delitzsch, London, 1981 ed.
- J¹⁸ Christian Greek Scriptures, Heb., by Isaac Salkinson and C. D. Ginsburg, London.
- J¹⁹ John, Heb., by Moshe I. Ben Maeir, Denver, Colorado, 1957.
- J²⁰ *A Concordance to the Greek Testament*, by W. F. Moulton and A. S. Geden, fourth ed., Edinburgh, 1963.
- J²¹ *The Emphatic Diaglott* (Greek-English interlinear), by Benjamin Wilson, New York, 1864, reprint by Watch Tower Bible and Tract Society, Brooklyn, 1942.
- J²² Christian Greek Scriptures, Heb., by United Bible Societies, Jerusalem, 1979.
- J²³ Christian Greek Scriptures, Heb., by J. Bauchet, Rome, 1975.
- J²⁴ *A Literal Translation of the New Testament . . . From the Text of the Vatican Manuscript*, by Herman Heinfetter, London, 1863.
- J²⁵ *St. Paul's Epistle to the Romans*, by W. G. Rutherford, London, 1900.
- J²⁶ Psalms and Matthew 1:1-3:6, Heb., by Anton Margaritha, Leipzig, 1533.
- J²⁷ *Die heilige Schrift des neuen Testaments*, by Dominik von Brentano, third ed., Vienna and Prague, 1796.

- L Uncial ms, Gr., ninth cent., Rome, G.S.
- LXX *Septuagint*, Gr., originally produced in the third and second cent. B.C.E., H.S. (A. Rahlfs, Deutsche Bibelgesellschaft, Stuttgart, 1935).
- Nestle-Aland *Novum Testamentum Graece*, 26th ed., Stuttgart, 1979.
- NW *New World Translation of the Holy Scriptures*, published by Watchtower Bible and Tract Society, Brooklyn, 1984.
- NW Ref. *New World Translation of the Holy Scriptures, With References*, published by Watchtower Bible and Tract Society, Brooklyn, 1984.
- P⁴⁵ Papyrus Chester Beatty 1, Gr., third cent., C.E., Dublin, G.S.
- P⁴⁶ Papyrus Chester Beatty 2, Gr., c. 200 C.E., Dublin, Ann Arbor, Michigan, U.S.A., G.S.
- P⁴⁷ Papyrus Chester Beatty 3, Gr., third cent. C.E., Dublin, G.S.
- P⁶⁶ Papyrus Bodmer 2, Gr., c. 200 C.E., Geneva, G.S.
- P⁷⁴ Papyrus Bodmer 17, Gr., seventh cent. C.E., Geneva, G.S.
- P⁷⁵ Papyrus Bodmer 14, 15, Gr., c. 200 C.E., Geneva, G.S.
- Sy, Sy^p Syriac *Peshitta*, Christian Aram., originally produced in the fifth cent. C.E. (edited by S. Lee, London, 1826, and reprint ed by United Bible Societies, 1979).
- Sy^c Curetonian Syriac, originally produced in the fifth cent. (Edition: *The Curetonian Version of the Four Gospels*, by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.)
- Sy^h Philoxenian-Harclean Syriac Version, sixth and seventh cent. C.E.; G.S.
- Sy^{hi} Jerusalem (Hierosolymitanum) Version, Old Syriac, sixth cent. C.E.; G.S.
- Sy^s Sinaitic Syriac codex, fourth and fifth cent. C.E., Gospels.
- UBS *The Greek New Testament*, by United Bible Societies, third ed., 1975.
- Vg Latin *Vulgate*, by Jerome, originally produced c. 400 C.E. (*Iuxta Vulgatam Versionem*, Württembergische Bibelanstalt, Stuttgart, 1975).
- Vg^c Latin *Vulgate*, Clementine recension (S. Bagster & Sons, London, 1977).
- Vg^a Latin *Vulgate*, Sixtine recension, 1590.

NAMES AND ORDER OF THE BOOKS

of the Christian Greek Scriptures

BOOK	ABBREVIATION	PAGE
MATTHEW	Mt	17
MARK	Mr	157
LUKE	Lu	247
JOHN	Joh	401
ACTS	Ac	519
ROMANS	Ro	671
1 CORINTHIANS	1Co	730
2 CORINTHIANS	2Co	786
GALATIANS	Ga	824
EPHESIANS	Eph	843
PHILIPPIANS	Php	864
COLOSSIANS	Col	878
1 THESSALONIANS	1Th	891
2 THESSALONIANS	2Th	904
1 TIMOTHY	1Ti	911
2 TIMOTHY	2Ti	926
TITUS	Tit	938
PHILEMON	Phm	945
HEBREWS	Heb	948
JAMES	Jas	992
1 PETER	1Pe	1007
2 PETER	2Pe	1022
1 JOHN	1Jo	1033
2 JOHN	2Jo	1049
3 JOHN	3Jo	1051
JUDE	Jude	1053
REVELATION	Re	1058

KATA

ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

1 Βίβλος Book	γενέσεως of origin	Ἰησοῦ of Jesus	Χριστοῦ Christ	υἱοῦ son
Δαυεὶδ υἱοῦ of David son	Ἀβραάμ. of Abraham.			
2 Ἀβραάμ Abraham	ἐγέννησεν generated	τὸν the	Ἰσαάκ, Ἰσαάκ Isaac, Isaac	
δὲ ἐγέννησεν but generated	τὸν the	Ἰακώβ, Ἰακώβ Jacob, Jacob	δὲ but	
ἐγέννησεν generated	τὸν the	Ἰούδαν καὶ τοὺς ἀδελφοὺς Judah and the brothers		
αὐτοῦ, 3 Ἰούδας of him, Judah	δὲ but	ἐγέννησεν generated	τὸν the	
Φαρὲς καὶ τὸν Ζαρά Perez and the Zerah	ἐκ out of	τῆς Θάμαρ, Φαρὲς the Tamar, Perez		
δὲ ἐγέννησεν but generated	τὸν the	Ἑσρώμ, Ἑσρώμ Hezron, Hezron	δὲ ἐγέννησεν but generated	
τὸν the	Ἀράμ, 4 Ἀράμ Ram, Ram	δὲ ἐγέννησεν but generated	τὸν the	
Ἀμιναδάβ, Ἀμιναδάβ Aminadab, Aminadab	δὲ ἐγέννησεν but generated	τὸν the		
Ναασσών, Ναασσών Nahshon, Nahshon	δὲ ἐγέννησεν but generated	τὸν Σαλμών, the Salmon,		
5 Σαλμών Salmon	δὲ ἐγέννησεν but generated	τὸν Βοὲς ἐκ τῆς the Boaz out of the		
Ῥαχάβ, Βοὲς Rahab, Boaz	δὲ ἐγέννησεν but generated	τὸν Ἰωβὴδ ἐκ τῆς the Obed out of the		
Ῥούθ, Ἰωβὴδ Ruth, Obed	δὲ ἐγέννησεν but generated	τὸν Ἰεσσαί, the Jesse,		
6 Ἰεσσαὶ Jesse	δὲ ἐγέννησεν but generated	τὸν Δαυεὶδ τὸν the David the		
βασιλέα. king.				
Δαυεὶδ David	δὲ ἐγέννησεν but generated	τὸν Σολομῶνα ἐκ the Solomon out of		
τῆς τοῦ Οὐρίου, 7 Σολομῶν the [wife] of Uriah, Solomon	δὲ ἐγέννησεν but generated			
τὸν Ῥοβοάμ, Ῥοβοάμ the Rehoboam, Rehoboam	δὲ ἐγέννησεν but generated	τὸν the		
Ἀβιά, Ἀβιά Abijah, Abijah	δὲ ἐγέννησεν but generated	τὸν Ἀσάφ, the Asa,		
8 Ἀσάφ Asa	δὲ ἐγέννησεν but generated	τὸν Ἰωσαφάτ, the Jehoshaphat,		

2 Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers; 3 Judah became father to Perez and to Zerah by Tamar; Perez became father to Hezron; Hezron became father to Ram; 4 Ram became father to Am-min'a-dab; Am-min'a-dab became father to Nah'shon; Nah'shon became father to Sal'mon; 5 Sal'mon became father to Bo'az by Ra'hah; Bo'az became father to O'bed by Ruth; O'bed became father to Jes'se; 6 Jes'se became father to David the king. David became father to Sol'o-mon by the wife of U-ri'ah; 7 Sol'o-mon became father to Re-ho-bo'am; Re-ho-bo'am became father to A-bi'jah; A-bi'jah became father to A'sa; 8 A'sa became father to Je-hosh'a-phat;

1* Or, "line of descent; origin"; generation (*gene-ra-ti-o-nis*), Vg.

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ
Jehoshaphat but generated the Jehoram, Jehoram
δὲ ἐγέννησεν τὸν Ὀζείαν, 9 Ὀζείας δὲ
but generated the Uzziah, Uzziah but
ἐγέννησεν τὸν Ἰωθαμ, Ἰωθαμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated
τὸν Ἀχά, Ἀχά δὲ ἐγέννησεν τὸν Ἐζεκίαν,
the Ahaz, Ahaz but generated the Hezekiah,
10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
Hezekiah but generated the Manasseh,
Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμόν, Ἀμόν δὲ
Manasseh but generated the Amon, Amon but
ἐγέννησεν τὸν Ἰωσείαν, 11 Ἰωσείας δὲ
generated the Josiah, Josiah but
ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφούς
generated the Jechoniah and the brothers
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνας.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνας
After but the deportation of Babylon
Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ
Jechoniah generated the Shealtiel, Shealtiel
δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel
δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated
τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν
the Eliakim, Eliakim but generated the
Ἀζώρ, 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,
Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ
Zadok but generated the Achim, Achim but
ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιούδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated
τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the
Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
Matthan, Matthan but generated the Jacob,
16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
Jacob but generated the Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated
Ἰησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.

17 Πάσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from
Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

Je-hosh'a-phat became
father to Je-ho'ram;
Je-ho'ram became
father to Uz-z'i'ah;
9 Uz-z'i'ah became
father to Jo'tham; Jo'-
tham became father to
A'haz; A'haz became
father to Hez-e-ki'ah;
10 Hez-e-ki'ah became
father to Ma-nas'seh;
Ma-nas'seh became
father to A'mon;
A'mon became father
to Jos'i'ah; 11 Jos'i'-
ah became father to
Jec-o-ni'ah and to his
brothers at the time
of the deportation to
Babylon.

12 After the de-
portation to Babylon
Jec-o-ni'ah became
father to She-al'ti-el;
She-al'ti-el became
father to Ze-rub'ba-bel;
13 Ze-rub'ba-bel
became father to
A-bi'ud; A-bi'ud
became father to
E-li'a-kim; E-li'a-kim
became father to
A'zor; 14 A'zor
became father to
Za'dok; Za'dok became
father to A'chim;
A'chim became father
to E-li'ud; 15 E-li'ud
became father to Ele-
a'zar; Ele-a'zar became
father to Mat'than;
Mat'than became
father to Jacob;
16 Jacob became
father to Joseph the
husband of Mary, of
whom Jesus was born,
who is called Christ.

17 All the gener-
ations, then, from
Abraham until David
were fourteen genera-
tions, and from David
until the deportation

Βαβυλώνας γενεαὶ δεκατέσσαρες, καὶ
of Babylon generations fourteen, and
ἀπὸ τῆς μετοικεσίας Βαβυλώνας ἕως τοῦ
from the deportation of Babylon until the
Χριστοῦ γενεαὶ δεκατέσσαρες.
Christ generations fourteen.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως
Of the but Jesus Christ the origin thus

ἦν. Μνηστευθεὶς τῆς
was. Having been promised in marriage of the
μητρός αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν
mother of him Mary to the Joseph, before
ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν
or to come together them she was found in
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
belly having out of spirit holy.

19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
Joseph but the husband of her, righteous
ὢν καὶ μὴ θέλων αὐτὴν
being and not willing her

δειγματίσαι, ἐβουλήθη λάθρα
to make a public spectacle of, intended secretly
ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
to release her. These (things) but of him

ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ'
having thought look! angel of Lord according to
ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς
dream appeared to him saying Joseph son

Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν
of David, not you should be afraid to take along
Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
Mary the wife of you, the (thing) for in

αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου
her generated out of spirit is holy;
21 τέξεται δὲ υἱὸν καὶ καλέσεις
she will give birth to but son and you will call

τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει
the name of him Jesus, he for will save
τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
the people of him from the sins of them.

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
This but whole has happened in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος 23 Ἰδοὺ
through the prophet saying Look!

to Babylon fourteen
generations, and
from the deportation
to Babylon until
the Christ fourteen
generations.

18 But the birth
of Jesus Christ was
in this way. During
the time his mother
Mary was promised in
marriage to Joseph,
she was found to be
pregnant by holy
spirit before they were
united. 19 However,
Joseph her husband,
because he was
righteous and did not
want to make her
a public spectacle,
intended to divorce
her secretly. 20 But
after he had thought
these things over,
look! Jehovah's* angel
appeared to him in
a dream, saying:

"Joseph, son of David,
do not be afraid to
take Mary your wife
home, for that which
has been begotten in
her is by holy spirit.
21 She will give birth
to a son, and you
must call his name
Jesus,* for he will
save his people from
their sins." 22 All
this actually came
about for that to be
fulfilled which was
spoken by Jehovah*
through his prophet,
saying: 23 "Look!

19* Or, "to release." Literally, "to loose off." 20* Jehovah's (יהוה),
J3,4,7-14,16-18,22-24; Lord's (Κυρίου), κΒ. See Foreword under "Restoring the Divine
Name." See App 1A, 1B. 21* Jesus (Ἰησοῦν), κΒ; ישוע, Yeshu'a, meaning
"Jehovah Is Salvation," J1-14,16-18,22. 22* Jehovah, J1-4,7-14,16-18,22-24,26; Lord, κΒ.

ἡ παρθένος ἐν γαστρὶ ἔξει καὶ
The virgin in belly will have and
τέξεται υἱόν, καὶ καλέσουσιν τὸ
will give birth to son, and they will call the
ὄνομα αὐτοῦ Ἐμμανουὴλ· ὃ ἐστὶν
name of him Immanuel; which is
μεθερμηνεύμενον Μεθ' ἡμῶν ὁ Θεός.
being translated With us the God.

24 Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ
Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
the sleep did as directed to him
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
the angel of Lord and he took along the
γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν
woman of him; and not he was knowing
αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
her until when she gave birth to son; and
ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
he called the name of him Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
Of the but Jesus having been generated in
Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
Bethlehem of the Judea in days
'Ηρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
of Herod the king, look! magi from
ἀνατολῶν παρεγένοντο εἰς
eastern parts came to be alongside into

Ἱεροσόλυμα 2 λέγοντες Πού ἐστὶν ὁ
Jerusalem 2 saying Where is the (one)
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδον γὰρ
born king of the Jews? We saw for
αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν
of him the star in the east and we came
προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
to do obeisance to him. 3 Having heard but the

βασιλεὺς Ἡρώδης ἐταράχθη καὶ πάσα
King Herod was agitated and all

Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ
Jerusalem with him, 4 and
συναγαγὼν πάντας τοὺς ἀρχιερεῖς
having led together all the chief priests
καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
beside them where the Christ is generated.

5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
The (ones) but said to him In Bethlehem

The virgin will
become pregnant and
will give birth to a
son, and they will call
his name Im-man'u-el,"
which means, when
translated, "With Us
Is God."

24 Then Joseph
woke up from his
sleep and did as the
angel of Jehovah* had
directed him, and he
took his wife home.
25 But he had no
intercourse with her
until she gave birth to
a son; and he called
his name Jesus.

2 After Jesus had
been born in Beth'-
lehem of Jude'a in
the days of Herod the
king, look! astrologers
from eastern parts
came to Jerusalem,
2 saying: "Where is
the one born king
of the Jews? For we
saw his star [when
we were] in the east,"
and we have come to
do him obeisance."

3 At hearing this
King Herod was
agitated, and all
Jerusalem along
with him; 4 and on
gathering together
all the chief priests
and scribes of the
people he began to
inquire of them where
the Christ* was to be
born. 5 They said to
him: "In Beth'-le-hem

τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet And you, Bethlehem
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.
will shepherd the people of me the Israel.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said

Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search you carefully about
τοῦ παιδίου· ἐπὶ δὲ εὗρητε
the young child; whenever but you might find
ἀπαγγεῖλάτε μοι, ὅπως καὶ ἐλθὼν
report back to me, so that also I having come
προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but

ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἰδοὺ ὁ ἀσὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east
προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen
δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great

σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down

προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Jude'a; for this
is how it has been
written through the
prophet, 6 'And you,
O Beth'-le-hem of the
land of Judah, are by
no means the most
insignificant [city]
among the governors
of Judah; for out of
you will come forth
a governing one, who
will shepherd my
people, Israel."

7 Then Herod
secretly summoned
the astrologers and
carefully ascertained
from them the time of
the star's appearing;
8 and, when sending
them to Beth'-le-hem,
he said: "Go make
a careful search for
the young child, and
when you have found
it report back to me,
that I too may go
and do it obeisance."
9 When they had
heard the king, they
went their way; and,
look! the star they
had seen [when they
were] in the east went
ahead of them, until it
came to a stop above
where the young child
was. 10 On seeing
the star they rejoiced
very much indeed.
11 And when they
went into the house
they saw the young
child with Mary its
mother, and, falling
down, they did obeisance
to it. They also
opened their treasures
and presented it with
gifts, gold and frank-
incense and myrrh.

24* Jehovah, J1-4,7-14,16-18,22-24; Lord, κΒ. 2* Or, "star from the east." 4* The Christ (ὁ χριστός), κΒ; the Messiah, or, the Anointed One (משיח), J1-14,16-18,22.

12 και χρηματισθέντες
And having been given divine warning
κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην
according to dream not to return toward Herod
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
through another way they withdrew into the
χώραν αὐτῶν.
country of them.

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
Having withdrawn but of them look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε
to the Joseph saying Having got up take along
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the young child and the mother of it and
φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
be fleeing into Egypt, and be there until
ἂν εἰπῶ σοι· μέλλει γὰρ Ἡρώδης
likely I might speak to you; is about for Herod
ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
to seek the young child of the to destroy it.

14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
young child and the mother of it of night and
ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
withdrew into Egypt, and was there
ἕως τῆς τελευτῆς Ἡρώδου· ἵνα
until the decease of Herod; in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
through the prophet saying Out of Egypt
ἐκάλεσα τὸν υἱόν μου.
I called the son of me.

16 Τότε Ἡρώδης ἰδὼν ὅτι
Then Herod having seen that
ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
he was outwitted by the magi was enraged
λίαν, καὶ ἀποστείλας ἀνείλεν πάντας
greatly, and having sent off he took up all
τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
the boys the (ones) in Bethlehem and in
πάσαις τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς
all the districts of it from two years
καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
and down more, according to the time which

12 However, because
they were given divine
warning in a dream
not to return to
Herod, they withdrew
to their country by
another way.

13 After they had
withdrawn, look!
Jehovah's* angel
appeared in a dream
to Joseph, saying:
"Get up, take the
young child and its
mother and flee into
Egypt, and stay there
until I give you word;
for Herod is about to
search for the young
child to destroy it."

14 So he got up and
took along the young
child and its mother
by night and withdrew
into Egypt, 15 and
he stayed there until
the decease of Herod,
for that to be fulfilled
which was spoken by
Jehovah* through his
prophet, saying: "Out
of Egypt I called my
son."

16 Then Herod,
seeing he had been
outwitted by the
astrologers, fell into
a great rage, and he
sent out and had all
the boys in Bethle-
hem and in all its dis-
tricts done away with,
from two years of age
and under, according
to the time that

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.
17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through
Ἱερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice
ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Ramah was heard, weeping and wailing
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,
καὶ οὐκ ᾔθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not
εἰσίν.
they are.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ
Having deceased but of the Herod look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
Having got up take along the young child and
τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into
γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)
ζητούντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.

21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered
εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that
Ἀρχελαὸς βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of
τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there
ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but
κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts
τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατώκησεν
of the Galilee, and having come he settled
εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that
πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

he had carefully
ascertained from the
astrologers. 17 Then
that was fulfilled
which was spoken
through Jeremiah
the prophet, saying:
18 "A voice was heard
in Ra'mah, weeping
and much wailing; it
was Rachel weeping
for her children, and
she was unwilling to
take comfort, because
they are no more."

19 When Herod
had deceased, look!
Jehovah's* angel
appeared in a dream
to Joseph in Egypt
20 and said: "Get up,
take the young child
and its mother and
be on your way into
the land of Israel, for
those who were seek-
ing the soul* of the
young child are dead."
21 So he got up and
took the young child
and its mother and
entered into the land
of Israel. 22 But
hearing that Arche-
la'us ruled as king of
Ju-de'a instead of his
father Herod, he be-
came afraid to depart
for there. Moreover,
being given divine
warning in a dream,
he withdrew into the
territory of Galilee,
23 and came and
dwelt in a city
named Naz'a-reth,*
that there might be
fulfilled what was
spoken through the

13* Jehovah's, J1,4,6-14,16-18,22-24; Lord's, κB. 15* Jehovah, J1,3,4,6-14,16-18,22-24; Lord, κB.

19* Jehovah's, J1,4,6-14,16-18,22-24; Lord's, κB. 20* Or, "life." See App 4A. 23* Or, "Sprout-town" (Na-za-ret'); Nat-se'reth, J22.

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
prophets that Nazarene he will be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκεῖναις
In but the days those

παραγίνεται Ἰωάννης ὁ Βαπτιστής
comes to be alongside John the Baptist

κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
preaching in the wilderness of the Judea

2 λέγων Μετανοεῖτε, ἥγγικεν γάρ ἡ
saying Be you repenting, has drawn near for the

βασιλεία τῶν οὐρανῶν. **3** Οὗτος γάρ ἐστιν
kingdom of the heavens. This for is

ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου
the (one) spoken of through Isaiah the prophet

λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
saying Voice of one crying out in the wilderness

Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
Make you ready the way of Lord, straight

ποιεῖτε τὰς τρίβους αὐτοῦ. **4** Αὐτὸς δὲ ὁ
be making the roads of him. He but the

Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
John was having the clothing of him from

τριχῶν καμήλου καὶ ζώωνν δερματίνην περὶ
hairs of camel and girdle leathern around

τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ
the loin of him, the but food was of him

ἀκρίδες καὶ μέλι ἄγριον. **5** Τότε
locusts and honey wild. Then

ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα
was making way out toward him Jerusalem

καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
and all the Judea and all the

περίχωρος τοῦ Ἰορδάνου, **6** καὶ
country around of the Jordan, and

ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
were being baptized in the Jordan River

ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς
by him (they) openly confessing the

ἁμαρτίας αὐτῶν.
sins of them.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
Having seen but many of the Pharisees

καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
and Sadducees coming upon the baptism

εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς
he said to them Generated ones of vipers, who

ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
showed to you to flee from the about to come

prophets: "He will be called a Nazarene."

3 In those days John* the Baptist

came preaching in the wilderness of Ju-de'a,

2 saying: "REPENT, for the kingdom

of the heavens has drawn near." **3** This,

in fact, is the one spoken of through

Isaiah the prophet in these words: "Listen!

Someone is crying out in the wilderness,

"Prepare the way of Jehovah,* you people!

Make his roads straight." **4** But

this very John had his clothing of camel's

hair and a leather girdle around his loins;

his food too was insect locusts and wild

honey. **5** Then Jerusalem and all Ju-de'a

and all the country around the Jordan

made their way out to him, **6** and people

were baptized by him in the Jordan River,

openly confessing their sins.

7 When he caught sight of many of the

Pharisees and Sadducees coming to the baptism, he said to

them: "You offspring of vipers, who has

intimated to you to flee from the coming

wrath? **8** So then produce fruit that befits repentance;

9 and do not presume to say to yourselves, 'As a father we have Abraham.' For I say to you that God is

able to raise up children to Abraham from these stones. **10** Already but the ax toward

the root of the trees is lying; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire. **11** I, for my part, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose sandals I am not fit to take off. That one will baptize you people with holy spirit and with fire. **12** His winnowing shovel is in his hand, and he will completely clean up the threshing floor of him, and will gather the wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out."

13 Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him. **14** But the latter tried to prevent him, saying: "I am the one needing to be baptized by you, and are you coming toward me?" **15** In reply

ὀργῆς; **8** ποιήσατε οὖν καρπὸν ἄξιον
wrath? Make you therefore fruit worthy

τῆς μετάνοιας; **9** καὶ μὴ δόξητε
of the repentance; and not you should presume

λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν
to be saying in selves Father we have the

Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham, I am saying for to you that is able the

θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
God out of the stones these to raise up children

τῷ Ἀβραάμ. **10** ἤδη δὲ ἡ ἀξίνη πρὸς
to the Abraham. Already but the ax toward

τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. **11** ἐγὼ
is cut out and into fire is thrown. **11** I

μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
indeed you I baptize in water into

μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
repentance; the (one) but behind me coming

ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
stronger of me is, of whom not I am

ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
fit the sandals to carry off; he

ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
you will baptize in spirit holy and fire;

12 οὗ τὸ πτύον ἐν τῇ χειρὶ
whose the winnowing shovel in the hand

αὐτοῦ, καὶ διακαθαριεῖ τὴν
of him, and he will completely clean up the

ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον
threshing floor of him, and will gather the wheat

αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
of him into the storehouse, but the chaff

κατακαύσει πυρὶ ἀσβέστω.
he will burn up to fire inextinguishable.

13 Τότε παραγίνεται ὁ Ἰησοῦς
Then comes to be alongside the Jesus

ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς
from the Galilee upon the Jordan toward

τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
the John of the to be baptized by him.

14 ὁ δὲ διεκώλυεν αὐτὸν λέγων
The (one) but was preventing him saying

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
I need I have by you to get baptized, and

σύ ἔρχῃ πρὸς με; **15** ἀποκριθεὶς δὲ
you are coming toward me? Having replied but

wrath? **8** So then produce fruit that befits repentance;

9 and do not presume to say to yourselves, 'As a father we have Abraham.'

For I say to you that God is able to raise up children to Abraham from these stones.

10 Already but the ax toward the root of the trees is lying; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire.

11 I, for my part, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose sandals I am not fit to take off.

That one will baptize you people with holy spirit and with fire.

12 His winnowing shovel is in his hand, and he will completely clean up the threshing floor of him, and will gather the wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out."

13 Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him.

14 But the latter tried to prevent him, saying: "I am the one needing to be baptized by you, and are you coming toward me?"

15 In reply

1* John (Ἰωάννης), BD; 卣卣, *Yoh-cha-nan*, meaning "Jehovah Has Been Gracious," J1-14, 16-18, 22. **3*** Jehovah, J1-4, 7-14, 16-18, 20, 22-24, 26; Lord, KB.

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτως
the Jesus said to him Let go right now, thus
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πάσαν
for suitable is to us to fulfill all
δικαιοσύνην. τότε ἀφίησιν αὐτόν.
righteousness. Then he let go him.
16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς
Having been baptized but the Jesus immediately
ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
came up from the water; and look!
ἠνεῳχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα
were opened up the heavens, and he saw spirit
θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον
of God descending as if dove coming
ἐπ' αὐτόν. 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
upon him; and look! voice out of the
οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου
heavens saying This is the Son of me
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
the beloved, in whom I found good pleasure.

4 Τότε ὁ Ἰησοῦς ἀνῆλθον εἰς τὴν
Then the Jesus was led up into the
ἐρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι
wilderness by the spirit, to be tempted
ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας
by the Devil. And having fasted days
τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
forty and nights forty
ὕστερον ἐπέειπεν. 3 Καὶ
latterly he felt hungry. And
προσελθὼν ὁ πειράζων εἶπεν αὐτῷ
having come toward the tempter said to him
Εἰ υἱὸς τοῦ θεοῦ, εἰπὼν ἵνα οἱ
If son you are of the God, say in order that the
λίθοι οὗτοι ἄρτοι γένωνται.
stones these loaves of bread should become.
4 ὁ δὲ ἀποκριθεὶς εἶπεν
The (one) but having replied said
Γέγραπται Οὐκ ἐπ' ἄρτω μόνω
It has been written Not upon bread alone
ζήσει ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
will live the man, but upon every
ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
utterance coming forth through mouth of God.

5 Τότε παραλαμβάνει αὐτόν ὁ
Then takes along him the
διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν
Devil into the holy city, and stationed

Jesus said to him:
"Let it be, this time,
for in that way it
is suitable for us to
carry out all that
is righteous." Then
he quit preventing
him. 16 After
being baptized Jesus
immediately came up
from the water; and,
look! the heavens were
opened up, and he
saw descending like
a dove God's spirit
coming upon him.
17 Look! Also, there
was a voice from the
heavens that said:
"This is my Son, the
beloved, whom I have
approved."

4 Then Jesus was
led by the spirit
up into the wilderness
to be tempted by the
Devil. 2 After he had
fasted forty days and
forty nights, then he
felt hungry. 3 Also,
the Tempter came and
said to him: "If you
are a son of God, tell
these stones to be-
come loaves of bread."
4 But in reply he
said: "It is written,
'Man must live, not
on bread alone, but
on every utterance
coming forth through
Jehovah's* mouth.'"

5 Then the Devil
took him along
into the holy city,
and he stationed

αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ
him upon the battlement of the temple, 6 and
λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,
he is saying to him If Son you are of the God,
βάλε σεαυτὸν κάτω· γέγραπται γὰρ
hurl yourself down; it has been written for
ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
that To the angels of him he will give charge
περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσὶν σε,
about you and upon hands they will lift you,
μὴ ποτε προσκόψῃς πρὸς λίθον τὴν
not ever you should strike toward stone the
πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν
foot of you. Said to him the Jesus Again
γέγραπται Οὐκ ἐκπειράσεις
it has been written Not you shall put to the test
Κύριον τὸν θεόν σου.
Lord the God of you.

8 Πάλιν παραλαμβάνει αὐτόν ὁ διάβολος
Again takes along him the Devil
εἰς ὄρος ὑψηλὸν λίαν, καὶ
into mountain high unusually, and
δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
shows to him all the kingdoms
τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ
of the world and the glory of them, 9 and
εἶπεν αὐτῷ Ταῦτά σοι πάντα
said to him These (things) to you all
δώσω ἐὰν πεσῶν
I shall give if ever having fallen down
προσκυνήσῃς μοι. 10 τότε
you should do act of worship to me. 10 Then
λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε,
is saying to him the Jesus Be going away,
Σατανᾶ· γέγραπται γὰρ Κύριον τὸν
Satan; it has been written for Lord the
θεόν σου προσκυνήσεις καὶ αὐτῷ μόνω
God of you you shall worship and to him alone

λατρεύσεις. 11 Τότε ἀφίησιν
you shall render sacred service. Then he lets go
αὐτόν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι
him the Devil and look! angels
προσηλθόντες καὶ διηκόνουν αὐτῷ.
came toward and were ministering to him.
12 Ἀκούσας δὲ ὅτι Ἰωάννης
Having heard but that John
παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
was given over he retired into the Galilee.

him upon the battle-
ment of the temple
6 and said to him: "If
you are a son of God,
hurl yourself down;
for it is written, 'He
will give his angels
a charge concerning
you, and they will
carry you on their
hands, that you may
at no time strike your
foot against a stone.'"
7 Jesus said to him:
"Again it is written,
'You must not put
Jehovah* your God to
the test.'"

8 Again the Devil
took him along to
an unusually high
mountain, and showed
him all the kingdoms
of the world and their
glory, 9 and he said
to him: "All these
things I will give you
if you fall down and
do an act of worship
to me." 10 Then
Jesus said to him: "Go
away, Satan! For it
is written, 'It is Je-
hovah* your God you
must worship, and it
is to him alone you
must render sacred
service.'"
11 Then the Devil left him,
and, look! angels came
and began to minister
to him.

12 Now when he
heard that John
had been arrested,
he withdrew
into Galilee.

4* Jehovah's, J1-14,17,18,20,22,23; God's, κB; Lord's, Syc.

7* Jehovah, J1-14,16-18,20,22-24; Lord, κB. 10* Jehovah, J1-14,16-18,20,22-24; Lord, κB.
10* You must serve (worship), J17,18,22.

13 καὶ καταλιπὼν τὴν Ναζαρέθ ἐλθὼν
And having left the Nazareth having come
κατῴκησεν εἰς Καφαρναούμ τὴν
he took up residence into Capernaum the
παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ
beside the sea in districts of Zebulun and
Νεφθαλείμ· 14 ἵνα πληρωθῇ
Naphthali; in order that might be fulfilled
τὸ ῥηθὲν διὰ Ἰσαίου τοῦ προφήτου
the (thing) spoken through Isaiah the prophet
λέγοντος 15 Ἢ Ζαβουλὼν καὶ γῆ
saying Earth of Zebulun and earth
Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ
of Naphthali, way of sea, on other side of the
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ
Jordan, Galilee of the nations, the
λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν
people the (one) sitting in darkness light saw
μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ
great, and to the (ones) sitting in region and
σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
shadow of death light rose up to them.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
From then started the Jesus to be preaching
καὶ λέγειν Μετανοεῖτε, ἤγγικεν
and to be saying Be ye repenting, has drawn near
γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for the kingdom of the heavens.
18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν
Walking but beside the sea
τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
of the Galilee he saw two brothers, Simon
τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
the (one) being said Peter and Andrew
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληττον
the brother of him, casting fishing net
εἰς τὴν θάλασσαν, ἦσαν γὰρ ἄλειτουργοι·
into the sea, they were for fishers;
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ
and is saying to them Hither behind me, and
ποιήσω ὑμᾶς ἄλειτουργοις ἀνθρώπων. 20 οἱ
I shall make you fishers of men. The (ones)
δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
but at once having let go the nets they followed
αὐτῷ. 21 Καὶ προβάς ἐκεῖθεν εἶδεν
to him. And having gone on from there he saw
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
others two brothers, James the (one)
τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
of the Zebedee and John the brother

13 Further, after
leaving Nazareth,
he came and took up
residence in Capernaum
beside the sea in the
districts of Zebulun and Naphthali,
14 that there might
be fulfilled what
was spoken through
Isaiah the prophet,
saying: 15 "O land
of Zebulun and land
of Naphthali, along
the road of the sea,
on the other side of
the Jordan, Galilee
of the nations! 16 the
people sitting in
darkness saw a great
light, and as for those
sitting in a region of
deathly shadow, light
rose upon them."
17 From that time
on Jesus commenced
preaching and saying:
"Repent, you people,
for the kingdom of the
heavens has drawn
near."
18 Walking
alongside the sea of
Galilee he saw two
brothers, Simon who
is called Peter and
Andrew his brother,
letting down a fishing
net into the sea, for
they were fishers.
19 And he said to
them: "Come after
me, and I will make
you fishers of men."
20 At once abandon-
ing the nets, they fol-
lowed him. 21 Going
on also from there
he saw two others
[who were] brothers,
James [the son of]
Zeb'edee and John

αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
of him, in the boat with Zebedee the
πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα
father of them repairing the nets
αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ
of them, and he called them. The (ones) but
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
at once having let go the boat and the father
αὐτῶν ἠκολούθησαν αὐτῷ.
of them they followed to him.
23 Καὶ περιήγεν ἐν ὅλῃ τῇ
And he was going around in whole the
Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
Galilee, teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
and preaching the good news of the kingdom
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and curing every disease and every
μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπήλθεν
infirmity in the people. And went off
ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν καὶ
the hearing of him into whole the Syria; and
προσηγγεῖν αὐτῷ πάντας τοὺς κακῶς
they brought to him all the badly
ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
having to various diseases and torments
συνεχομένους, δαιμονιζομένους καὶ
being afflicted, being demon-possessed and
σεληνιαζομένους καὶ παραλυτικούς, καὶ
being moonstruck and paralytics, and
ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν
he cured them. And followed
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
to him crowds many from the Galilee
καὶ Δεκαπόλεως καὶ Ἱερουσαλὼν καὶ Ἰουδαίας
and Decapolis and Jerusalem and Judea
καὶ πέραν τοῦ Ἰορδάνου.
and the other side of the Jordan.
5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
Having seen but the crowds he went up into
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
the mountain; and having sat down of him
προσηγγάναν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ
came toward to him the disciples of him; 2 and
ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
having opened the mouth of him he was teaching
αὐτοὺς λέγων
them saying
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
Happy the poor ones (as) to the spirit,

his brother, in the
boat with Zeb'edee
their father, mending
their nets, and he
called them. 22 At
once leaving the boat
and their father, they
followed him.
23 Then he went
around throughout
the whole of Galilee,
teaching in their syn-
agogues and preaching
the good news of the
kingdom and curing
every sort of disease
and every sort of
infirmity among the
people. 24 And the
report about him went
out into all Syria;
and they brought
him all those faring
badly, distressed
with various diseases
and torments,
demon-possessed
and epileptic and
paralyzed persons,
and he cured them.
25 Consequently
great crowds followed
him from Galilee
and Decapolis and
Jerusalem and Judea
and from the other
side of the Jordan.
5 When he saw the
crowds he went up
into the mountain;
and after he sat down
his disciples came
to him; 2 and he
opened his mouth and
began teaching them,
saying:
3 "Happy are
those conscious of
their spiritual need,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
that of them is the kingdom of the heavens.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Happy the (ones) mourning, that they
παρακληθήσονται.
will be comforted.

5 μακάριοι οἱ πραεῖς, ὅτι
Happy the mild-tempered (ones), that
αὐτοὶ κληρονομήσουσι τὴν γῆν.
they will inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ
Happy the (ones) hungering for and
διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
thirsting for the righteousness, that they
χορτασθήσονται.
will be satisfied.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
Happy the merciful ones, that they
ἐλεηθήσονται.
will be shown mercy.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
Happy the pure ones (as) to the heart,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
that they the God will see.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
Happy the peacemakers, that they sons
θεοῦ κληθήσονται.
of God will be called.

10 μακάριοι οἱ δεδιωγμένοι
Happy the (ones) having been persecuted
ἐνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν
on account of righteousness, that of them is
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.

11 μακάριοι ἐστε ὅταν
Happy are you whenever
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
they might reproach you and might persecute and
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
might say every wicked (thing) down you
ψευδόμενοι ἐνεκεν ἐμοῦ. 12 χαίrete καὶ
lying on account of me; be rejoicing and
ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
be exulting, that the reward of you much in
τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς
the heavens; thus for they persecuted the
προφῆτας τοὺς πρὸ ὑμῶν.
prophets the (ones) before you.

13 Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐάν
You are the salt of the earth; if ever

since the kingdom of
the heavens belongs
to them.

4 "Happy are those
who mourn, since they
will be comforted.

5 "Happy are the
mild-tempered ones,
since they will inherit
the earth.

6 "Happy are those
hungering and thirst-
ing for righteousness,
since they will be
filled.

7 "Happy are the
merciful, since they
will be shown mercy.

8 "Happy are the
pure in heart, since
they will see God.

9 "Happy are the
peaceable, since they
will be called 'sons of
God.'

10 "Happy are
those who have
been persecuted for
righteousness' sake,
since the kingdom of
the heavens belongs
to them.

11 "Happy are you
when people reproach
you and persecute
you and lyingly say
every sort of wicked
thing against you for
my sake. 12 Rejoice
and leap for joy, since
your reward is great
in the heavens; for in
that way they perse-
cuted the prophets
prior to you.

13 "You are the salt
of the earth; but if

δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
but the salt should lose strength, in what
ἀλισθήσεται; εἰς οὐδὲν ἰσχύει
will it be made salty? Into nothing it is strong
ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
yet if not thrown outside to be trampled on
ὑπὸ τῶν ἀνθρώπων.
by the men.

14 Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ
You are the light of the world. Not
δύνανται πόλεις κρυβῆναι ἐπάνω ὄρους
is able city to be hid on top of mountain
κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
lying; neither they light lamp and they set
αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν
it under the measuring basket but upon the
λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν
lampstand, and it shines to all the (ones) in
τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν
the house. Thus let shine the light of you
ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
in front of the men, so that they might see
ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
of you the fine works and they might glorify the
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
Father of you the (one) in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
Not should you think that I came to destroy
τὸν νόμον ἢ τοὺς προφῆτας; οὐκ ἦλθον
the Law or the Prophets; not I came
καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
to destroy but to fulfill; amen for
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ
I am saying to you, until likely might pass away the
οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία
heaven and the earth, iota one or one
κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
little horn not not should pass away from the Law
ἕως ἂν πάντα γένηται. 19 ὅς
until likely all (things) should take place. Who
ἐάν οὖν λύσῃ μίαν τῶν
if ever therefore should loose one of the
ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
commandments these the least ones and
διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
should teach thus the men, least one
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς
will be called in the kingdom of the heavens; who
δ' ἂν ποιῇ καὶ διδάξῃ, οὕτως μέγας
but likely should do and should teach, this great

the salt loses its
strength, how will its
saltiness be restored?
It is no longer usable
for anything but to be
thrown outside to be
trampled on by men.

14 "You are the
light of the world. A
city cannot be hid
when situated upon a
mountain. 15 People
light a lamp and
set it, not under the
measuring basket, but
upon the lampstand,
and it shines upon all
those in the house.
16 Likewise let your
light shine before
men, that they may
see your fine works
and give glory to your
Father who is in the
heavens.

17 "Do not think I
came to destroy the
Law or the Prophets.
I came, not to destroy,
but to fulfill; 18 for
truly I say to you that
sooner would heaven
and earth pass away
than for one smallest
letter or one particle
of a letter to pass
away from the Law
by any means and not
all things take place.
19 Whoever, therefore,
breaks one of these
least commandments
and teaches mankind
to that effect, he
will be called 'least'
in relation to the
kingdom of the heav-
ens. As for anyone
who does them and
teaches them, this one

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
will be called in the kingdom of the heavens.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
I am saying for to you that if ever not

περισεύσῃ ὑμῶν ἡ δικαιοσύνη πλεον
might abound of you the righteousness more

τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
of the scribes and Pharisees, not not

εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
you should enter into the kingdom of the

οὐρανῶν.
heavens.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
You heard that it was said to the ancients

Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
Not you shall murder; who but likely might murder,

ἐνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ
accountable will be to the judgment. I but

λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
am saying to you that everyone the being wrathful

τῷ ἀδελφῷ αὐτοῦ ἐνοχος ἔσται τῇ
to the brother of him accountable will be to the

κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
judgment; who but likely might say to the brother

αὐτοῦ Ῥακά, ἐνοχος ἔσται τῷ συνεδρίῳ·
of him Raca, accountable will be to the Sanhedrin;

ὃς δ' ἂν εἴπῃ Μωρέ, ἐνοχος
who but likely might say Fool, accountable

ἔσται εἰς τὴν γέενναν τοῦ πυρός.
will be into the Gehenna of the fire.

23 ἐὰν οὖν προσφέρῃς
If ever therefore you might bring toward

τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ
the gift of you upon the altar and there

μνησθῇς ὅτι ὁ ἀδελφός σου
you might remember that the brother of you

ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ
is having something down on you, let go off there

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
the gift of you in front of the altar,

καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ
and go away first be reconciled to the brother

σου, καὶ τότε ἐλθὼν πρόσφερε
of you, and then having come be bringing toward

τὸ δῶρόν σου.
the gift of you.

22* Ge-hen'na (γένενναν), NB; valley of Hin'nom (גִּיְהִנּוֹם, *geh-hin-nom*'), J1-14,16-18.
The place for burning refuse outside of Jerusalem. See App 4c.

will be called 'great'
in relation to the

kingdom of the heav-
ens. 20 For I say

to you that if your
righteousness does

not abound more than
that of the scribes and

Pharisees, you will by
no means enter into

the kingdom of the
heavens.

21 'You heard that
it was said to those

of ancient times, 'You
must not murder; but

whoever commits a
murder will be ac-

countable to the court
of justice.' 22 How-

ever, I say to you that
everyone who contin-

ues wrathful with his
brother will be ac-

countable to the court
of justice; but whoever

addresses his brother
with an unspeakable

word of contempt will
be accountable to

the Supreme Court;
whereas whoever says,

'You despicable fool!'
will be liable to the

fiery Ge-hen'na.' 23
'If, then, you

are bringing your
gift to the altar and

you there remember
that your brother has

something against
you, 24 leave your

gift there in front
of the altar, and go

away; first make
your peace with

your brother, and
then, when you have

come back, offer up
your gift.

25 ἴσθι εὖνοῦν τῷ ἀντιδίκῳ
Be well-minded to the adversary

σου ταχύ ἕως ὅτου εἰ
of you quickly until when you are

μετ' αὐτοῦ ἐν τῇ ὁδῷ, μὴ ποτέ σε
with him in the way, not at any time you

παραδῷ ὁ ἀντίδικός τῷ κριτῇ, καὶ
might give over the adversary to the judge, and

ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
the judge to the subordinate, and into prison

βληθῇς. 26 ἀμὲν λέγω σοι,
you might be thrown; amen I am saying to you,

οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
not you should come out from there until likely

ἀποδῷς τὸν ἔσχατον
you should have given back the last

κοδράντην.
quadrans.

27 Ἠκούσατε ὅτι ἐρρέθη Οὐ
You heard that it was said Not

μοιχεύσεις. 28 Ἐγὼ δὲ λέγω
you shall commit adultery. I but am saying

ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
to you that everyone the (one) looking at woman

πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη
toward the to desire her already

ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ
he committed adultery with her in the heart

αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ
of him. If but the eye of you the

δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
right stumbles you, take out it and

βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι
throw away from you, it is advantageous for to you

ἵνα ἀπόληται ἐν τῶν μελῶν
in order that should be lost one of the members

σου καὶ μὴ ὅλον τὸ σῶμά σου
of you and not whole the body of you

βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ
should be thrown into Gehenna; and if the

δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον
right of you hand stumbles you, cut off

αὐτήν καὶ βάλε ἀπὸ σοῦ, συμφέρει
it and throw away from you, it is advantageous

γάρ σοι ἵνα ἀπόληται ἐν
for to you in order that should be lost one

τῶν μελῶν σου καὶ μὴ ὅλον τὸ
of the members of you and not whole the

26* Literally, "the last quadrans"; 1/64 denarius. 29* Ge-hen'na (γένενναν), NB;
valley of Hin'nom (גִּיְהִנּוֹם, *geh-hin-nom*'), J1-14,16-18. The place for burning refuse
outside of Jerusalem. See App 4c.

25 "Be about
settling matters

quickly with the one
complaining against

you at law, while you
are with him on the

way there, that some-
how the complainant

may not turn you over
to the judge, and the

judge to the court
attendant, and you get

thrown into prison. 26 I say to you for a
fact, You will certainly

not come out from
there until you have

paid over the last coin
of very little value."

27 "You heard that
it was said, 'You must

not commit adultery.' 28 But I say to you
that everyone that

keeps on looking at a
woman so as to have

a passion for her has
already committed

adultery with her in
his heart. 29 If, now,

that right eye of yours
is making you stum-

ble, tear it out and
throw it away from

you. For it is more
beneficial to you for

one of your members
to be lost to you than

for your whole body
to be pitched into

Ge-hen'na.* 30 Also,
if your right hand is

making you stumble,
cut it off and throw

it away from you. For
it is more beneficial

to you for one of your
members to be lost

than for your whole

το αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε
the very are doing? And if ever you might greet
τοὺς ἀδελφούς ὑμῶν μόνον, τί
the brothers of you only, what
περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
(thing) in excess are doing you? Not also the
ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε
nationals the very are doing? You shall be
οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ
therefore you perfect as the Father of you the
οὐράνιος τέλειός ἐστιν.
heavenly perfect is.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
Be attentive but the righteousness of you
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
not to be doing in front of the men toward
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν
the to be observed to them; if but not, reward
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
not you are having beside the Father of you
τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
the (one) in the heavens. Whenever therefore

ποιῆς ἐλεημοσύνην, μὴ
you may make gift of mercy, not
σαλπίσσης ἔμπροσθεν σου, ὥστε οἱ
you should trumpet in front of you, as-even the
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites are doing in the synagogues and
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
in the streets, so that they might be glorified
ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν,
by the men; amen I am saying to you,
ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 Ὅσοι
they have in full the reward of them. Of you
δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω
but making gift of mercy not let know
ἡ ἀριστερά σου τί ποιεῖ ἡ
the left [hand] of you what is doing the
δεξιὰ σου, 4 ὅπως ἡ σου
right [hand] of you, so that may be of you
ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ
the gift of mercy in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυπτῷ
of you the (one) looking at in the secret
ἀποδοῦναι σοι.
will give back to you.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε
And whenever you might pray, not shall you be
ὡς οἱ ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς
as the hypocrites; because they like in the

doing the same thing?
47 And if you greet
your brothers only,
what extraordinary
thing are you doing?
Are not also the
people of the nations
doing the same thing?
48 You must accord-
ingly be perfect, as
your heavenly Father
is perfect.

6 "Take good care
not to practice
your righteousness in
front of men in order
to be observed by
them; otherwise you
will have no reward
with your Father
who is in the heavens.
2 Hence when you go
making gifts of mercy,
do not blow a trumpet
ahead of you, just as
the hypocrites do in
the synagogues and in
the streets, that they
may be glorified by
men. Truly I say to
you, They are having
their reward in full.

3 But you, when
making gifts of mercy,
do not let your left
hand know what your
right is doing, 4 that
your gifts of mercy
may be in secret; then
your Father who is
looking on in secret
will repay you.

5 "Also, when you
pray, you must not
be as the hypocrites;
because they like

συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the
πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
broad ways standing to pray, so that
φανῶσιν τοῖς ἀνθρώποις· ἀμήν
they might appear to the men; amen
λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 6 σὺ δὲ ὅταν προσεύχῃ,
of them. You but whenever you may pray,
εἰσελθε εἰς τὸ ταμεῖον σου καὶ
enter into the private room of you and
κλείσας τὴν θύραν σου πρόσευξαι τῷ
having shut the door of you pray to the
πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ
Father of you the (one) in the secret; and
ὁ πατὴρ σου ὁ βλέπων ἐν
the Father of you the (one) looking at in
τῷ κρυπτῷ ἀποδοῦναι σοι.
the secret will give back to you.

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε
Praying but not you should multiply words
ὥστε οἱ ἐθνικοὶ, δοκοῦσιν γὰρ ὅτι
as-even the nationals, they are imagining for that
ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
in the much speaking of them they will be heard;
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς,
not therefore you should be made like to them,
οἶδεν γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν
has known for the God the Father of you
ὧν χρεῖαν ἔχετε πρὸ
of what (things) need you are having before
τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of the you to ask him.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Thus therefore be praying you
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Father of us the (one) in the heavens;

ἀγιασθήτω τὸ ὄνομα σου, 10 ἔλθάτω
let be sanctified the name of you, let come
ἡ βασιλεία σου, γενηθήτω τὸ θέλημά
the kingdom of you, let take place the will
σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν
of you, as in heaven also upon earth; the
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
bread of us the for [the day] being give to us
σήμερον· 12 καὶ ἄφεσ ἡμῖν τὰ ὀφειλήματά
today; and let go off to us the debts

ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς
of us, as also we have let go off to the

to pray standing in
the synagogues and
on the corners of
the broad ways to be
visible to men. Truly
I say to you, They are
having their reward in
full. 6 You, however,
when you pray, go
into your private room
and, after shutting
your door, pray to
your Father who is
in secret; then your
Father who looks on
in secret will repay
you. 7 But when
praying, do not say
the same things over
and over again, just
as the people of the
nations do, for they
imagine they will get
a hearing for their
use of many words.
8 So, do not make
yourselves like them,
for God your Father
knows what things
you are needing be-
fore ever you ask him.

9 "You must pray,
then, this way:

"Our Father in
the heavens, let your
name be sanctified.

10 Let your kingdom
come. Let your will
take place, as in
heaven, also upon
earth. 11 Give us
today our bread for
this day; 12 and for-
give us our debts, as
we also have forgiven

ὀφειλέταις ἡμῶν 13 καὶ μὴ εἰσενέγκῃς
debtors of us; and not you should bring
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
us into temptation, but rescue us from
τοῦ πονηροῦ.
the wicked (one).

14 Ἐὰν γὰρ ὁ ἀφῇτε τοῖς
If ever for you might let go off to the
ἀνθρώποις τὰ παραπτώματα αὐτῶν,
men the trespasses of them,
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν
will let go off also to you the Father of you the
οὐράνιος; 15 Ἐὰν δὲ μὴ ἀφῇτε
heavenly; if ever but not you might let go off
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
to the men the trespasses of them,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει
neither the Father of you will let go off the
παραπτώματα ὑμῶν.
trespasses of you.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε
Whenever but you may fast, not be becoming
ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν
as the hypocrites sad-faced, they disfigure
γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν
for the faces of them so that they might appear
τοῖς ἀνθρώποις νηστεύοντες· ἀμήν
to the men fasting; amen
λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου
of them. You but fasting oil of you
τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
the head and the face of you wash,
18 ὅπως μὴ φανῇς τοῖς
so that not you might appear to the
ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου
men fasting but to the Father of you
τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατὴρ
the (one) in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυφαίῳ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
Not be treasuring up to you treasures upon
τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει,
the earth, where moth and rust consumes,
καὶ ὅπου κλέπται διορύσσουσιν καὶ
and where thieves are breaking in and

our debtors. 13 And do not bring us into temptation, but deliver us from the wicked one.

14 "For if you forgive men their trespasses, YOUR heavenly Father will also forgive you; 15 whereas if you do not forgive men their trespasses, neither will YOUR Father forgive YOUR trespasses.

16 "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. 17 But you, when fasting, grease your head and wash your face, 18 that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you.

19 "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and

κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν
are stealing; be treasuring up but to you
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
treasures in heaven, where neither moth nor
βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
rust consumes, and where thieves do not
διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γὰρ
are breaking in nor are stealing; where for
ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ
is the treasure of you, there will be also
ἡ καρδία σου.
the heart of you.

22 Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ
The lamp of the body is the
ὀφθαλμός. ἔάν οὖν ἡ ὁ ὀφθαλμός
eye. If ever therefore may be the eye
σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτινόν
of you simple, whole the body of you bright
ἔσται· 23 ἐάν δὲ ὁ ὀφθαλμός σου
will be; if ever but the eye of you
πονηρὸς ἦ, ὅλον τὸ σῶμά σου
wicked may be, whole the body of you
σκοτινόν ἔσται. εἰ οὖν τὸ φῶς τὸ
dark will be. If therefore the light the (one)
ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
in you darkness is, the darkness how much.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν·
No one is able to two lords to be slaving;
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
either for the one he will hate and the different
ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ
he will love, or of (the) one he will take hold and
τοῦ ἑτέρου καταφρονήσει· οὐ
of the different (one) he will despise; not
δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not
μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
be being anxious to the soul of you what
φάγητε ἢ τί πίνητε, μηδὲ τῷ
you might eat or what you might drink, nor to the
σώματι ὑμῶν τί ἐνδύσθητε· οὐχὶ
body of you what might you be clothed; not
ἡ ψυχὴ πλεονῶν ἐστὶ τῆς τροφῆς καὶ
the soul more is of the food and
τὸ σῶμα τοῦ ἐνδύματος;
the body of the clothing?

steal. 20 Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The lamp of the body is the eye. If, then, your eye is simple, your whole body will be bright; 23 but if your eye is wicked, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is!

24 "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches.

25 "On this account I say to you: Stop being anxious about your souls" as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ of these. If but the vegetation of the field σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῶ μάλλον ὑμεῖς, ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν; ἢ Τί πῖνουμεν; ἢ Τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται and these (things) all will be added

26 Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are? 27 Who of you by being anxious can add one cubit to his life span? 28 Also, on the matter of clothing, why are you anxious? Take a lesson from the lilies of the field, how they are growing; they do not toil, nor do they spin; 29 but I say to you that not even Solomon in all his glory was arrayed as one of these. 30 If, now, God thus clothes the vegetation of the field, which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? 31 So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' 32 For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. 33 'Keep on, then, seeking first the kingdom and his righteousness, and all these [other] things will be added

ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τοῦ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου "Ἀφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μὴδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

to you. 34 So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own badness.

7 "Stop judging that you may not be judged; 2 for with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you. 3 Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? 4 Or how can you say to your brother, 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? 5 Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye.

6 "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be you asking, and it will be given to you;
ζητεῖτε, καὶ εὕρήσετε· κρούετε,
be you seeking, and you will find; be you knocking,
καὶ ἀνοίγησεται ὑμῖν. 8 πᾶς γὰρ
and it will be opened to you. Everyone for
ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
the (one) asking is receiving and the (one) seeking
εὕρισκει καὶ τῷ κρούοντι
is finding and to the (one) knocking
ἀνοίγησεται. 9 ἢ τίς ἐξ ὑμῶν
it will be opened. Or who out of you
ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς
man, whom will ask the son
αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
of him bread — not stone he will give upon him?
10 ἢ καὶ ἰχθύν αἰτήσει — μὴ ὄφιν
Or and fish he will ask — not serpent
ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς
he will give upon him? If therefore you
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι
wicked being know gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσω μάλλον ὁ πατὴρ
to the children of you, how much rather the Father
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
of you the (one) in the heavens will give
ἀγαθὰ τοῖς αἰτοῦσιν αὐτὸν.
good (things) to the (ones) asking him.
12 Πάντα οὖν ὅσα ἐάν
All (things) therefore as many as if ever
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
you might will in order that may do to you the
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
men, thus also you be doing to them;
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται,
this for is the Law and the Prophets.
13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι
Enter you through the narrow gate; because
πλατεία καὶ εὐρύχωρος ἡ ὁδὸς ἡ
broad and spacious the way the (one)
ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ
leading off into the destruction, and many
εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
are the (ones) entering through it;
14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη
because narrow the gate and cramped
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν,
the way the (one) leading off into the life,
καὶ ὀλίγοι εἰσιν οἱ εὕρισκοντες αὐτήν.
and few are the (ones) finding it.

7 "Keep on asking,
and it will be given
you; keep on seeking,
and you will find;
keep on knocking, and
it will be opened to
you. 8 For everyone
asking receives, and
everyone seeking
finds, and to everyone
knocking it will be
opened. 9 Indeed,
who is the man
among you whom his
son asks for bread
—he will not hand
him a stone, will
he? 10 Or, perhaps,
he will ask for a fish
—he will not hand
him a serpent, will
he? 11 Therefore, if
you, although being
wicked, know how
to give good gifts to
your children, how
much more so will
your Father who is in
the heavens give good
things to those asking
him?

12 "All things,
therefore, that you
want men to do to
you, you also must
likewise do to them;
this, in fact, is what
the Law and the
Prophets mean.

13 "Go in through
the narrow gate;
because broad and
spacious is the road
leading off into
destruction, and
many are the ones
going in through it;
14 whereas narrow is
the gate and cramped
the road leading off
into life, and few are
the ones finding it.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Be you attentive from the false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
whoever are coming toward you in clothes
προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες.
of sheep inside but are wolves ravenous.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσθε
From the fruits of them you will recognize
αὐτοῦς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
them; not what they gather from thorns
σταφυλὰς ἢ ἀπὸ τριβόλων σύκα; 17 οὕτω
grapes or from thistles figs? Thus
πάν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
every tree good fruits fine is making,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
the but rotten tree fruits wicked
ποιεῖ· 18 οὐ δύναται δένδρον ἀγαθὸν
is making; not is able tree good
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
fruits wicked to bear, neither tree
σαπρὸν καρποὺς καλοὺς ποιεῖν.
rotten fruits fine to be making.
19 πᾶν δένδρον μὴ ποιῶν καρπὸν
Every tree not making fruit
καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fine is being cut out and into fire
βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν
it is thrown. Really then from the fruits
αὐτῶν ἐπιγνώσθε αὐτοὺς.
of them you will recognize them.

21 Οὐ πᾶς ὁ λέγων μοι Κύριε
Not everyone the (one) saying to me Lord
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Lord will enter into the kingdom of the
οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
heavens, but the (one) doing the will of the
πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
Father of me the (one) in the heavens.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
Many will say to me in that the
ἡμέρᾳ Κύριε κύριε, οὐ τῷ
day Lord Lord, not to the
σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ
your name prophesied we, and to the
σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
your name demons threw we out, and
τῷ σῷ ὀνόματι δυνάμεις πολλὰς
to the your name powerful works many
ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς
did we? And then I shall confess to them

15 "Be on the
watch for the false
prophets that come
to you in sheep's cov-
ering, but inside they
are ravenous wolves.
16 By their fruits you
will recognize them.
Never do people gather
grapes from thorns or
figs from thistles,
do they? 17 Likewise
every good tree
produces fine fruit,
but every rotten tree
produces worthless
fruit; 18 a good tree
cannot bear worthless
fruit, neither can a
rotten tree produce
fine fruit. 19 Every
tree not producing
fine fruit gets cut
down and thrown into
the fire. 20 Really,
then, by their fruits
you will recognize
those [men].

21 "Not everyone
saying to me, 'Lord,
Lord,' will enter into
the kingdom of the
heavens, but the
one doing the will
of my Father who
is in the heavens
will. 22 Many will
say to me in that
day, 'Lord, Lord,
did we not prophesy
in your name, and
expel demons in your
name, and perform
many powerful
works in your name?'
23 And yet then I
will confess to them:

οτι Ουδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' αὐτοῦ
that Never I knew you; be getting away from
ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
me the (ones) working the lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου
Everyone therefore whoever hears of me
τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς,
the words these and does them,
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις
will be likened to male person discreet, whoever

ῥοκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
built of him the house upon the
πέτρᾳ. 25 κατέβη ἡ βροχὴ καὶ
rock-mass. And came down the rain and

ἤλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
came the rivers and blew the winds and
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν,
fell toward the house that, and not it fell,

τεθεμελίωτο γὰρ ἐπὶ τὴν πέτρᾳ. 26 καὶ
it had been founded for upon the rock-mass. And

πᾶς ὁ ἀκούων μου τοὺς λόγους
everyone the (one) hearing of me the words
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται
these and not doing them will be likened

ἀνδρὶ μωρῷ, ὅστις ῥοκοδόμησεν αὐτοῦ τὴν
to male foolish, whoever built of him the
οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ
house upon the sand. And came down the

βροχὴ καὶ ἤλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
rain and came the rivers and blew the
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ
winds and struck toward the house that, and

ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
it fell, and was the fall of it great.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ
the words these, were being astounded the

ὄχλοι ἐπὶ τῇ διδασκίᾳ αὐτοῦ· 29 ἦν γὰρ
crowds upon the teaching of him; he was for

διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ
teaching them as authority having and not

ὡς οἱ γραμματεῖς αὐτῶν.
as the scribes of them.

8 Καταβάνας δὲ αὐτοῦ ἀπὸ τοῦ
Having gone down but of him from the

ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
mountain followed to him crowds many.

I never knew you!
Get away from me,
you workers of
lawlessness.

24 "Therefore
everyone that hears
these sayings of mine
and does them will be

likened to a discreet
man, who built his
house upon the
rock-mass. 25 And

the rain poured down
and the floods came
and the winds blew
and lashed against

that house, but it
did not cave in, for
it had been founded
upon the rock-mass.

26 Furthermore,
everyone hearing
these sayings of mine
and not doing them

will be likened to a
foolish man, who built
his house upon the
sand. 27 And the

rain poured down and
the floods came and
the winds blew and
struck against that

house and it caved in,
and its collapse was
great."

28 Now when
Jesus finished these
sayings, the effect was
that the crowds were

astounded at his way
of teaching; 29 for
he was teaching them
as a person having

authority, and not as
their scribes.

8 After he had
come down from
the mountain great
crowds followed him.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν
And look! leper having come toward
προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν
was doing obeisance to him saying Lord, if ever

θῇς δύνασαι με καθαρίσαι. 3 καὶ
you may will you are able me to cleanse. And
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
having stretched out the hand he touched of him

λέγων Θέλω, καθαρῶσθαι· καὶ
saying I am willing, be you cleansed; and
εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
immediately was cleansed of him the leprosy.

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὁρα μὴ
And is saying to him the Jesus See to no one
εἰπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ
you should tell, but go away yourself show to the

ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ
priest, and offer the gift which
προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.
appointed Moses into witness to them.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ
Having entered but of him into Capernaum
προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν
came toward him centurion entreating

αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς μου
him and saying Lord, the boy of me
βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς
has been cast in the house paralytic, terribly

βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ
being tormented. He is saying to him I
ἐλθὼν θεραπεύσω αὐτόν. 8 ἀποκριθεὶς
having come shall cure him. Having answered

δὲ ὁ ἐκατόνταρχος εἶπεν Κύριε, οὐκ εἰμι ἱκανὸς
but the centurion said Lord, not I am fit
ἵνα μου ὑπὸ τὴν στέγην
in order that of me under the roof

εἰσέλθῃς· ἀλλὰ μόνον εἰπεῖ λόγῳ,
you should enter; but only say to word,
καὶ ἰαθήσεται ὁ παῖς μου· 9 καὶ
and will be healed the boy of me; and

γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν
for I man am under authority
τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
being placed, having under myself soldiers,

καὶ λέγω τούτῳ Πορεύθητι, καὶ
and I am saying to this (one) Go your way, and
πορεύεται, καὶ ἄλλῳ ἔρχου,
he goes his way, and to another Be you coming,

καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον
and he is coming, and to the slave of me Do

2 And, look! a leprous
man came up and
began doing obeisance
to him, saying: "Lord,

if you just want to,
you can make me
clean." 3 And so,
stretching out [his]
hand, he touched

him, saying: "I want
to. Be made clean."
And immediately his
leprosy was cleansed

away. 4 Then Jesus
said to him: "See that
you tell no one, but
go, show yourself to

the priest, and offer
the gift that Moses
appointed, for the
purpose of a witness

to them."

5 When he entered
into Capernaum, an
army officer came to
him, entreating him

6 and saying: "Sir,
my manservant is
laid up in the house
with paralysis, being
terribly tormented."

7 He said to him:
"When I get there I
will cure him." 8 In
reply the army officer

said: "Sir, I am not
a fit man for you to
enter under my roof,
but just say the word

and my manservant
will be healed. 9 For
I too am a man placed
under authority,

having soldiers under
me, and I say to
this one, 'Be on your
way!' and he is on his

way, and to another,
'Come!' and he comes,
and to my slave, 'Do

τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ
this, and he is doing. Having heard but the

Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς
Jesus wondered and said to the (ones)
ἀκολουθοῦσιν Ἀμὲν λέγω ὑμῖν, παρ-

οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.
no one so much faith in the Israel I found.

11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ
I am saying but to you that many from

ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ
risings and settings will come and

ἀνακλιθῆσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ
will recline with Abraham and Isaac and

Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
Jacob in the kingdom of the heavens;

12 οἱ δὲ υἱοὶ τῆς βασιλείας
the but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
will be thrown out into the darkness the outer;

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing

τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς
of the teeth. And said the Jesus

τῷ ἑκατοντάρχη Ὑπαγε, ὥς
to the centurion Be going away, as

ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη
you believed let it occur to you; and was healed

ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy in the hour that.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the

οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
house of Peter he saw the mother-in-law of him

βεβλημένην καὶ πυρέσσουσαν· 15 καὶ
having been cast and burning with fever; and

ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
he touched of the hand of her, and left

αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ
her the fever, and she got up, and

διηκόνει αὐτῷ. 16 Ὁψίας δὲ
was serving to him. Of evening but

γενομένης προσήνεγκαν αὐτῷ
having come to be they brought toward him

δαμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ
demon-possessed many; and he threw out the

πνεύματα λόγῳ, καὶ πάντας τοὺς
spirits to word, and all the (ones)

κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως
badly having he cured; so that

this! and he does it."

10 Hearing that, Jesus became amazed and said to those following him: "I tell you the truth, With no one in Israel have I found so great a faith. 11 But I tell you that many from eastern parts and western parts will come and recline at the table with Abraham and Isaac and Jacob in the kingdom of the heavens; 12 whereas the sons of the kingdom will be thrown into the darkness outside. There is where [their] weeping and the gnashing of [their] teeth will be." 13 Then Jesus said to the army officer: "Go. Just as it has been your faith, so let it come to pass for you." And the manservant was healed in that hour.

14 And Jesus, on coming into Peter's house, saw his mother-in-law lying down and sick with fever. 15 So he touched her hand, and the fever left her, and she got up and began ministering to him. 16 But after it became evening, people brought him many demon-possessed persons; and he expelled the spirits with a word, and he cured all who were faring badly; 17 that there

might be fulfilled the (thing) spoken through Isaiah the prophet saying: "He himself took our sicknesses and carried our diseases."

18 Ἴδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about

αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.

19 Καὶ προσελθὼν εἰς γραμματεῦς
And having come alongside one scribe

εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you

ὅπου ἔαν ἀπέρχῃ. 20 καὶ λέγει
where if ever you may go off. And is saying

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens

ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man

οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head

κλίνει. 21 Ἄλλος δὲ τῶν
he may incline. Different (one) but of the

μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me

πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολουθεῖ
The but Jesus is saying to him Be following

μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the

ἐαυτῶν νεκρούς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat

ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ
followed to him the disciples of him. And

ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
look! shaking great occurred in the sea,

ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the

κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
waves; he but was sleeping. 25 καὶ

προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke him saying

might be fulfilled the (thing) spoken through

Ἰσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς

ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους

ἐβάστασεν.
he carried.

18 Ἴδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about

αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.

19 Καὶ προσελθὼν εἰς γραμματεῦς
And having come alongside one scribe

εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you

ὅπου ἔαν ἀπέρχῃ. 20 καὶ λέγει
where if ever you may go off. And is saying

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens

ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man

οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head

κλίνει. 21 Ἄλλος δὲ τῶν
he may incline. Different (one) but of the

μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me

πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολουθεῖ
The but Jesus is saying to him Be following

μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the

ἐαυτῶν νεκρούς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat

ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ
followed to him the disciples of him. And

ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
look! shaking great occurred in the sea,

ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the

κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
waves; he but was sleeping. 25 καὶ

προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke him saying

might be fulfilled what was spoken

through Isaiah the prophet, saying: "He

himself took our

sicknesses and carried our diseases."

18 When Jesus saw a crowd around him, he gave the command to shove off for the other side. 19 And a certain scribe came up and said to him: "Teacher, I will follow you wherever you are about to go." 20 But Jesus said to him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." 21 Then another of the disciples said to him: "Lord, permit me first to leave and bury my father." 22 Jesus said to him: "Keep following me, and let the dead bury their dead." 23 And when he got aboard a boat, his disciples followed him. 24 Now, look! a great agitation arose in the sea, so that the boat was being covered by the waves; he, however, was sleeping. 25 And they came and woke him up, saying:

Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ
 Lord, save, we are being destroyed. And
 λέγει αὐτοῖς Τί δειλοί ἐστε, ὅτι
 he is saying to them Why fainthearted are you,
 ὀλιγόπιστοι; τότε ἐγερθεὶς
 ones with little faith? Then having got up
 ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
 he rebuked to the winds and to the sea,
 καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ
 and occurred calm great. The but
 ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπὸς
 men wondered saying What kind
 ἐστὶν οὗτος ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ
 is this (one) that also the winds and the
 θάλασσα αὐτῷ ὑπακούουσιν;
 sea to him are obeying?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
 And having come of him into the other side
 εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπῆντησαν
 into the country of the Gadarenes met
 αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
 to him two demon-possessed (ones) out of the
 μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
 memorial tombs coming out, fierce unusually
 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
 as-and not to be strong anyone to pass by through
 τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραζαν
 the way that. And look! they cried aloud
 λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 saying What to us and to you, Son of the God?
 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
 Did you come here before appointed time to torment
 ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
 us? Was but long [way] from them
 ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ
 herd of swine many (one) being fed. The
 δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ
 but demons were entreating him saying If
 ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
 you are throwing out us, send off us into
 τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς
 the herd of the swine. And he said to them
 Ὑπάγετε. οἱ δὲ ἐξεληθόντες
 Go you away. The (ones) but having come out
 ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν
 went off into the swine; and look! rushed
 πᾶσα ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν
 all the herd down the precipice into the

"Lord, save us, we are about to perish!"
 26 But he said to them: "Why are you fainthearted, you with little faith?" Then, getting up, he rebuked the winds and the sea, and a great calm set in. 27 So the men became amazed and said: "What sort of person is this, that even the winds and the sea obey him?"

28 When he got to the other side, into the country of the Gadarenes, there met him two demon-possessed men coming out from among the memorial tombs, unusually fierce, so that nobody had the courage to pass by on that road. 29 And, look! they screamed, saying: "What have we to do with you, Son of God? Did you come here to torment us before the appointed time?" 30 But a long way off from them a herd of many swine was at pasture. 31 So the demons began to entreat him, saying: "If you expel us, send us forth into the herd of swine." 32 Accordingly he said to them: "Go!" They came out and went off into the swine; and, look! the entire herd rushed over the precipice into the

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.
 sea, and they died in the waters.
 33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ
 The (ones) but pasturing fled, and
 ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
 having gone off into the city they reported
 πάντα καὶ τὰ τῶν
 all (things) and the (things) of the
 δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ
 demon-possessed (ones). And look! all the
 πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ,
 city came out into meeting to the Jesus,
 καὶ ἰδόντες αὐτὸν παρεκάλεισαν ὅπως
 and having seen him they entreated so that
 μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 he might go across from the districts of them.

9 Καὶ ἐμβὰς εἰς πλοῖον
 And having stepped in into boat
 διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν
 he crossed through, and came into the own
 πόλιν. 2 Καὶ ἰδοὺ προσέφερον
 city. And look! they were bringing toward
 αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον.
 him paralytic upon bed having been cast.
 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
 And having seen the Jesus the faith of them
 εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον·
 said to the paralytic Take courage, child;
 ἀφίενταί σου αἱ ἁμαρτίαι. 3 Καὶ
 let go off are of you the sins. And
 ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν
 look! certain ones of the scribes said in
 ἑαυτοῖς Οὗτος βλασφημεῖ. 4 καὶ
 themselves This (one) blasphemes. And
 εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
 having known the Jesus the thoughts of them
 εἶπεν Ἰνα τί ἐνθυμίσθε πονηρὰ
 said In order that what you think wicked (things)
 ἐν ταῖς καρδίαις ὑμῶν; 5 τί γὰρ ἐστὶν
 in the hearts of you? Which for is
 εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου
 easier, to say Are being let go off of you
 αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε καὶ
 the sins, or to say Be getting up and
 περιπατεῖ; 6 Ἰνα δὲ εἰδῇτε ὅτι
 be walking? In order that but you might know that
 ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
 authority is having the Son of the man
 ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας —
 upon the earth to let go off sins —

sea and died in the waters. 33 But the herders fled and, going into the city, they reported everything, including the affair of the demon-possessed men. 34 And, look! all the city turned out to meet Jesus; and after having seen him, they earnestly urged him to move out from their districts.

9 So, boarding the boat, he proceeded across and went into his own city. 2 And, look! they were bringing him a paralyzed man lying on a bed. On seeing their faith Jesus said to the paralytic: "Take courage, child; your sins are forgiven." 3 And, look! certain of the scribes said to themselves: "This fellow is blaspheming." 4 And Jesus, knowing their thoughts, said: "Why are you thinking wicked things in your hearts? 5 For instance, which is easier, to say, 'Your sins are forgiven, or to say, 'Get up and walk'? 6 However, in order for you to know that the Son of man has authority on earth to forgive sins—"

τότε λέγει τῷ παραλυτικῷ
 then he is saying to the paralytic
 "Ἐγείρε ἄρῳ σου τὴν κλίνην
 Be getting up pick up of you the bed
 καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ
 and be going away into the home of you. And
 ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.
 having got up he went off into the home of him.
 8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ
 Having seen but the crowds became afraid and
 ἐδόξασαν τὸν θεόν τὸν δόντα
 glorified the God the (one) having given
 ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
 authority such to the men.

9 Καὶ παρὰ γὰρ ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
 And passing on the Jesus from there saw
 ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ,
 man sitting upon the tax office,
 Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ
 Matthew being said, and is saying to him
 Ἀκολούθει μοι, καὶ ἄναστας
 Be following to me; and having risen up
 ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ
 he followed to him. And it happened of him
 ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
 lying up in the house, and look! many
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
 tax collectors and sinners having come

συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
 were lying up with the Jesus and the disciples
 αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι
 of him. And having seen the Pharisees
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ
 were saying to the disciples of him Through
 τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
 what with the tax collectors and sinners
 ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ
 eats the teacher of you? The (one)

δὲ ἀκούσας εἶπεν Οὐ χρεῖαν ἔχουσιν
 but having heard said Not need are having
 οἱ ἰσχύοντες ἰατροῦ ἀλλὰ
 the (ones) being strong of healer but
 οἱ κακῶς ἔχοντες.
 the (ones) badly having.

13 πορευθέντες δὲ μάθετε τί
 Having gone your way but learn you what
 ἐστὶν ἔλεος θέλω καὶ οὐ
 is Mercy I am willing and not
 θυσίαν οὐ γὰρ ἦλθον καλέσαι
 sacrifice; not for I came to call

then he said to the paralytic: "Get up, pick up your bed, and go to your home." 7 And he got up and went off to his home. 8 At the sight of this the crowds were struck with fear, and they glorified God, who gave such authority to men.

9 Next, while passing along from there, Jesus caught sight of a man named Matthew seated at the tax office, and he said to him: "Be my follower." Thereupon he did rise up and follow him. 10 Later, while he was reclining at the table in the house, look! many tax collectors and sinners came and began reclining with Jesus and his disciples. 11 But on seeing this the Pharisees began to say to his disciples: "Why is it that your teacher eats with tax collectors and sinners?"

12 Hearing [them], he said: "Persons in health do not need a physician, but the illing do. 13 Go, then, and learn what this means, 'I want mercy, and not sacrifice.' For I came to call, not

δικαίους ἀλλὰ ἁμαρτωλοῦς.
 righteous people, but sinners.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
 Then are coming toward him the disciples
 Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ
 of John saying Through what we and
 οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ
 the Pharisees we are fasting, the but disciples
 σου οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς
 of you not are fasting? And said to them

ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
 the Jesus Not are able the sons of the
 νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
 bridechamber to mourn upon how long with them
 ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι
 is the bridegroom? Will come but days

ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
 whenever might be lifted up away from them the
 νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐδεὶς
 bridegroom, and then they will fast. Nobody

δὲ ἐπιβάλλει ἐπιβλημά ῥακούς ἀγνάφου ἐπὶ
 but puts upon patch of cloth unshrunk upon
 ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ
 outer garment old; is lifting up for the
 πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
 fullness of it from the outer garment, and

χειρὸν σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν
 worse tear becomes. Neither do they put
 οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
 wine new into skin bags old; if but not,
 ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος
 are bursting the skin bags, and the wine

ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ
 is spilled out and the skin bags are ruined; but
 βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς,
 they do put wine new into skin bags new,
 καὶ ἀμφοτέροι συντηροῦνται.
 and both are preserved.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς
 These (things) of him speaking to them
 ἰδοὺ ἄρχων εἷς προσελθὼν
 look! ruler one having come toward
 προσεκύνει αὐτῷ λέγων ὅτι Ἡ
 was doing obeisance to him saying that The

θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ
 daughter of me right now deceased; but
 ἐλθὼν ἐπίθεσ τὴν χεῖρά σου ἐπ'
 having come put upon the hand of you upon
 αὐτήν, καὶ ζήσεται.
 her, and she will live.

righteous people, but sinners."

14 Then John's disciples came to him and asked: "Why is it that we and the Pharisees practice fasting but your disciples do not fast?"

15 At this Jesus said to them: "The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast. 16 Nobody sews a patch of unshrunk cloth upon an old outer garment; for its full strength would pull from the outer garment and the tear would become worse. 17 Neither do people put new wine into old wineskins; but if they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both things are preserved."

18 While he was telling them these things, look! a certain ruler who had approached began to do obeisance to him, saying: "By now my daughter must be dead; but come and lay your hand upon her and she will come to life."

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει
And having got up the Jesus was following
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ
to him and the disciples of him. And look!

γυνὴ αἱμορροοῦσα δώδεκα ἔτη
woman having flux of blood twelve years
προσελθοῦσα ὀπίσθεν ἤψατο τοῦ
having come toward behind touched of the
κρασπέδου τοῦ ἱματίου αὐτοῦ
fringe of the outer garment of him;

21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον
she was saying for in herself If ever only
ἅψωμαι τοῦ ἱματίου αὐτοῦ
I might touch of the outer garment of him
σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς
I shall be saved. The but Jesus having turned

καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει,
and having seen her said Take courage,
θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ
daughter; the faith of you has saved you. And
ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
was saved the woman from the hour that.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς
house of the ruler and having seen the
αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον
flute players and the crowd making uproar

24 ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
he was saying Be you withdrawing, not for
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ
died the little girl but she is sleeping; and
κατεγέλων αὐτοῦ. 25 ὅτε δὲ
they were laughing scornfully of him. When but

ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν
was thrust out the crowd, having entered
ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
he took hold of the hand of her, and got up
τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς
the little girl. And came out the fame this

εἰς ὅλην τὴν γῆν ἐκείνην.
into whole the earth that.
27 Καὶ παρὰγοντι ἐκεῖθεν τῷ Ἰησοῦ
And passing along from there to the Jesus
ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ
followed two blind (ones) crying out and

λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ.
saying Have mercy upon us, Son of David.
28 ἔλθοντι δὲ εἰς τὴν οἰκίαν προσήλθαν
Having come but into the house came toward

19 Then Jesus, getting up, began to follow him; also his disciples did. 20 And, look! a woman suffering twelve years from a flow of blood came up behind and touched the fringe of his outer garment; 21 for she kept saying to herself: "If I only touch his outer garment I shall get well." 22 Jesus turned around and, noticing her, said: "Take courage, daughter; your faith has made you well." And from that hour the woman became well.

23 When, now, he came into the ruler's house and caught sight of the flute players and the crowd in noisy confusion, 24 Jesus began to say: "Leave the place, for the little girl did not die, but she is sleeping." At this they began to laugh at him scornfully. 25 As soon as the crowd had been sent outside, he went in and took hold of her hand, and the little girl got up. 26 Of course, the talk about this spread out into all that region.

27 As Jesus was passing along from there, two blind men followed him, crying out and saying: "Have mercy on us, Son of David." 28 After he had gone into the house,

αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ
to him the blind (ones), and is saying to them the
Ἰησοῦς Πιστεύετε ὅτι δύνάμει τοῦτο
Jesus Do you believe that I am able this

ποιήσαι; αὐτῷ λέγουσιν Ναί, κύριε.
to do? They are saying to him Yes, Lord.
29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν
Then he touched of the eyes of them

λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
saying According to the faith of you let it happen
ὑμῖν. 30 καὶ ἠνεώχθησαν αὐτῶν οἱ
to you. And were opened of them the
ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς
eyes. And sternly charged them

ὁ Ἰησοῦς λέγων Ὅρατε μηδεὶς
the Jesus saying Be seeing you nobody
γινώσκέτω· 31 οἱ δὲ ἐξεβλήντες
let be knowing; the (ones) but having gone out
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
publicized him in whole the earth that.

32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ
Of them but going out look!
προσῆνεγκαν αὐτῷ κωφὸν
they brought toward him dumb one

δαιμονιζόμενον· 33 καὶ ἐκβληθέντος
demon-possessed; and having been thrown out
τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ
of the demon spoke the dumb one. And
ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε
wondered the crowds saying Never

ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 οἱ δὲ
it appeared thus in the Israel. The but
Φαρισαῖοι ἔλεγον Ἐν τῷ ἀρχοντὶ τῶν
Pharisees were saying In the ruler of the
δαιμονίων ἐκβάλλει τὰ δαιμόνια.
demons he throws out the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς
And was going about the Jesus the
πόλεις πάσας καὶ τὰς κώμας,
cities all and the villages,

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
and preaching the good news of the

βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
kingdom and curing every disease and
πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς
every softness. Having seen but the
ὄχλους ἐπὶ ταλαγχνίσθη περὶ αὐτῶν ὅτι
crowds he felt tender affection about them because

the blind men came to him, and Jesus asked them: "Do you have faith that I can do this?" They answered him: "Yes, Lord." 29 Then he touched their eyes, saying: "According to your faith let it happen to you." 30 And their eyes received sight. Moreover, Jesus sternly charged them, saying: "See that nobody gets to know it." 31 But they, after getting outside, made it public about him in all that region.

32 Now when they were leaving, look! people brought him a dumb man possessed of a demon; 33 and after the demon had been expelled the dumb man spoke. Well, the crowds felt amazement and said: "Never was anything like this seen in Israel." 34 But the Pharisees began to say: "It is by the ruler of the demons that he expels the demons."

35 And Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity. 36 On seeing the crowds he felt pity for them, because

ἦσαν ἐσκυλλμένοι καὶ ἐριμμένοι
they were skinned (ones) and tossed about (ones)
ὥσει πρόβατα μὴ ἔχοντα ποιμένα.
as if sheep not having shepherd
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
Then he is saying to the disciples of him
'Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται
The indeed harvest much, the but workers
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ
few; beg you therefore of the Lord of the
θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς
harvest so that he might thrust out workers into
τὸν θερισμὸν αὐτοῦ.
the harvest of him.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα
And having called toward self the twelve
μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
disciples of him he gave to them authority
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν
of spirits unclean as-and to be throwing out
αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
them and to be curing every disease and every
μαλακίαν.
softness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
Of the but twelve apostles the
ὀνόματα ἔστιν ταῦτα· πρῶτος Σίμων ὁ
names is these; first Simon the (one)
λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς
being said Peter and Andrew the brother
αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
of him and James the (one) of the Zebedee
καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος
and John the brother of him, 3 Philip
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ
and Bartholomew, Thomas and Matthew the
τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
tax collector, James the (one) of the Alphaeus
καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ
and Thaddaeus, Simon the Cananaean and
'Ιούδας ὁ Ἰσκαριώτης ὁ καὶ
Judas the Iscariot the (one) also
παραδούς αὐτόν.
having given over him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ
These the twelve sent off the
'Ιησοῦς παραγγέλλας αὐτοῖς λέγων
Jesus having given orders to them saying
ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς
way of nations not you should go off, and into

they were skinned and thrown about
like sheep without a shepherd. 37 Then
he said to his disciples: "Yes, the
harvest is great, but the workers are few.
38 Therefore, beg the Master of the harvest
to send out workers into his harvest."

10 So he summoned his twelve
disciples and gave them authority over
unclean spirits, in order to expel these
and to cure every sort of disease and every
sort of infirmity.

2 The names of the twelve apostles
are these: First, Simon, the one called
Peter, and Andrew his brother; and
James the [son] of Zebedee and John
his brother; 3 Philip and Bartholomew;
Thomas and Matthew the tax collector;
James the [son] of Alphaeus, and Thad-
daeus; 4 Simon the Cananaean, and
Judas Iscariot, who later betrayed him.

5 These twelve
Jesus sent forth, giving them these
orders: "Do not go off into the road
of the nations, and

πόλιν Σαμαρειτῶν μὴ εἰσελθεῖ·
city of Samaritans not you should enter;
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ
be going your way but rather toward the
πρόβατα τὰ ἀπολωλῶτα οἴκου
sheep the (ones) having been lost of house
Ἰσραὴλ. 7 πορευόμενοι δὲ κηρύσσετε
of Israel. Going your way but be you preaching
λέγοντες ὅτι "Ἦγγικεν ἡ βασιλεία τῶν
saying that Has drawn near the kingdom of the
οὐρανῶν. 8 ἀσθενούντας θεραπεύετε,
heavens. (Ones) being sick be you curing,
νεκροὺς ἐγείρετε, λεπροὺς
dead (ones) be you raising up, lepers
καθαρίζετε, δαιμόνια ἐκβάλλετε·
be you cleansing, demons be you throwing out;
δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ
free you received, free give you. Not
κτήσῃσθε χρυσὸν μηδὲ ἀργυρὸν μηδὲ
you should procure gold nor silver nor
χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν
copper into the girdles of you, not pouch
εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
into way nor two undergarments nor
ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ
sandals nor staff; worthy for the
ἐργάτης τῆς τροφῆς αὐτοῦ.
worker of the food of him.

11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην
Into what but likely city or village
εἰσελθῇτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός
you might enter, search out who in it worthy
ἐστίν· κακεῖ μείνατε ἕως ἂν
is; and there stay until likely
ἐξελθῇτε. 12 εἰσερχόμενοι δὲ εἰς τὴν
you might go out. Entering but into the
οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐάν μὲν
house greet you it; and if ever indeed
ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη
may be the house worthy, let come the peace
ὑμῶν ἐπ' αὐτήν· ἐάν δὲ μὴ ἡ ἀξία,
of you upon it; if ever but not it be worthy,
ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
the peace of you upon you let return.
14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ
And who likely not might receive you nor
ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
might hear the words of you, going out
ἔξω τῆς οἰκίας ἢ τῆς πόλεως
outside the house or the city

do not enter into a Samaritan city;
6 but, instead, go continually to the lost sheep of the house of Israel. 7 As you go, preach, saying, 'The kingdom of the heavens has drawn near.' 8 Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free. 9 Do not procure gold or silver or copper for your girdle purses, 10 or a food pouch for the trip, or two undergarments, or sandals or a staff; for the worker deserves his food.

11 "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. 12 When you are entering into the house, greet the household; 13 and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you. 14 Wherever anyone does not take you in or listen to your words, on going out of that house or that city

ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν
that shake you off the dust of the
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
feet of you. Amen I am saying to you,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
more endurable it will be to earth of Sodom and
Γομορρᾶν ἐν ἡμέρᾳ κρίσεως ἢ τῇ
Gomorrhah in day of judgment than to the
πόλει ἐκείνῃ.
city that.

16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
Look! I am sending off you as sheep
ἐν μέσῳ λύκων· γίνεσθε οὖν
in midst of wolves; be proving yourselves therefore
φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ
cautious as the serpents and innocent as the
περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν
doves. Be you attentive but from the
ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
men; they will give over for you into
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
local courts, and in the synagogues of them
μαστιγώσουσιν ὑμᾶς. 18 καὶ ἐπὶ ἡγεμόνας
they will scourge you; and upon governors
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
but and kings you will be led on account
ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
of me into witness to them and to the nations.
19 ὅταν δὲ παραδώσιν ὑμᾶς, μὴ
Whenever but they might give over you, not
μεριμνήσητε πῶς ἢ τί λαλήσητε·
be you anxious how or what you should speak;
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
it will be given for to you in that the hour what
λαλήσητε. 20 οὐ γὰρ ὑμεῖς ἐστέ
you should speak; not for you are
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ
the (ones) speaking but the spirit of the
πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
Father of you the (thing) speaking in you.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς
Will give over but brother brother into
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται
death and father child, and will stand up upon
τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
children upon parents and will cause to die them.
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
And you will be being hated by all (ones)

shake the dust off
your feet. 15 Truly
I say to you, It will
be more endurable for
the land of Sod'om
and Go-mor'rah on
Judgment Day than
for that city.

16 "Look! I am
sending you forth as
sheep amidst wolves;
therefore prove
yourselves cautious as
serpents and yet inno-
cent as doves. 17 Be
on your guard against
men; for they will
deliver you up to local
courts,* and they will
scourge you in their
synagogues. 18 Why,
you will be haled
before governors and
kings for my sake, for
a witness to them and
the nations. 19 How-
ever, when they
deliver you up, do
not become anxious
about how or what
you are to speak; for
what you are to speak
will be given you in
that hour; 20 for
the ones speaking are
not just you, but it
is the spirit of your
Father that speaks
by you. 21 Further,
brother will deliver
up brother to death,
and a father his child,
and children will rise
up against parents
and will have them
put to death. 22 And
you will be objects of
hatred by all people

διὰ τὸ ὄνομά μου· ὁ δὲ δὲ
through the name of me; the (one) but
ὑπομένει· εἰς τέλος οὗτος σωθήσεται.
having endured into end this (one) will be saved.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ
Whenever but they may persecute you in the
πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
city this, be fleeing into the different (one);
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
amen for I am saying to you, not not
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
you might complete the cities of the Israel
ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
until might come the Son of the man.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
Not is disciple over the teacher
οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
nor slave over the lord of him.
25 ἀρκετὸν τῷ μαθητῇ ἵνα
Sufficient to the disciple in order that
γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
he might become as the teacher of him, and the
δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην
slave as the lord of him. If the householder
Βεεζεβοὺλ ἑπέκαλεσαν, πόσω μάλλον
Beelzebub they called upon, to how much rather
τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν
the ones of the household of him. Not therefore
φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν
you should fear them; nothing for is
κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ
(thing) covered which not will be uncovered, and
κρυπτόν δ' οὐ γνωσθήσεται. 27 Ὅτι
hidden which not will become known. What
λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ
I am saying to you in the darkness, say you in the
φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
light; and what into the ear you are hearing,
κηρύξατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ
preach you upon the housetops. And not
φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ
you should fear from the (ones) killing the
σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν·
body the but soul not being able to kill;
φοβείσθε δὲ μάλλον τὸν δυνάμενον καὶ
be fearing but rather the (one) being able also
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.
soul and body to destroy in Gehenna.

on account of my
name; but he that has
endured to the end is
the one that will be
saved. 23 When they
persecute you in one
city, flee to another;
for truly I say to you,
You will by no means
complete the circuit
of the cities of Israel
until the Son of man
arrives.

24 "A disciple is
not above his teacher,
nor a slave above his
lord. 25 It is enough
for the disciple to
become as his teacher,
and the slave as his
lord. If people have
called the householder
Be-el'ze-bub, how
much more [will
they call] those of
his household so?
26 Therefore do not
fear them; for there is
nothing covered over
that will not become
uncovered, and secret
that will not become
known. 27 What I
tell you in the dark-
ness, say in the light;
and what you hear
whispered, preach
from the housetops.
28 And do not become
fearful of those who
kill the body but
cannot kill the soul;*
but rather be in
fear of him that can
destroy both soul* and
body in Ge-hen'na."

28* Or, "life." See App 4A. 28* See App 4C.

17* Or, "to Lesser San'he-drins" (לְסַנְהֶדְרִין, *San-hedh-rin'*), J17.22.

29 οὐχὶ δύο στρουθία ἀσσαρίου
 Not two sparrows of assarion
 πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
 are sold? And one out of them not
 πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
 will fall upon the earth without of the Father
 ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
 of you. Of you but also the hairs of the
 κεφαλῆς πάσαι ἡριθμημέναι εἰσίν.
 head all having been numbered are.
 31 μὴ οὖν φοβεῖσθε πολλῶν στρουθίων
 Not therefore be fearing; of many sparrows
 διαφέρετε ὑμεῖς.
 are differing you.

32 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν
 Everyone therefore who will confess in
 ἐμὲ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
 me in front of the men, shall confess
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου
 also I in him in front of the Father of me
 τοῦ ἐν τοῖς οὐρανοῖς. 33 ὅστις δὲ
 the (one) in the heavens; whoever but
 ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
 might disown me in front of the men,
 ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς
 shall disown also I him in front of the Father
 μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ
 of me the (one) in the heavens. Not

νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
 you should think that I came to throw peace upon
 τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
 the earth; not I came to throw peace but
 μάχαιραν. 35 ἦλθον γὰρ διχάσαι
 sword, I came for to divide
 ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
 man down on the father of him and
 θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
 daughter down on the mother of her and bride
 κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ
 down on the mother-in-law of her, and enemies
 τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
 of the man the ones of the household of him.

37 Ὁ φιλῶν πατέρα ἢ
 The (one) having affection for father or
 μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος; καὶ
 mother over me not is of me worthy; and
 ὁ φιλῶν υἱὸν ἢ θυγατέρα
 the (one) having affection for son or daughter
 ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος;
 over me not is of me worthy;

29 Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's [knowledge]. 30 But the very hairs of your head are all numbered. 31 Therefore have no fear: you are worth more than many sparrows.

32 "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens; 33 but whoever disowns me before men, I will also disown him before my Father who is in the heavens. 34 Do not think I came to put peace upon the earth; I came to put, not peace, but a sword.

35 For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. 36 Indeed, a man's enemies will be persons of his own household. 37 He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me.

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
 and who not is taking the stake of him
 καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
 and is following behind me, not is of me
 ἄξιος. 39 ὁ εὕρων τὴν ψυχὴν
 worthy. The (one) having found the soul
 αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
 of him will lose it, and the (one) having lost
 τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησιν
 the soul of him on account of me will find
 αὐτήν.
 it.

40 Ὁ δὲ δέχόμενος ὑμᾶς ἐμὲ δέχεται,
 The (one) receiving you me receives,
 καὶ ὁ ἐμὲ δέχόμενος δέχεται τὸν
 and the (one) me receiving receives the (one)
 ἀποστειλαντά με. 41 ὁ δὲ δέχόμενος
 having sent off me. The (one) receiving
 προφήτην εἰς ὄνομα προφήτου μισθὸν
 prophet into name of prophet reward
 προφήτου λήμψεται, καὶ ὁ δέχόμενος
 of prophet will get, and the (one) receiving
 δικαίον εἰς ὄνομα δικαίου
 righteous (one) into name of righteous (one)
 μισθὸν δικαίου λήμψεται. 42 καὶ ὃς
 reward of righteous (one) will get. And who
 ἂν ποτίσῃ ἕνα τῶν μικρῶν
 likely might cause to drink one of the little (ones)
 τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
 these cup of cold [water] only into name
 μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
 of disciple, amen I am saying to you, not
 ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 he should lose the reward of him.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
 And it occurred when finished the Jesus
 διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ,
 giving instructions to the twelve disciples of him,
 μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
 he went across from there of the to be teaching and
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
 to be preaching in the cities of them.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ
 The but John having heard in the
 δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας
 jail the works of the Christ having sent
 διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ
 through the disciples of him said to him

38* Torture stake (σταυρὸν, *stauron*), κΒ. See App 3c. 39* Or, "life."

38 And whoever does not accept his torture stake* and follow after me is not worthy of me. 39 He that finds his soul* will lose it, and he that loses his soul for my sake will find it.

40 "He that receives you receives me also, and he that receives me receives him also that sent me forth.

41 He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward.

42 And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."

11 Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities.

2 But John, having heard in jail about the works of the Christ, sent by means of his own disciples 3 and said to him:

Σὺ εἰ ὁ ἐρχόμενος ἢ ἕτερον
You are the (one) coming or different (one)
προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ
are we expecting? And having answered the
Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
Jesus said to them Having gone your way
ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ
report back to John what you are hearing and
βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ
are seeing; blind (ones) are seeing again and
χῶλοι περιπατοῦσιν, λεπροὶ
lame (ones) are walking about, lepers
καθαρίζονται καὶ κῶφοι ἀκούουσιν, καὶ
are being cleansed and deaf (ones) are hearing, and
νεκροὶ ἐγείρονται καὶ πτωχοὶ
dead (ones) are being raised up and poor (ones)
εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν
are being given good news; and happy is
ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.
who likely not might have been stumbled in me.
7 Τούτων δὲ πορευομένων ἤρξατο ὁ
Of these but going their way started the
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
Jesus to be saying to the crowds about John
Τί ἐξήλαθε εἰς τὴν ἔρημον θεάσασθαι;
What came you out into the wilderness to observe?
κάλανον ὑπὸ ἀνέμῳ σαλευόμενον; 8 ἀλλὰ
Reed by wind being shaken? But
τί ἐξήλαθε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what came you out to see? Man in soft things
ἡμφιεσμένον; ἰδοὺ οἱ τὰ
having been clothed? Look! The (ones) the
μαλακὰ φοροῦντες ἐν τοῖς οἰκῶν τῶν
soft things wearing in the houses of the
βασίλεων. 9 ἀλλὰ τί ἐξήλαθε; προφήτην
kings. But why came you out? Prophet
ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσώτερον
to see? Yes, I am saying to you, and more abundant
προφήτου. 10 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom
γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν
it has been written Look! I am sending off the
ἄγγελόν μου πρὸ προσώπου σου,
messenger of me before face of you,
ὁς κατασκευάσει τὴν ὁδὸν σου
who will prepare the way of you
ἐμπροσθέν σου. 11 ἀμήν λέγω
in front of you. Amen I am saying
ὑμῖν, οὐκ ἐγῆγερται ἐν γεννητοῖς
to you, not has been raised up in generated ones

"Are you the Coming One, or are we to expect a different one?" 4 In reply Jesus said to them: "Go your way and report to John what you are hearing and seeing: 5 The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them; 6 and happy is he that finds no cause for stumbling in me."

7 While these were on their way, Jesus started to say to the crowds respecting John: "What did you go out into the wilderness to behold? A reed being tossed by a wind? 8 What, then, did you go out to see? A man dressed in soft garments? Why, those wearing soft garments are in the houses of kings. 9 Really, then, why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. 10 This is he concerning whom it is written, 'Look! I myself am sending forth my messenger before your face, who will prepare your way ahead of you!' 11 Truly I say to you people, Among those born of women there has not been raised up

γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ·
of women greater one of John the Baptist;
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
the but lesser one in the kingdom of the
οὐρανῶν μείζων αὐτοῦ ἐστίν. 12 ἀπὸ δὲ
heavens greater of him is. From but
τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως
the days of John the Baptist until
ἄρτι ἡ βασιλεία τῶν οὐρανῶν
right now the kingdom of the heavens
βιάζεται, καὶ βιάσται
is being pressed toward, and pressers forward
ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
are snatching it. All for the
προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
Prophets and the Law until John
ἐπροφῆτευσαν· 14 καὶ εἰ θέλετε δέξασθαι,
prophesied; and if you will to receive,
αὐτός ἐστιν Ἠλίας ὁ μέλλων
he is Elijah the (one) being about
ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
to be coming. The (one) having ears
ἀκούετω.
let him be hearing.
16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν
To whom but shall I liken the generation
ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις
this? Like it is to young children sitting
ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς
in the marketplaces who sounding toward the
ἐτέροις 17 λέγουσιν Ἠυλόησαμεν
different (ones) are saying We played the flute
ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ
to you and not you danced; we wailed and
οὐκ ἐκόψασθε· 18 ἦλθεν γὰρ
not you beat yourselves; 18 ἦλθεν γὰρ
Ἰωάννης μὴτε ἐσθίων μὴτε πίνων, καὶ
John neither eating nor drinking, and
λέγουσιν Δαιμόνιον ἔχει· 19 ἦλθεν
they are saying Demon he is having; came
ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
the Son of the man eating and drinking,
καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ
and they are saying Look! man gluttonous and
οἰνοπότης, τελωνῶν φίλος καὶ
wine drinker, of tax collectors friend and
ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was justified the wisdom from
τῶν ἔργων αὐτῆς.
the works of it.

a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is. 12 But from the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it. 13 For all, the Prophets and the Law, prophesied until John; 14 and if you want to accept it, He himself is 'Eli'jah who is destined to come.' 15 Let him that has ears listen. 16 "With whom shall I compare this generation? It is like young children sitting in the marketplaces who cry out to their playmates, 17 saying, 'We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.' 18 Correspondingly, John came neither eating nor drinking, yet people say, 'He has a demon'; 19 the Son of man did come eating and drinking, still people say, 'Look! A man gluttonous and given to drinking wine, a friend of tax collectors and sinners.' All the same, wisdom is proved righteous by its works."

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν
Then he started to reproach the cities in
αἷς ἐγένοντο αἱ πλείσται δυνάμεις
which took place the most powerful works
αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ
of him, because not they repented; Woe
σοι, Χοραζαῖν· οὐαὶ σοι, Βηθσαιδάν·
to you, Chorazin; Woe to you, Bethsaida;
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
because if in Tyre and Sidon took place the
δυνάμεις αἱ γενόμεναι ἐν
powerful works the (ones) having taken place in
ὕμιν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
you, of old likely in sackcloth and ashes
μετενόησαν. 22 Πλὴν λέγω ὑμῖν,
they repented. Besides I am saying to you,
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
to Tyre and to Sidon more endurable it will be
ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 Καὶ σύ, καὶ
in day of judgment than to you. And you,
Καφαρναούμ, μὴ ἕως οὐρανοῦ
Capernaum, not until heaven
ὕψωθῇ; ἕως ᾧδου
you will be put high up? Until of Hades
καταβῇ. ὅτι εἰ ἐν Σοδόμοις
you will come down. Because if in Sodom
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν σοί, ἔμεινεν ἂν
having taken place in you, it remained likely
μέχρι τῆς σήμερον. 24 Πλὴν
until of the today. Besides
λέγω ὑμῖν ὅτι τὴν γῆν Σοδόμων
I am saying to you that to earth of Sodom
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
more endurable it will be in day of judgment
ἢ σοί.
than to you.

25 Ἐν ἐκείνῳ τῷ καιρῷ
In that the appointed time
ἀποκριθεὶς ὁ θεὸς Ἰησοῦς εἶπεν
having answered the Jesus said
Ἰεσοῦς εἶπεν σοί, πᾶτερ κύριε
I am confessing out to you, Father Lord
τοῦ οὐρανοῦ καὶ τῆς γῆς
of the heaven and of the earth,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
because you hid these (things) from wise ones

23* Ha'des (ἄδου, *hai'dou*), RB; *she'ohi'*, J¹⁴-16-18, 22. See App 4b. 24* For you (singular), referring to "you" as a city.

20 Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: 21 "Woe to you, Chorazin! Woe to you, Beth-sai-da! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. 22 Consequently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. 23 And you, Capernaum, will you perhaps be exalted to heaven? Down to Ha'des* you will come; because if the powerful works that took place in you had taken place in Sod'om, it would have remained until this very day. 24 Consequently I say to you people, It will be more endurable for the land of Sod'om on Judgment Day than for you." 25 At that time Jesus said in response: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise

καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and intellectual ones, and you uncovered them
νηπίοις. 26 ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἐμπροσθέν σου. 27 Πάντα
goodwill it became in front of you. All (things)
μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ
to me were given over by the Father of me, and
οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
no one accurately knows the Son if not the
πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Father, nor the Father anyone accurately knows
εἰ μὴ ὁ υἱὸς καὶ ὁ ἐὰν βούληται
if not the Son and to whom if ever may be wishing
ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με
the Son to uncover. Hither toward me
πάντες οἱ κοπιῶντες καὶ
all the (ones) laboring and
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς,
having been loaded down, and I shall refresh you.
29 ἆρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ
Lift you up the yoke of me upon you and
μάθετε ἀπ' ἐμοῦ, ὅτι πραεὺς εἰμι
learn from me, because mild-tempered I am
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
and lowly to the heart, and you will find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ
refreshment to the souls of you; the for
ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου
yoke of me kindly and the load of me
ἐλαφρὸν ἐστίν.
light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη
In that the appointed time went his way
ὁ Ἰησοῦς τοῖς σάββασις διὰ τῶν
the Jesus to the sabbaths through the
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν,
grainfields; the but disciples of him hungered,
καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν,
and started to pluck heads of grain and to eat.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ
The but Pharisees having seen said to him
Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ
Look! The disciples of you are doing what not
ἐξεστίν· ποιεῖν ἐν σαββάτῳ. 3 ὁ
is allowed to be doing in sabbath. The (one)
δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί
but said to them Not did you read what

and intellectual ones and have revealed them to babes. 26 Yes, O Father, because to do thus came to be the way approved by you. 27 All things have been delivered to me by my Father, and no one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone to whom the Son is willing to reveal him. 28 Come to me, all you who are toiling and loaded down, and I will refresh you. 29 Take my yoke upon you* and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." 30 For my yoke is kindly and my load is light."

12 At that season Jesus went through the grainfields on the sabbath. His disciples got hungry and started to pluck heads of grain and to eat. 2 At seeing this the Pharisees said to him: "Look! Your disciples are doing what it is not lawful to do on the sabbath." 3 He said to them: "Have you not read what

29* Or, "Get under my yoke with me." 29* Or, "lives." See App 4a.

ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασις οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγων δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7 εἰ δὲ ἐγνώκετε τί ἐστιν "Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. 8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. Καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασις θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασις εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγείρῃ;

David did when he and the men with him got hungry? 4 How he entered into the house of God and they ate the loaves of presentation, something that it was not lawful for him to eat, nor for those with him, but for the priests only? 5 Or, have you not read in the Law that on the sabbaths the priests in the temple treat the sabbath as not sacred and continue guiltless? 6 But I tell you that something greater than the temple is here. 7 However, if you had understood what this means, 'I want mercy, and not sacrifice,' you would not have condemned the guiltless ones. 8 For Lord of the sabbath is what the Son of man is."

9 After departing from that place he went into their synagogue; 10 and, look! a man with a withered hand! So they asked him, "Is it lawful to cure on the sabbath?" that they might get an accusation against him. 11 He said to them: "Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out?"

12 πόσω οὖν διαφέρει ἄνθρωπος To how much therefore differs man of sheep. ὥστε ἔξεστιν τοῖς σάββασις καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ "Ἐκτεινόν σου τὴν χεῖρα; καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὡς ἡ ἄλλη. 14 Ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ ἰησοῦς ἔχων ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν. 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαίου τοῦ προφήτου λέγοντος·

18 Ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου; θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ ἔσται κραυγάζων, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 20 Κάλανον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ὃν

12 All considered, of how much more worth is a man than a sheep! So it is lawful to do a fine thing on the sabbath." 13 Then he said to the man: "Stretch out your hand." And he stretched it out, and it was restored sound like the other hand. 14 But the Pharisees went out and took counsel against him that they might destroy him. 15 Having come to know [this], Jesus withdrew from there. And many also followed him, and he cured them all, 16 but he strictly charged them not to make him manifest; 17 that there might be fulfilled what was spoken through Isaiah the prophet, who said:

18 "Look! My servant whom I chose, my beloved, whom my soul approved! I will put my spirit upon him, and what justice is he will make clear to the nations. 19 He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways. 20 No bruised reed will he crush, and no smoldering flaxen wick will he extinguish, until

ἐκβάλλῃ εἰς νίκος τὴν κρίσιν.
he might thrust out into victory the judgment.
21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.
And to the name of him nations will hope.

22 Τότε προσήνεγκαν αὐτῷ
Then they brought toward him
δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ
being demonized blind and dumb (one); and
ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
he cured him, as-and the dumb to speak

καὶ βλέπειν. 23 Καὶ ἐξίσταντο
and to be seeing. And were put out of themselves
πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι
all the crowds and were saying Not that

οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; 24 οἱ δὲ
this (one) is the Son of David? The but
Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ
Pharisees having heard said This (one) not

ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
is throwing out the demons if not in the
Βεεζεβούλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς
Beelzebub ruler of the demons. Knowing

δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα
but the thoughts of them he said to them Every
βασίλεια μερισθεῖσα καθ' ἑαυτῆς
kingdom having been divided down on itself

ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία
is being desolated, and every city or house
μερισθεῖσα καθ' ἑαυτῆς οὐ
having been divided down on itself not

σταθίηται. 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
will stand. And if the Satan the Satan
ἐκβάλλει, ἐφ' ἑαυτὸν ἑμερίσθη;
is throwing out, upon himself he was divided;

πῶς οὖν σταθίηται ἡ βασιλεία αὐτοῦ;
how therefore will stand the kingdom of him?
27 καὶ εἰ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω
And if I in Beelzebub am throwing out the

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
demons, the sons of you in whom are throwing out?
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
Through this they judges will be of you.

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
If but in spirit of God I am throwing out
τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ
the demons, really overtook upon you the

βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται τις
kingdom of the God. Or how is able anyone
εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
to enter into the house of the strong (one) and

he sends out justice with success. 21 Indeed, in his name nations will hope."

22 Then they brought him a demon-possessed man, blind and dumb; and he cured him, so that the dumb man spoke and saw. 23 Well, all the crowds were simply carried away and began to say:

"May this not perhaps be the Son of David?" 24 At hearing this, the Pharisees said: "This fellow does not expel the demons except by means of Be-el'ze-bub, the ruler of the demons."

25 Knowing their thoughts, he said to them: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand.

26 In the same way, if Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?

27 Moreover, if I expel the demons by means of Be-el'ze-bub, by means of whom do your sons expel them? This is why they will be judges of you. 28 But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you. 29 Or how can anyone invade the house of a strong man and

τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον
the vessels of him to snatch, if ever not first

ἤσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
he might bind the strong (one)? And then the
οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ
house of him he will snatch through. The (one)

μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
not being with me down on me is, and
ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
the (one) not gathering with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα
Through this I am saying to you, every
ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
sin and blasphemy will be let go off to the

ἀνθρώποις, ἢ δὲ τοῦ πνεύματος
men, the but of the spirit
βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς
blasphemy not will be let go off. And who

ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
if ever might say word down on the Son of the
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
man, it will be let go off to him; who but

ἂν εἴπῃ κατὰ τοῦ πνεύματος
likely might speak down on the spirit of the
ἀγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν
holy, not it will be let go off to him neither in

τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ
this the age nor in the
μέλλοντι.
(one) being about (to come).

33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ
Either make you the tree fine and
τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
the fruit of it fine, or make you the

δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν·
tree rotten and the fruit of it rotten;
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον
out of for the fruit the tree

γινώσκεται. 34 γεννήματα ἐχιδνῶν,
is being known. Generated ones of vipers,
πῶς δύνασθε ἀγαθὰ λαλεῖν
how are you able good (things) to be speaking

πονηροὶ ὄντες; ἐκ γὰρ τοῦ
wicked ones being? Out of for the
περισσεύματος τῆς καρδίας τὸ στόμα
abundance of the heart the mouth

λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
is speaking. The good man out of the

seize his movable goods, unless first he binds the strong man? And then he will plunder his house. 30 He that is not on my side is against me, and he that does not gather with me scatters.

31 "On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. 32 For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in this system of things* nor in that to come.

33 "Either you people make the tree fine and its fruit fine or make the tree rotten and its fruit rotten; for by its fruit the tree is known. 34 Offspring of vipers, how can you speak good things, when you are wicked? For out of the abundance of the heart the mouth speaks. 35 The good man out of his

32* Or, "order of things" (αἰῶνι, ai-o'ni), KB; 33, 34, 'oh-lam', J1-14, 16-18.

ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά,
good treasure is thrusting out good (things),
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
and the wicked man out of the wicked

θησαυροῦ ἐκβάλλει πονηρὰ.
treasure is thrusting out wicked (things).

36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
I am saying but to you that every saying

ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι,
unprofitable which will speak the men,

ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
will give back about it word in day

κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου
of judgment; out of for the words of you

δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
you will be justified, and out of the words of you

καταδικασθήσῃ.
you will be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν
Then answered to him some of the

γραμματέων καὶ Φαρισαίων λέγοντες
scribes and Pharisees saying

Διδάσκαλε, θέλομεν ἀπὸ σου σημεῖον
Teacher, we are willing from you sign

ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν
to see. The (one) but having answered said

αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς
to them Generation wicked and adulterous

σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
sign is seeking upon, and sign not

δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
will be given to it if not the sign of Jonah

τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς
the prophet. As-even for was Jonah

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
in the belly of the huge fish three days and

τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
three nights, thus will be the Son of the

ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
man in the heart of the earth three

ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
days and three nights. Male persons

Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ
Ninevites will stand up in the judgment with

τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
the generation this and will condemn it;

ὅτι μετενόησαν εἰς τὸ κήρυγμα
because they repented into the preaching

Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
of Jonah, and look! something more of Jonah

good treasure sends out good things,
whereas the wicked

man out of his wicked

treasure sends out

wicked things. 36 I

tell you that every

unprofitable saying

that men speak,

they will render an

account concerning

it on Judgment Day;

37 for by your words

you will be declared

righteous, and by your

words you will be

condemned."

38 Then as an

answer to him some

of the scribes and

Pharisees said:

"Teacher, we want to

see a sign from you."

39 In reply he said to

them: "A wicked and

adulterous generation

keeps on seeking for

a sign, but no sign

will be given it except

the sign of Jo'nah

the prophet. 40 For

just as Jo'nah was in

the belly of the huge

fish three days and

three nights, so the

Son of man will be in

the heart of the earth

three days and three

nights. 41 Men of

Nin-eh-veh will rise up

in the judgment with

this generation and

will condemn it; be-

cause they repented at

what Jo'nah preached,

but, look! something

more than Jo'nah

Ἰδοὺ. 42 βασιλίσσα νότου ἐγερεθήσεται
here. Queen of south will be raised up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with the generation this

καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of

τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
the limits of the earth to hear the wisdom

Σολομῶνος, καὶ ἰδοὺ πλεῖον
of Solomon, and look! something more

Σολομῶνος Ἰδοὺ.
of Solomon here.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
Whenever but the unclean spirit

ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
should come out from the man, it passes

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and

οὐχ εὐρίσκει. 44 τότε λέγει· Εἰς τὸν
not it is finding. Then it is saying Into the

οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I shall turn back from where I came out;

καὶ ἔλθων εὐρίσκει σχολάζοντα καὶ
and having come it is finding unoccupied and

σασαρομένον καὶ κεκοσμημένον.
having been swept and having been adorned.

45 τότε πορεύεται καὶ παραλαμβάνει μεθ'
Then it goes its way and takes along with

ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα
itself seven different spirits more wicked

ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
of itself, and having entered it dwells there; and

γίνεται τὰ ἔσχατα τοῦ
becomes the final [circumstances] of the

ἀνθρώπου ἐκείνου χειρότερα τῶν πρώτων.
man that worse of the first (ones).

Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ
Thus it will be also to the generation this

τῇ πονηρᾷ.
the wicked.

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ
Yet of him speaking to the crowds look!

ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἰσθήκεισαν
the mother and the brothers of him had stood

ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν
outside seeking to him to speak. Said

δὲ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου
but someone to him Look! The mother of you

καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν
and the brothers of you outside have stood

is here. 42 The

queen of the south

will be raised up in

the judgment with this

generation and will

condemn it; be-

cause she came from

the ends of the earth

to hear the wisdom of

Sol'o-mon, but, look!

something more than

Sol'o-mon is here.

43 "When an

unclean spirit comes

out of a man, it passes

through parched

places in search of

a resting-place, and

finds none. 44 Then

it says, 'I will go back

to my house out of

which I moved'; and

on arriving it finds it

unoccupied but swept

clean and adorned.

45 Then it goes its

way and takes along

with it seven different

spirits more wicked

than itself, and, after

getting inside, they

dwel there; and the

final circumstances

of that man become

worse than the first.

That is how it will be

also with this wicked

generation."

46 While he was

yet speaking to the

crowds, look! his

mother and brothers

took up a position

outside seeking to

speak to him. 47 So

someone said to him:

"Look! Your mother

and your brothers

are standing outside,

ζητούντές σοι λαλήσαι. 48 ὁ δὲ δὲ
seeking to you to speak. The (one) but
ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
having answered said to the (one) saying to him
Τίς ἐστίν ἡ μήτηρ μου, καὶ τίνας εἰσὶν
Who is the mother of me, and who are
οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας
the brothers of me? And having stretched out
τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ
the hand of him upon the disciples of him
εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί
he said Look! The mother of me and the brothers
μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ
of me; whoever for likely should do the
θέλημα τοῦ πατρός μου τοῦ ἐν
will of the Father of me of the (one) in
οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ
heavens, he of me brother and sister
καὶ μήτηρ ἐστίν.
and mother is.

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν
In the day that having come out
ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ
the Jesus of the house was sitting beside
τὴν θάλασσαν. 2 καὶ συνήχθησαν πρὸς
the sea; and were led together toward
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
him crowds many, as-and him into boat
ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ
having stepped into to sit down, and all the
ὄχλος ἐπὶ τὸν αἰγιαλὸν ἵστίκει. 3 καὶ
crowd upon the beach had stood. And
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς
he spoke to them many (things) in parables
λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
saying Look! Came out the (one) sowing
τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν
of the to be sowing. And in the to be sowing
αὐτὸν ἃ μὲν ἔπεσεν παρὰ
him which (ones) indeed fell beside
τὴν ὁδὸν, καὶ ἐλθόντα τὰ πετεινὰ
the way, and having come the birds
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
ate down them. Others but fell upon the
πετρῶν ὅπου οὐκ εἶχεν γῆν
rocky (places) where not it was having earth
πολλήν, καὶ εὐθέως ἐξανάτειλεν διὰ
much, and immediately it sprang up through
τὸ μὴ ἔχειν βάθος γῆς, 6 ἡλίου δὲ
the not to be having depth of earth, of sun but

seeking to speak
to you." 48 As an
answer he said to the
one telling him: "Who
is my mother, and
who are my brothers?"
49 And extending
his hand toward his
disciples, he said:
"Look! My mother and
my brothers! 50 For
whoever does the will
of my Father who is
in heaven, the same
is my brother, and
sister, and mother."

13 On that day
Jesus, having
left the house, was
sitting by the sea;
2 and great crowds
gathered to him, so
that he went aboard
a boat and sat down,
and all the crowd
was standing on
the beach. 3 Then
he told them many
things by illustrations,
saying: "Look! A
sower went out to
sow; 4 and as he was
sowing, some [seeds]
fell alongside the
road, and the birds
came and ate them
up. 5 Others fell
upon the rocky places
where they did not
have much soil, and
at once they sprang
up because of not
having depth of soil.
6 But when the sun

ἀνατείλαντος ἐκαυματίσθη καὶ διὰ
having risen up it was scorched and through
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
the not to be having root it was dried up.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ
Others but fell upon the thorns, and
ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά.
came up the thorns and choked off them.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
Others but fell upon the earth the fine
καὶ ἐδίδου καρπὸν, ὁ
and it was giving fruit, which (one)
μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
indeed one hundred which (one) but sixty
ὁ δὲ τριάκοντα. 9 Ὁ ἔχων
which (one) but thirty. The (one) having
ὦτα ἀκουέτω.
ears let him be hearing.

10 Καὶ προσελθόντες οἱ μαθηταὶ
And having come toward the disciples
εἶπαν αὐτῷ Διὰ τί ἐν
said to him Through what in
παραβολαῖς λαλεῖς αὐτοῖς;
parables are speaking you to them?
11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι
The (one) but having answered said that
Ἰμὶν δέδοται γνῶναι τὰ μυστήρια
To you it has been given to know the mysteries
τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
of the kingdom of the heavens, to those but
οὐ δέδοται. 12 ὅστις γὰρ ἔχει,
not it has been given. Whoever for is having,
δοθήσεται αὐτῷ καὶ
it will be given to him and
περισσευθήσεται ὅστις δὲ οὐκ
he will be made to abound; whoever but not
ἔχει, καὶ ὁ ἔχει ἀρθήσεται
is having, also which he is having will be lifted up
ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς
from him. Through this in parables
αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
to them I am speaking, because looking at not
βλέπουσιν καὶ ἀκούοντες οὐκ
they are looking at and hearing not
ἀκούουσιν οὐδὲ συνίουσιν. 14 καὶ
they are hearing nor they are comprehending; and
ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἰσαΐου
is being filled up to them the prophecy of Isaiah
ἡ λέγουσα Ἀκοῇ ἀκούετε
the [prophecy] saying To hearing you will hear

rose they were
scorched, and because
of not having root
they withered.
7 Others, too, fell
among the thorns,
and the thorns came
up and choked them.
8 Still others fell
upon the fine soil
and they began to
yield fruit, this one a
hundredfold, that one
sixty, the other thirty.
9 Let him that has
ears listen."
10 So the disciples
came up and said to
him: "Why is it you
speak to them by the
use of illustrations?"
11 In reply he said:
"To you it is granted
to understand the
sacred secrets of the
kingdom of the
heavens, but to
those people it is not
granted. 12 For
whoever has, more
will be given him and
he will be made to
abound; but whoever
does not have, even
what he has will
be taken from him.
13 This is why I
speak to them by the
use of illustrations,
because, looking, they
look in vain, and
hearing, they hear in
vain, neither do they
get the sense of it;
14 and toward them
the prophecy of Isaiah
is having fulfillment,
which says, 'By
hearing, you will hear

καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
and not you should comprehend, and looking at
βλέπετε καὶ οὐ μὴ ἴδητε.
you will look at and not you should see.

15 Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ
Was made thick for the heart of the people
τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ
this, and to the ears heavily they heard, and
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μὴ

ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
at any time they might see to the eyes and
τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart

συνώσιν καὶ ἐπιστρέψωσιν,
they might comprehend and they might turn back,
καὶ ἰάσονται αὐτούς.
and I shall heal them.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί
Of you but happy the eyes

ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν
because they are looking at, and the ears of you
ὅτι ἀκούουσιν. 17 Ἀμήν γὰρ
because they are hearing. Amen for

λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
I am saying to you that many prophets and
δικαῖοι ἐπεθύμησαν ἰδεῖν ἅ

βλέπετε καὶ οὐκ εἶδαν, καὶ
you are looking at and not they saw, and
ἀκούσαι ἅ ἀκούετε καὶ οὐκ ἤκουσαν.
to hear what you are hearing and not they heard.

18 Ὑμεῖς οὖν ἀκούσατε τὴν
You therefore hear you the

παραβολὴν τοῦ σπειράντος.
parable of the (one) having sown.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς
Of anyone hearing the word of the

βασίλειας καὶ μὴ συνιέντος, ἔρχεται
kingdom and not comprehending, is coming
ὁ πονηρὸς καὶ ἀρπάζει τὸ

ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this
ἐστὶν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
is the (one) beside the way sown.

20 ὁ δὲ ἐπὶ τὰ πετρώδη
The (one) but upon the rocky [places]
σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
sown, this is the (one) the word

but by no means get
the sense of it; and,
looking, you will look
but by no means see.

15 For the heart of
this people has grown
unreceptive, and
with their ears they
have heard without
response, and they
have shut their eyes;
that they might never
see with their eyes
and hear with their
ears and get the sense
of it with their hearts
and turn back, and I
heal them.

16 "However, happy
are your eyes because
they behold, and
your ears because
they hear. 17 For
I truly say to you,
Many prophets and
righteous men desired
to see the things you
are beholding and did
not see them, and to
hear the things you
are hearing and did
not hear them.

18 "You, then,
listen to the illustra-
tion of the man that
sowed. 19 Where
anyone hears the word
of the kingdom but
does not get the sense
of it, the wicked one
comes and snatches
away what has been
sown in his heart;
this is the one sown
alongside the road.

20 As for the one
sown upon the rocky
places, this is the
one hearing the word

ἀκούων καὶ εὐθὺς μετὰ χαρὰς λαμβάνων
hearing and at once with joy receiving
αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
it; not he is having but root in himself

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
but temporary is, having occurred but
θλίψεως ἢ διωγμοῦ διὰ τὸν
of tribulation or of persecution through the

λόγον εὐθὺς σκανδαλίζεται. 22 ὁ
word at once he is stumbled. The (one)

δὲ εἰς τὰς ἀκανθὰς σπαρεῖς, οὗτός ἐστιν
but into the thorns sown, this is
ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
the (one) the word hearing and the anxiety

τοῦ αἰῶνος καὶ ἡ ἀπάτη
of the age and the deceitfulness
τοῦ πλοῦτου συνπνίγει τὸν λόγον, καὶ
of the riches chokes together the word, and

ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ
unfruitful he becomes. The (one) but upon
τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ
the fine earth sown, this is the (one)

τὸν λόγον ἀκούων καὶ συνιείς, ὃς
the word hearing and comprehending, who
δὴ καρποφορεῖ καὶ ποιεῖ ὃ
actually bears fruit and is making which (one)

μὲν ἑκατὸν ὃ δὲ ἐξήκοντα
indeed one hundred which (one) but sixty
ὃ δὲ τριάκοντα.
which (one) but thirty.

24 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside
αὐτοῖς λέγων Ὁμοιωθὴν ἡ βασιλεία
to them saying Was likened the kingdom

τῶν οὐρανῶν ἀνθρώπῳ σπειράντι καλὸν
of the heavens to man having sown fine
σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ
seed in the field of him. In but the

καθεύδον τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to be sleeping the men came of him
ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια
the enemy and oversowed darnel [weeds]

ἀνὰ μέσον τοῦ σίτου καὶ ἀπήλθεν.
up through midst of the wheat and went off.
26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
When but sprouted the blade and

καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
fruit made, then appeared also the
ζιζάνια. 27 προσελθόντες δὲ οἱ
darnel [weeds]. Having come toward but the

and at once accepting
it with joy. 21 Yet
he has no root in
himself but continues
for a time, and
after tribulation or
persecution has arisen
on account of the
word he is at once
stumbled. 22 As for
the one sown among
the thorns, this is the
one hearing the word,
but the anxiety of this
system of things and
the deceptive power
of riches choke the
word, and he becomes
unfruitful. 23 As for
the one sown upon
the fine soil, this is
the one hearing the
word and getting the
sense of it, who really
does bear fruit and
produces, this one
a hundredfold, that
one sixty, the other
thirty."

24 Another
illustration he set
before them, saying:
"The kingdom of the
heavens has become
like a man that
sowed fine seed in
his field. 25 While
men were sleeping,
his enemy came and
oversowed weeds in
among the wheat, and
left. 26 When the
blade sprouted and
produced fruit, then
the weeds appeared
also. 27 So the

δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ Κύριε,
slaves of the householder said to him Lord,
οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ;
not fine seed you sowed in the your field?

πόθεν οὖν ἔχει ζιζάνια;
From where therefore it is having darnel [weeds]?

28 ὁ δὲ εἶπε αὐτοῖς Ἐχθρὸς
The (one) but said to them Enemy

ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ
man this did. The (ones) but to him

λέγουσιν ἑλεις οὖν ἀπελθόντες
are saying Are you willing therefore having gone off

συλλέξωμεν αὐτά; 29 ὁ δὲ φησιν
we should collect them? The (one) but says

Οὐ, μή ποτε συλλέγοντες τὰ
No, not at any time collecting the

ζιζάνια ἐκριζώσῃτε ἅμα
darnel [weeds] you might uproot along with

αὐτοῖς τὸν σῖτον; 30 ἄφετε
them the wheat; let you go off

συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ
to be growing together both until the

θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ
harvest; and in appointed time of the harvest

ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ
I will tell to the harvesters Collect first the

ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
darnel [weeds] and bind them into bundles

πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον
toward the to burn up them, the but wheat

συνάγετε εἰς τὴν ἀποθήκην μου.
be gathering you into the storehouse of me.

31 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὅμοια ἐστὶν ἡ βασιλεία
to them saying Like is the kingdom

τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν
of the heavens grain of mustard, which

λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ ἀγρῷ
having taken man sowed in the field

αὐτοῦ. 32 ὁ μικρότερον μὲν ἐστὶν
of him; which smaller indeed is

πάντων τῶν σπερμάτων, ὅταν δὲ
of all the seeds, whenever but

αὐξηθῇ μεῖζον τῶν λαχάνων
it might grow greater of the vegetables

ἐστὶν καὶ γίνεταί· δένδρον, ὥστε
it is and it becomes tree, as-and

ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
to come the birds of the heaven and

slaves of the householder came up and
said to him, 'Master, did you not sow fine
seed in your field?'

How, then, does it come to have weeds?'

28 He said to them, 'An enemy, a man, did this.'

They said to him, 'Do you want us, then, to go out and collect them?'

29 He said, 'No; that by no chance, while collecting the weeds, you uproot the wheat with them.'

30 Let both grow together until the harvest; and in the harvest season I will tell the reapers,

First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.'

31 Another illustration he set before them, saying:

'The kingdom of the heavens is like a mustard grain,

which a man took and planted in his field;

32 which is, in fact, the tiniest of all the seeds, but when it has grown it is the largest of the vegetables

and becomes a tree, so that the birds of heaven come and

find lodging among its branches.'

33 Another illustration he spoke to them:

'The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour,

until the whole mass was fermented.'

34 All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them;

35 that there might be fulfilled what was spoken through the prophet who said: 'I will open my mouth with illustrations, I will publish things hidden since the founding.'

36 Then after dismissing the crowds he went into the house. And his disciples came to him and said: 'Explain to us the illustration of the weeds in the field.'

37 In response he said: 'The sower of the fine seed is the Son of man; the field is the world; the but fine seed, these are the sons of the kingdom; the but darnel [weeds] are the sons of the wicked (one), the but enemy the (one) having sown them is the

κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
to find lodging in the branches of it.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς.
Another parable he spoke to them;

Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens

ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυπτεν
to leaven, which having taken woman hid

εἰς ἅλεῦρου σάτα τρία ἕως
into of flour seah measures three until

οὗ ἐξυμώθη ὅλον.
where it was leavened whole.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
These (things) all spoke the Jesus

ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
in parables to the crowds, and apart from

παραβολῆς οὐδὲν ἐλάλει αὐτοῖς.
parable nothing he was speaking to them;

35 ὅπως πληρωθῇ τὸ
so that might be fulfilled the (thing)

ῥηθὲν διὰ τοῦ προφήτου λέγοντος
spoken through the prophet saying

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me,

ἐρεῦξομαι κεκρυμμένα ἀπὸ
I shall utter (things) having been hidden from

καταβολῆς.
founding.

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν
Then having let go off the crowds he came

εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ
into the house. And came toward to him the

μαθηταὶ αὐτοῦ λέγοντες· Διασάφσον ἡμῖν
disciples of him saying Explain to us

τὴν παραβολὴν τῶν ζιζανίων τοῦ
the parable of the darnel [weeds] of the

ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν
field. The (one) but having answered said

Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
The (one) sowing the fine seed is the

υἱὸς τοῦ ἀνθρώπου. 38 ὁ δὲ ἄγρός ἐστιν
Son of the man; the but field is

ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν
the world; the but fine seed, these are

οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια
the sons of the kingdom; the but darnel [weeds]

εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ
are the sons of the wicked (one), the but

ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ
enemy the (one) having sown them is the

find lodging among its branches."

33 Another illustration he spoke to them:

"The kingdom of the heavens is like leaven,

which a woman took and hid in three large measures of flour,

until the whole mass was fermented."

34 All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them;

35 that there might be fulfilled what was spoken through the prophet who said: "I will open my mouth with illustrations, I will publish things hidden since the founding."

36 Then after dismissing the crowds he went into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field."

37 In response he said: "The sower of the fine seed is the Son of man; the field is the world; the but fine seed, these are the sons of the kingdom; the but darnel [weeds] are the sons of the wicked one, 39 and the enemy that sowed them is the

find lodging among its branches."

33 Another illustration he spoke to them:

"The kingdom of the heavens is like leaven,

which a woman took and hid in three large measures of flour,

until the whole mass was fermented."

34 All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them;

35 that there might be fulfilled what was spoken through the prophet who said: "I will open my mouth with illustrations, I will publish things hidden since the founding."

36 Then after dismissing the crowds he went into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field."

37 In response he said: "The sower of the fine seed is the Son of man; the field is the world; the but fine seed, these are the sons of the kingdom; the but darnel [weeds] are the sons of the wicked one, 39 and the enemy that sowed them is the

find lodging among its branches."

33 Another illustration he spoke to them:

"The kingdom of the heavens is like leaven,

which a woman took and hid in three large measures of flour,

until the whole mass was fermented."

διάβολος· ὁ δὲ θερισμός συντέλεια
Devil; the but harvest conclusion
αἰώνος· ἐστίν, οἱ δὲ θεριστοὶ
of age is, the but harvesters
ἄγγελοι εἰσιν. 40 ὥσπερ οὖν
angels are. As-even therefore
συλλέγεται τὰ ζιζάνια καὶ πυρὶ
is collected the darnel [weeds] and to fire
κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
is burned down, thus will be in the conclusion
τοῦ αἰώνος· 41 ἀποστελεῖ ὁ
of the age; will send off the
υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
Son of the man the angels of him, and
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
they will collect out of the kingdom of him
πάντα τὰ σκάνδαλα καὶ τοὺς
all the things causing to fall and the (ones)
ποιοῦντας τὴν ἀνομίαν, 42 καὶ
doing the lawlessness, and
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
they will throw them into the furnace of the
πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ
fire; there will be the weeping and the
βρυγμός τῶν ὀδόντων. 43 Τότε οἱ
gnashing of the teeth. Then the
δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος
righteous (ones) will shine out as the sun
ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ
in the kingdom of the Father of them. The (one)
ἔχων ὦτα ἀκουέτω.
having ears let him be hearing.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,
to treasure having been hidden in the field,
ὃν εὐρὼν ἄνθρωπος ἔκρυπεν, καὶ ἀπὸ
which having found man hid, and from
τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
the joy of him he is going away and sells
ὅσα ἔχει καὶ ἀγοράζει τὸν
as many things as he is having and buys the
ἀγρὸν ἐκεῖνον.
field that.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν ἐμπόρῳ ζητοῦντι καλοῦς
heavens to travelling merchant seeking fine

Devil. The harvest is a conclusion of a system of things,* and the reapers are angels. 40 Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. 41 The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, 42 and they will pitch them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be. 43 At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen.

44 "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field.

45 "Again the kingdom of the heavens is like a traveling merchant seeking fine

μαργαρίτας· 46 εὐρὼν δὲ ἓνα
pearls; having found but one
πολύτιμον μαργαρίτην ἀπελθὼν
much valued pearl having gone off
πέπρακεν πάντα ὅσα εἶχεν
he has sold all as many things as he was having
καὶ ἡγόρασεν αὐτόν.
and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν
heavens to dragnet thrown into the sea
καὶ ἐκ παντός γένους συναγαγούσῃ·
and out of every kind gathering together;
48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες
which when it was filled having hauled up
ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
upon the beach and having sat down
συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ
they collected the fine (ones) into vessels, the
δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
but rotten (ones) outside they threw. Thus
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος·
it will be in the conclusion of the
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς
will go out the angels and will separate the
πονηροὺς ἐκ μέσου τῶν δικαίων
wicked (ones) out of midst of the righteous (ones)
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
and will throw them into the furnace
τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ
of the fire; there will be the weeping and
ὁ βρυγμός τῶν ὀδόντων.
the gnashing of the teeth.

51 Συνήκατε ταῦτα πάντα;
Did you comprehend these (things) all?
λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ
They are saying to him Yes. The (one) but
εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς
said to them Through this every scribe
μαθητευθεὶς τῇ βασιλείᾳ τῶν
having been made learner to the kingdom of the
οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότη
heavens like is to man householder
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
whoever is throwing out of the treasure
αὐτοῦ καινὰ καὶ παλαιά.
of him new (things) and old (things).

pearls. 46 Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it.

47 "Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up [fish] of every kind. 48 When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. 49 That is how it will be in the conclusion of the system of things;* the angels will go out and separate the wicked from among the righteous 50 and will cast them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be.

51 "Did you get the sense of all these things?" They said to him: "Yes." 52 Then he said to them: "That being the case, every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder, who brings out of his treasure store things new and old."

39* Or, "order of things" (αἰῶνος, ai-o'-nos), κΒ; σὺν, 'oh-lam', J1-14,16-18.

49* Or, "order of things" (αἰῶνος, ai-o'-nos), κΒ; σὺν, 'oh-lam', J1-14,16-18.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τὰς παραβολὰς ταύτας, μετῆρην ἐκεῖθεν.
the parables these, he transferred from there.

54 καὶ ἐλθὼν εἰς τὴν πατρίδα
And having come into the father (place)
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
of him he was teaching them in the

συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
synagogue of them, as-and to be astounded them
καὶ λέγειν Πόθεν τοῦτω ἡ
and to be saying From where to this (one) the

σοφία αὐτῆ καὶ αἱ δυνάμεις; 55 οὐχ
wisdom this and the powerful works? Not
οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ
this (one) is the of the carpenter son? Not

ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ
the mother of him is being said Mary and the
ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ
brothers of him James and Joseph and

Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ
Simon and Judas? And the sisters of him
οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν
not all toward us are? From where

οὖν τοῦτω ταῦτα πάντα;
therefore to this (one) these (things) all?

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ
And they were being stumbled in him. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης
but Jesus said to them Not is prophet

ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ
unhonored if not in the father (place) and
ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ
in the house of him. And not he did there

δυνάμεις πολλὰς διὰ τὴν
powerful works many through the
ἀπιστίαν αὐτῶν.
lack of faith of them.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
In that the appointed time heard
Ἡρώδης ὁ τετραάρχης τὴν ἀκοήν Ἰησοῦ,
Herod the tetrarch the hearing of Jesus,

2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός
and said to the boys of him This (one)
ἐστὶν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη
is John the Baptist; he was raised up

ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
from the dead (ones), and through this the
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ
powerful works are operating in him. The for

53 Now when
Jesus had finished
these illustrations he
went across country
from there. 54 And
after coming into his
home territory he
began to teach them
in their synagogue,
so that they were
astounded and said:
"Where did this man
get this wisdom and
these powerful works?

55 Is this not the
carpenter's son? Is
not his mother called
Mary, and his brothers
James and Joseph and
Simon and Judas?

56 And his sisters,
are they not all with
us? Where, then, did
this man get all these
things?" 57 So they
began to stumble at
him. But Jesus said to
them: "A prophet is
not dishonored except
in his home territory
and in his own house."
58 And he did not do
many powerful works
there on account of
their lack of faith.

14 At that
particular time
Herod, the district
ruler, heard the report
about Jesus 2 and
said to his servants:
"This is John the
Baptist. He was raised
up from the dead, and
this is why the power-
ful works are oper-
ating in him." 3 For

Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδουλοῦν
Herod having laid hold of the John bound
καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρώδιαδα
and in prison he put off through Herodias

τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the woman of Philip the brother of him,
4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ Οὐκ
was saying for the John to him Not

ἐξεστὶν σοὶ ἔχειν αὐτήν· 5 καὶ
it is lawful to you to be having her; and
θέλον αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν
being willing him to kill he feared the

ὄχλον, ὅτι ὡς προφήτην αὐτὸν
crowd, because as prophet him
εἶχον. 6 γενεσίῳ δὲ
they were having. To birthday celebrations but

γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ
having come to be of the Herod danced the
θυγάτηρ τῆς Ἡρώδιαδος ἐν τῷ μέσῳ καὶ
daughter of the Herodias in the midst and

ἤρρεσεν τῷ Ἡρώδῃ,
she gave pleasure to the Herod,
7 ὅθεν μετὰ ὅρκου
from which [fact] with oath

ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν
he confessed to her to give which if ever
αἰτήσεται. 8 ἡ δὲ προβιβασθεῖσα
she might ask. The (one) but having been coached

ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν,
by the mother of her Give to me, she is saying,
ᾧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ
here upon plate the head of John the

βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ
Baptist. And having been grieved the
βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
king through the oaths and the (ones)

συνανακειμένους ἐκέλευσεν δοθῆναι,
reclining with he commanded to be given,
10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν
and having sent he beheaded John in

τῇ φυλακῇ· 11 καὶ ἠνέχθη ἡ κεφαλὴ
the prison; and was brought the head
αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
of him upon platter and was given to the maiden,

καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 Καὶ
and she brought to the mother of her. And
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν
having come toward the disciples of him lifted up

τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
the corpse and buried him, and having come

Herod had arrested
John and bound him
and put him away in
prison on account of
Herodias the wife of
Philip his brother.
4 For John had been
saying to him: "It is
not lawful for you
to be having her."

5 However, although
he wanted to kill him,
he feared the crowd,
because they took him
for a prophet. 6 But
when Herod's birthday
was being celebrated
the daughter of

Herodias danced at
it and pleased Herod
so much 7 that he
promised with an oath
to give her whatever
she asked. 8 Then
she, under her mother-
her's coaching, said:
"Give me here upon
a platter the head of
John the Baptist."

9 Grieved though he
was, the king out of
regard for his oaths
and for those reclining
with him commanded
it to be given;

10 and he sent and
had John beheaded in
the prison. 11 And
his head was brought
on a platter and given
to the maiden, and
she brought it to her
mother. 12 Finally
his disciples came
up and removed the
corpse and buried
him and came

ἀπήγγειλαν τῷ Ἰησοῦ. **13** Ἀκούσας
they reported back to the Jesus. Having heard
δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
but the Jesus withdrew from there in
πλοίῳ εἰς ἔρημον τόπον
boat into lonely place
κατ' ἰδίαν· καὶ ἀκούσαντες οἱ
according to private [spot]; and having heard the
ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν
crowds followed to him afoot from the
πόλεων.
cities.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον.
And having gone out he saw much crowd,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
and he felt pity upon them and he cured
τούς ἀρρώστους αὐτῶν. **15** Ὁψίας δὲ
the sick ones of them. Of evening but
γενομένης προσῆλθαν αὐτῷ οἱ μαθηταί
having occurred came toward to him the disciples
λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα
saying· Lonely is the place and the hour
ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους,
already passed by; let loose off the crowds,
ἵνα ἀπελθόντες εἰς τὰς κώμας
in order that having gone off into the villages
ἀγοράσωσιν ἑαυτοῖς βρώματα. **16** ὁ
they might buy to themselves eatables. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν
but Jesus said to them· Not need
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
they are having to go off; give to them you
φαγεῖν. **17** οἱ δὲ λέγουσιν αὐτῷ
to eat. The (ones) but are saying to him
Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
Not we are having here if not five loaves and
δύο ἰχθύας. **18** ὁ δὲ εἶπεν· Φέρετέ
two fishes. The (one) but said· Be bearing
μοι ὧδε αὐτοῦς. **19** καὶ κελεύσας
to me here them. And having commanded
τούς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline upon the grass,
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
having taken the five loaves and the two
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, having looked up into the heaven
εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς
he blessed and having broken he gave to the
μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς
disciples the loaves the but disciples to the

and reported to Jesus.
13 At hearing this
Jesus withdrew from
there by boat into a
lonely place for isolation;
but the crowds,
getting to hear of it,
followed him on foot
from the cities.

14 Now when he
came forth he saw a
great crowd; and he
felt pity for them, and
he cured their sick
ones. **15** But when
evening fell his disci-
ples came to him and
said: "The place is
lonely and the hour is
already far advanced;
send the crowds away,
that they may go into
the villages and buy
themselves things to
eat." **16** However,
Jesus said to them:
"They do not have to
leave: you give them
something to eat."
17 They said to him:
"We have nothing here
but five loaves and
two fishes." **18** He
said: "BRING them
here to me." **19** Next
he commanded the
crowds to recline on
the grass and took the
five loaves and two
fishes, and, looking
up to heaven, he said
a blessing and, after
breaking the loaves,
he distributed them to
the disciples, the dis-
ciples in turn to the

ὄχλοις. **20** καὶ ἔφαγον πάντες καὶ
crowds. And they ate all (they) and
ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον
were satisfied, and they lifted up the abounding
τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
of the fragments twelve baskets full.
21 οἱ δὲ ἐσθίωντες ἦσαν ἄνδρες
The (ones) but eating were male persons
ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ
as if five thousand apart from women and
παιδίων. **22** Καὶ εὐθέως
little boys. And immediately
ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς
he compelled the disciples to step in into
πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
boat and to go ahead of him into the other side,
ἕως οὗ ἀπολύσει τοὺς ὄχλους.
until where he might let loose off the crowds.
23 καὶ ἀπολύσας τοὺς ὄχλους
And having let loose off the crowds
ἀνέβη εἰς τὸ ὄρος
he went up into the mountain
κατ' ἰδίαν προσεύξασθαι.
according to private [spot] to pray.
Ὁψίας δὲ γενομένης μόνος ἦν
Of evening but having occurred alone he was
ἐκεῖ. **24** Τὸ δὲ πλοῖον ἤδη σταδίου
there. The but boat already stadia
πολλοὺς ἀπὸ τῆς γῆς ἀπείχετο,
many from the earth was having off,
βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
being tormented by the waves, was for
ἐναντίας δὲ ἄνεμος. **25** Τετάρτη δὲ
adverse the wind. To fourth but
φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς
watch period of the night came toward them
περιπατοῦν ἐπὶ τὴν θάλασσαν. **26** οἱ δὲ
walking about upon the sea. The but
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
disciples having seen him upon the sea
περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
walking about were troubled saying that
Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου
Apparition it is, and from the fear
ἐκράσαν. **27** εὐθὺς δὲ ἐλάλησεν ὁ
they cried out. At once but spoke the
Ἰησοῦς αὐτοῖς λέγων· Θαρσείτε, ἐγώ
Jesus to them saying· Be taking courage, I
εἰμι· μὴ φοβεῖσθε. **28** ἀποκριθεὶς
am; not be you fearing. Having answered

crowds. **20** So
all ate and were
satisfied, and they
took up the surplus
of fragments, twelve
baskets full. **21** Yet
those eating were
about five thousand
men, besides women
and young children.
22 Then, without
delay, he compelled
his disciples to board
the boat and go ahead
of him to the other
side, while he sent the
crowds away.
23 Eventually, hav-
ing sent the crowds
away, he went up into
the mountain by him-
self to pray. Though
it became late, he was
there alone. **24** By
now the boat was
many hundreds of
yards away from land,
being hard put to it
by the waves, because
the wind was against
them. **25** But in the
fourth watch period
of the night he came
to them, walking over
the sea. **26** When
they caught sight of
him walking on the
sea, the disciples were
troubled, saying: "It
is an apparition!" And
they cried out in their
fear. **27** But at once
Jesus spoke to them
with the words: "Take
courage, it is I; have
no fear." **28** In reply

δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ,
but the Peter said to him Lord, if you are,
κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα·
command me to come toward you upon the waters;

29 ὁ δὲ εἶπεν Ἐλθέ. καὶ
the (one) but said Come. And

καταβάς ἀπὸ τοῦ πλοίου Πέτρος
having stepped down from the boat Peter
περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς
walked about upon the waters and came toward

τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον
the Jesus. Looking at but the wind

ἐφοβήθη, καὶ ὀρξάμενος
he became fearful, and having started

καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν
to sink he cried out saying Lord, save

με. 31 εὐθέως δὲ ὁ Ἰησοῦς
me. Immediately but the Jesus

ἐκτείνας τὴν χεῖρα ἐπελάβετο
having stretched out the hand caught hold

αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε,
of him, and is saying to him One with little faith,

εἰς τί ἐδίστασας; 32 καὶ ἀναβάντων
into what doubted you? And having stepped up

αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
of them into the boat abated the wind.

33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν
The (ones) but in the boat did obeisance

αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ.
to him saying Truthfully of God Son you are.

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν
And having got through they came upon the

γῆν εἰς Γεννησαρέτ.
earth into Gennesaret.

35 καὶ ἐπιγνόντες αὐτὸν οἱ
And having recognized him the

ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
male persons of the place that sent off

εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
into whole the surrounding country that, and

προσήμεγκαν αὐτῷ πάντας τοὺς κακῶς
brought toward him all the (ones) badly

ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν
having, and they were entreating him

ἵνα μόνον ἄψωνται τοῦ
in order that only they might touch of the

κраспѣδου τοῦ ἱματίου αὐτοῦ· καὶ
fringe of the outer garment of him; and

ὅσοι ἤψαντο διεσώθησαν.
as many as touched were saved through.

Peter said to him:
"Lord, if it is you,
command me to
come to you over the
waters." 29 He said:
"Come!" Thereupon

Peter, getting down
off the boat, walked
over the waters and
went toward Jesus.

30 But looking at
the windstorm, he
got afraid and, after
starting to sink, he
cried out: "Lord, save

me!" 31 Immediately
stretching out his
hand Jesus caught
hold of him and said

to him: "You with lit-
tle faith, why did you
give way to doubt?"
32 And after they got
up into the boat, the
windstorm abated.

33 Then those in the
boat did obeisance
to him, saying: "You
are really God's Son."

34 And they got
across and came to
land in Gen-ne-sa-ret.

35 Upon recogniz-
ing him the men of
that place sent forth
into all that sur-
rounding country, and
people brought him
all those who were ill.

36 And they went
entreating him that
they might just touch
the fringe of his outer
garment; and all those
who touched it were
made completely well.

15 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ
Then come toward the Jesus from

Ἱερουσαλὼν Φαρισαῖοι καὶ γραμματεῖς
Jerusalem Pharisees and scribes

λέγοντες 2 Διὰ τί οἱ μαθηταὶ
saying Through what the disciples

σοῦ παραβαίνουν τὴν παράδοσιν τῶν
of you are overstepping the tradition of the
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς
older men? Not for they are washing the

χεῖρας ὅταν ἄρτον ἐσθίωσιν.
hands whenever bread they may eat.

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them

Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
Through what also you are overstepping the

ἐντολὴν τοῦ θεοῦ διὰ τὴν
commandment of the God through the

παράδοσιν ὑμῶν; 4 ὁ γὰρ θεὸς εἶπεν
tradition of you? The for God said

Τίμα τὸν πατέρα καὶ τὴν μητέρα,
Be honoring the father and the mother,

καὶ ὁ (ὁ) κακολογῶν πατέρα ἢ μητέρα
and The (one) saying bad at father or mother

θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε
to death let him de cease; you but are saying

Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ
Who likely might say to the father or to the

μητρί Δῶρον ὃ ἐάν ἐξ ἐμοῦ
mother Gift which if ever out of me

ὀφελῇ, 6 οὐ μὴ τιμήσῃ τὸν
you might get benefit, not not he shall honor the

πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον
father of him; and you invalidated the word

τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
of the God through the tradition of you.

7 Ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
Hypocrites, finely prophesied about you

Ἡσαίας λέγων 8 Ὁ λαὸς οὗτος τοῖς
Isaiah saying The people this to the

χείλεσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
lips me honors, the but heart of them

πῶρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ
far holds off from me; in vain but

σέβονται με, διδάσκοντες διδασκαλίας
they are revering me, teaching teachings

ἐντάλματα ἀνθρώπων. 10 Καὶ
commands of men. And

προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
having called toward the crowd he said to them

15 Then there came
to Jesus from

Jerusalem Pharisees
and scribes, saying:

2 "Why is it your
disciples overstep
the tradition of the
men of former times?
For example, they do
not wash their hands
when about to eat a
meal."

3 In reply he said
to them: "Why is it
you also overstep the
commandment of God
because of your tradi-
tion? 4 For example,

God said, 'Honor
your father and your
mother'; and, 'Let him
that reviles father
or mother end up in
death.' 5 But you
say, 'Whoever says to
his father or mother:

'Whatever I have by
which you might get
benefit from me is a
gift dedicated to God,'
6 he must not honor
his father at all.' And
so you have made the
word of God invalid
because of your
tradition. 7 You
hypocrites, Isaiah

aply prophesied
about you, when he
said, 8 'This people
honors me with their
lips, yet their heart is
far removed from me.

9 It is in vain that
they keep worshipping
me, because they
teach commands of
men as doctrines.'

10 With that he
called the crowd near
and said to them:

Ἀκούετε καὶ συνίετε· 11 οὐ
Be you hearing and be comprehending; not
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
the (thing) entering into the mouth defiles
τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
the man, but the (thing) coming forth
ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
out of the mouth this (thing) defiles the
ἄνθρωπον.
man.

12 Τότε προσελθόντες οἱ μαθηταί
Then having come toward the disciples
λέγουσιν αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι
are saying to him Know you that the Pharisees
ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
having heard the word were stumbled?

13 ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα
The (one) but having answered said Every
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
plant which not planted the Father of me
ὁ οὐράνιος ἐκρίνωθήσεται. 14 ἀφετε
the heavenly will be uprooted. You let go off

αὐτοὺς τυφλοὶ εἰσιν ὁδοῖ· τυφλὸς δὲ
them; blind they are guides; blind (one) but
τυφλὸν ἐάν ὁδηγῇ, ἀμφοτέροι εἰς
blind (one) if ever he may guide, both into
βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ
pit will fall. Having answered but the

Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν
Peter said to him Make plain to us the
παραβολήν. 16 ὁ δὲ εἶπεν· Ἀκμὴν also
parable. The (one) but said Point also
ὅμαι· ἀσύνετοί ἐστε; 17 οὐ
you without comprehension are you? Not

νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
aware are you that everything the entering
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ
into the mouth into the belly passes along and
εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ
into sewer is thrown out? The (things) but

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
coming forth out of the mouth out of the
καρδίας ἐξέρχεται, κακὰ πάντα κοινοῖ τὸν
heart comes out, and those (things) defiles the
ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
man. Out of for the heart

ἐξέρχονται· διαλογισμοὶ πονηροί, φόνοι,
come out reasonings wicked, murders,
μοιχεῖαι, πορνεῖαι, κλοπαί,
adulteries, fornications, thieveries,

"Listen and get the sense of it: 11 Not what enters into [his] mouth defiles a man; but it is what proceeds out of [his] mouth that defiles a man."

12 Then the disciples came up and said to him: "Do you know that the Pharisees stumbled at hearing what you said?" 13 In reply he said: "Every plant that my heavenly Father did not plant will be uprooted."

14 Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." 15 By way of response Peter said to him: "Make the illustration plain to us."

16 At this he said: "Are you also yet without understanding? 17 Are you not aware that everything entering into the mouth passes along into the intestines and is discharged into the sewer? 18 However, the things proceeding out of the mouth come out of the heart, and those things defile a man. 19 For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries,

ψευδομαρτυρία, βλασφημία. 20 ταῦτά ἐστιν
false testimonies, blasphemies. These is
τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ
the (things) defiling the man, the but
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν
to unwashed hands to eat not defiles the
ἄνθρωπον.
man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς
And having gone out from there the Jesus
ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
withdrew into the parts of Tyre and of Sidon.

22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
And look! woman Canaanite from the regions
ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
those having come out was crying out saying
"Ἐλέησον με, κύριε υἱὸς Δαυεὶδ· ἡ
Have mercy on me, Lord Son of David; the
θυγάτηρ μου κακῶς δαιμονίζεται.
daughter of me badly is demonized."

23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
The (one) but not answered to her word.
καὶ προσελθόντες οἱ μαθηταί αὐτοῦ
And having come toward the disciples of him
ἠρώτουν αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν,
were requesting him saying Let loose off her,
ὅτι κράζει ὀπίσθεν ἡμῶν.
because she keeps crying out behind us.

24 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ
The (one) but having answered said Not
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
I was sent off if not into the sheep the (ones)
ἀπολωλῶτα οἴκου Ἰσραὴλ. 25 ἡ
having been lost of house of Israel. The (one)
δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα
but having come was doing obeisance to him saying

Κύριε, βοήθει μοι. 26 ὁ δὲ
Lord, be helping to me. The (one) but
ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν καλὸν λαβεῖν
having answered said Not is fine to take
τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
the bread of the children and to throw to the

κυνάρσις. 27 ἡ δὲ εἶπεν· Ναί, κύριε,
little dogs. The [woman] but said Yes, Lord,
καὶ γὰρ τὰ κυνάρια ἐσθίου ἀπὸ τῶν
also for the little dogs is eating from the
ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
crumbs the (ones) falling from the table
τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς
of the lords of them. Then having answered

false testimonies, blasphemies. 20 These are the things defiling a man; but to take a meal with unwashed hands does not defile a man."

21 Leaving there, Jesus now withdrew into the parts of Tyre and of Sidon. 22 And, look! a Phoenician woman from those regions came out and cried aloud, saying:

"Have mercy on me, Lord, Son of David. My daughter is badly demonized." 23 But he did not say a word in answer to her. So his disciples came up and began to request him: "Send her away; because she keeps crying out after us."

24 In answer he said: "I was not sent forth to any but to the lost sheep of the house of Israel." 25 When the woman came she began doing obeisance to him, saying: "Lord, help me!" 26 In answer he said: "It is not right to take the bread of the children and throw it to little dogs." 27 She said: "Yes, Lord; but really the little dogs do eat of the crumbs falling from the table of their masters." 28 Then

ὁ Ἰησοῦς εἶπεν αὐτῇ Ὁ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 the Jesus said to her O woman, great of you the faith; let it happen to you as you are willing. And was healed the daughter of her from the hour that.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλούς περιπατοῦντας καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν θεόν Ἰσραὴλ.
 And having gone across from there the Jesus came beside the sea of Galilee, and having gone up into the mountain was sitting there. And came toward him crowds many having with themselves lame, maimed, blind, dumb, and different (ones) many, and they cast them beside the feet of him, and he cured them; 31 as-and the crowd to feel wonderment seeing dumb (ones) speaking and lame (ones) walking and blind (ones) seeing; and they glorified the God of Israel.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῶσαι αὐτοὺς νήστες οὐ θέλω, μὴ ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
 The but Jesus having called toward the disciples of him said I am feeling pity upon the crowd, because already days three they are remaining toward to me and not they are having what they might eat; and to let loose off them fasting not I am willing, not at any time they might give out in the way. 33 and saying to him the disciples From where to us in lonely place loaves so many as-and

Jesus said in reply to her: "O woman, great is your faith; let it happen to you as you wish." And her daughter was healed from that hour on.

29 Crossing country from there, Jesus next came near the sea of Galilee, and, after going up into the mountain, he was sitting there.

30 Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; 31 so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel.

32 But Jesus called his disciples to him and said: "I feel pity for the crowd, because it is already three days that they have stayed with me and they have nothing to eat; and I do not want to send them away fasting. They may possibly give out on the road."

33 However, the disciples said to him: "Where are we in this lonely place going to get sufficient loaves

χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.
 to satisfy a crowd so much? 34 And is saying to them the Jesus How many loaves are having you? The (ones) but said Ἑπτὰ, and ὀλίγα few little fishes. 35 And παραγγείλας to the crowd to fall backward upon the earth 36 he took the seven loaves and the fishes and having thanked he broke and was giving to the disciples the but disciples to the crowds. 37 And ate all (they) and were satisfied, and the abounding of the fragments they lifted up seven provision baskets full. 38 The (ones) but eating were four thousand male persons apart from women and little boys. 39 And having let loose the crowds he stepped in into the boat, and came into the regions of Magadan.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὁψίας γενομένης λέγετε Εὐδία, πурраζει γὰρ ὁ οὐρανός· 3 καὶ πρωί Σήμερον χειμῶν, πурраζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
 And having come toward the Pharisees and Sadducees tempting requested upon him sign out of the heaven to display to them. 2 The (one) but having answered said to them Ὁψίας γενομένης λέγετε Εὐδία, πурраζει γὰρ ὁ οὐρανός; Fair weather, is fire-red for the heaven; 3 and at morning Today winter, πурраζει γὰρ στυγνάζων ὁ οὐρανός. The indeed

to satisfy a crowd of this size?" 34 At this Jesus said to them: "How many loaves have you?" They said: "Seven, and a few little fishes." 35 So, after instructing the crowd to recline upon the ground, 36 he took the seven loaves and the fishes and, after offering thanks, he broke them and began distributing to the disciples, the disciples in turn to the crowds. 37 And all ate and were satisfied, and as a surplus of fragments they took up seven provision baskets full. 38 Yet those eating were four thousand men, besides women and young children. 39 Finally, after sending the crowds away, he got into the boat and came into the regions of Magadan.

16 Here the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. 2 In reply he said to them: "[When evening falls you are accustomed to say, 'It will be fair weather, for the sky is fire-red'; 3 and at morning, 'It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-looking.'

πρόσωπον τοῦ οὐρανοῦ γινώσκετε
face of the heaven you are knowing
διακρίνειν, τὰ δὲ σημεῖα τῶν
to distinguish, the but signs of the
καιρῶν οὐ δύνασθε.]] 4 Γενεὰ
appointed times not you are able.]] Generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
wicked and adulterous sign is seeking, and
σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
sign not will be given to it if not the sign
Ἰωάν. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
of Jonah. And having left behind them he went off.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ
And having come the disciples into the
πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ
other side they forgot loaves to take. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὅρατε καὶ
but Jesus said to them Be you seeing and
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
be attentive from the leaven of the Pharisees
καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο
and Sadducees. The (ones) but were reasoning
ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ
in themselves saying that Loaves not
ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
we took. Having known but the Jesus
εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς,
said Why are you reasoning in one another,
ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
ones of little faith, because loaves not
ἔχετε; 9 οὐτῶς νοεῖτε, οὐδὲ
you are having? Not yet are you aware, nor
μνημονεύετε τοὺς πέντε ἄρτους τῶν
do you remember the five loaves of the
πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους
you took? Nor the seven loaves
τῶν τετρακισχιλίων καὶ πόσους
of the four thousand and how many
σφυρίδας ἐλάβετε; 11 πῶς οὐ
provision baskets you took? How not
νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον
are you aware that not about loaves I talked
ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
to you? Be you attentive but from the leaven of the
Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
Pharisees and Sadducees. Then
συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
they grasped that not he said to be attentive from
τοῦ ἰσχυροῦ τοῦ οὐρανοῦ.

You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret.]] 4 A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jo'nah.]] With that he went away, leaving them behind. 5 Now the disciples crossed to the other side and forgot to take loaves along. 6 Jesus said to them: "Keep your eyes open and watch out for the leaven of the Pharisees and Sadducees." 7 So they began to reason among themselves, saying: "We did not take any loaves along." 8 Knowing this, Jesus said: "Why are you doing this reasoning among yourselves, because you have no loaves, you with little faith? 9 Do you not yet see the point, or do you not remember the five loaves in the case of the five thousand and how many baskets you took up? 10 Or the seven loaves in the case of the four thousand and how many provision baskets you took up? 11 How is it you do not discern that I did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees." 12 Then they grasped that he said to watch out, not for

τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
the leaven of the loaves but from the
διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
teaching of the Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ
Having come but the Jesus into the
μέρη Καισαρίας τῆς Φιλίππου
parts of Caesarea of the [city] of Philip
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
he was requesting the disciples of him saying
Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
Whom are saying the men to be the
υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν
Son of the man? The (ones) but said
Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν,
The (ones) indeed John the Baptist,
ἄλλοι δὲ Ἠλῆαν, ἕτεροι δὲ Ἰερεμίαν
others but Elijah, different (ones) but Jeremiah
ἢ ἓνα τῶν προφητῶν. 15 λέγει αὐτοῖς
or one of the prophets. He is saying to them
Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
You but whom me are you saying to be?
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν
Having answered but Simon Peter said
Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
You are the Christ the Son of the God of the
ζώντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
living (one). Having answered but the Jesus
εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνά,
said to him Happy are you, Simon Bar-jonah,
ὅτι σὰρξ καὶ αἷμα οὐκ ἀπέκάλυψέν σοι
because flesh and blood not revealed to you
ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς
but the Father of me the (one) in the
οὐρανοῖς. 18 κἀγὼ δέ σοι λέγω ὅτι σὺ
heavens; and I but to you am saying that you
εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
are Peter, and upon this the rock-mass
οικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
I will build of me the congregation, and gates
ᾧδου οὐ κατισχύουσιν αὐτῆς;
of Hades not will overpower it;
19 δώσω σοι τὰς κλεῖδας τῆς
I shall give to you the keys of the
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐάν
kingdom of the heavens, and which if ever
δήσῃς ἐπὶ τῆς γῆς ἔσται
you might bind upon the earth will be

the leaven of the loaves, but for the teaching of the Pharisees and Sadducees.

13 Now when he had come into the parts of Caesarea Philippi, Jesus went asking his disciples: "Who are men saying the Son of man is?" 14 They said: "Some say John the Baptist, others Eli'jah, still others Jeremiah or one of the prophets." 15 He said to them: "You, though, who do you say I am?" 16 In answer Simon Peter said: "You are the Christ, the Son of the living God." 17 In response Jesus said to him: "Happy you are, Simon son of Jo'nah, because flesh and blood did not reveal [it] to you, but my Father who is in the heavens did. 18 Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of Ha'des* will not overpower it. 19 I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will be

18* Of Ha'des (ᾄδου, hai'dou), κΒ; שְׁאוֹל, she'ohl', J7.8, 10-14, 16-18, 22. See App 4B.

δεδεμένον ἐν τοῖς οὐρανοῖς, (something) having been bound in the heavens, καὶ ὃ ἐάν λύσῃς ἐπὶ τῆς γῆς and which if ever you might loose upon the earth ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν διὰ τοῦτο ὅτι αὐτός ἐστιν ὁ χριστός. that he is the Christ.

21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς From then started Jesus Christ

δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι to be showing to the disciples of him that

δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν it is necessary him into Jerusalem to go off

καὶ πολλὰ παθεῖν ἀπὸ τῶν and many (things) to suffer from the

πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων older men and chief priests and scribes

καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ and to be killed and to the third day

ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν to be raised up. And having taken toward him

ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων the Peter started to give rebuke to him saying

"Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι Propitious to you, Lord; not not will be to you

τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν this. The (one) but having been turned said

τῷ Πέτρῳ· Ὑπάγε ὀπίσω μου, Σατανᾶ· to the Peter Be going away behind me, Satan;

σκανδαλὸν εἶ, ἐμοῦ, ὅτι οὐ stumbling block you are of me, because not

φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ you are minding the (things) of the God but

τὰ τῶν ἀνθρώπων. the (things) of the men.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς Then the Jesus said to the disciples

αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἔλθειν, of him If anyone is willing behind me to come,

ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν let him disown himself and let him lift up the

σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. stake of him and let him be following to me.

19* Or, "thing already bound," a perfect passive participle. 24* See App 3c.

the thing bound* in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens." 20 Then he sternly charged the disciples not to say to anybody that he was the Christ.

21 From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. 22 At

this Peter took him aside and commenced rebuking him, saying: "Be kind to yourself, Lord; you will not have this [destiny] at all." 23 But, turning his back, he said to Peter: "Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men."

24 Then Jesus said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake* and continually follow me.

25 ὃς γὰρ ἐάν θέλῃ τὴν ψυχὴν αὐτοῦ Who for if ever may will the soul of him

σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ὥσπερ ἔμελλε

ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ might lose the soul of him on account of me

εὐρήσει αὐτήν. 26 τί γὰρ ὠφελήσεται will find it. What for will be benefited

ἄνθρωπος ἐάν τὸν κόσμον ὅλον κερδήσῃ man if ever the world whole might gain

τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί the but soul of him might forfeit? Or what

δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς will give man exchange of the soul

αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου of him? Is about for the Son of the man

ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ to be coming in the glory of the Father of him

μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε with the angels of him, and then

ἀποδώσει ἑκάστῳ κατὰ τὴν he will give back to each one according to the

πράξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι practice of him. Amen I am saying to you that

εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ are some of the (ones) here standing who not

μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν not might taste of death until likely they might see

τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ the Son of the man coming in the

βασιλείᾳ αὐτοῦ. kingdom of him.

17 Καὶ μετ' ἡμέρας ἕξ παραλαμβάνει ὁ And after days six takes along the

Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην Jesus τὸν Peter and James and John

τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς the brother of him, and brings up them into

ὄρος ὑψηλὸν κατ' ἰδίαν. mountain lofty according to private [spot].

2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, And he was transfigured in front of them,

καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ and shone the face of him as the

ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο sun, the but outer garments of him became

λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὥφθη white as the light. And look! was seen

αὐτοῖς Μωϋσῆς καὶ Ἠλίας συναλοῦντες μετ' to them Moses and Elijah conversing with

25 For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. 26 For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul? 27 For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior. 28 Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom."

17 Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. 2 And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. 3 And, look! there appeared to them Moses and E-li'jah, conversing with

αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος
him. Having answered but the Peter
εἶπεν τῷ Ἰησοῦ Κύριε, καλὸν ἔστιν ἡμᾶς
said to the Jesus Lord, fine it is us
ὧδε εἶναι· εἰ θέλεις, ποιήσω
here to be; if you are willing, I shall make
ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεὶ
here three tents, to you one and to Moses
μίαν καὶ Ἠλεία μίαν. 5 ἔτι αὐτοῦ
one and to Elijah one. Yet of him
λαλοῦντος ἰδοὺ νεφέλη φωτὶν ἐπεσκίασεν
speaking look! cloud lightsome overshadowed
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
them, and look! voice out of the cloud
λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὃς
saying· This is the Son of me the
ἀγαπητός, ἐν ᾧ εὐδόκησα·
beloved, in whom I thought well;
ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ
you be hearing of him. And having heard the
μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
disciples fell upon face of them and
ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν
became fearful very much. And came toward
ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν
the Jesus and having touched of them said
Ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες
Get up and not be fearful. Having lifted up
δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
but the eyes of them no one they saw
εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ
if not him Jesus only. And
καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
descending of them out of the mountain
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων
he enjoined to them the Jesus saying
Μηδενὶ εἰπῆτε τὸ ὄραμα ἕως οὗ
To no one you should say the vision until where
ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
the Son of the man out of dead (ones)
ἐγερθῇ.
should be raised up.
10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
And inquired upon him the disciples
λέγοντες· Τί οὖν οἱ γραμματεῖς
saying· Why therefore the scribes
λέγουσιν ὅτι Ἠλείαν δεῖ ἔλθειν
are saying that Elijah it is necessary to come
πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
first? The (one) but having answered said

him. 4 Responsively
Peter said to Jesus:
"Lord, it is fine for
us to be here. If you
wish, I will erect
three tents here, one
for you and one for
Moses and one for
Eli'jah." 5 While
he was yet speaking,
look! a bright cloud
overshadowed them,
and, look! a voice out
of the cloud, saying:
"This is my Son, the
beloved, whom I have
approved; listen to
him." 6 At hearing
this the disciples fell
upon their faces and
became very much
afraid. 7 Then
Jesus came near and,
touching them, said:
"Get up and have no
fear." 8 When they
raised their eyes,
they saw no one but
Jesus himself only.
9 And as they were
descending from the
mountain, Jesus com-
manded them, saying:
"Tell the vision to no
one until the Son of
man is raised up from
the dead."
10 However, the
disciples put the
question to him:
"Why, then, do the
scribes say that Eli-
jah must come first?"
11 In reply he said:

Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
Eli'jah indeed is coming and will restore
πάντα. 12 λέγω δὲ ὑμῖν ὅτι Ἠλείας
all (things); I am saying but to you that Eli'jah
ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
already came, and not they recognized him
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
but they did in him as many (things) as
ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they willed; thus also the Son of the man
μέλλει τὰς ψυχὰς ὑπ' αὐτῶν. 13 τότε
is about to be suffering by them. Then
συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ
perceived the disciples that about John the
βαπτιστοῦ εἶπεν αὐτοῖς.
Baptist he said to them.
14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον
And of (them) having come toward the crowd
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
came toward him man kneeling down to
αὐτὸν 15 καὶ λέγων Κύριε, ἐλέησον μου
him and saying Lord, do mercy to of me
τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς
the son, because he is moonstruck and badly
ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ
is having, many times for he falls into the fire
καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ
and many times into the water;
προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου,
I brought toward him to the disciples of you,
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.
and not they were able him to cure.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
Ὁ γενεὰ ἀπίστος καὶ δειστροπαμένη,
O generation faithless and having been twisted,
ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε
till when with you will I be? Till when
ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
will I put up with you? Be bringing to me him
ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
here. And he gave rebuke to it the Jesus,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ
and came out from him the demon; and
ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
was cured the boy from the hour that.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Then having come toward the disciples to the
Ἰησοῦ κατ' ἰδίαν εἶπαν
Jesus according to private [spot] said

"Eli'jah, indeed,
is coming and will
restore all things.
12 However, I say to
you that Eli'jah has
already come and they
did not recognize him
but did with him the
things they wanted. In
this way also the Son
of man is destined to
suffer at their hands."
13 Then the disciples
perceived that he
spoke to them about
John the Baptist.
14 And when
they came toward
the crowd, a man
approached him,
kneeling down to
him and saying:
15 "Lord, have mercy
on my son, because
he is an epileptic
and is ill, for he falls
often into the fire and
often into the water;
16 and I brought
him to your disciples,
but they could not
cure him." 17 In
reply Jesus said: "O
faithless and twisted
generation, how long
must I continue with
you? How long must
I put up with you?
Bring him here to
me." 18 Then Jesus
rebuked it, and the
demon came out of
him; and the boy was
cured from that hour.
19 Thereupon the dis-
ciples came up to Je-
sus privately and said:

Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
Through what we not were able to expel
αὐτό; 20 ὁ δὲ λέγει αὐτοῖς
it? The (one) but is saying to them
Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
Through the little faith of you; truly for
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
I am saying to you, if ever you may have faith
ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
as grain of mustard, you will say to the mountain
τούτῳ· Μετάβα· ἔνθεν ἐκεῖ, καὶ
this Transfer from here there, and
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ
it will transfer, and nothing will be impossible
ὑμῖν.
to you.

22 Συστρεφόμενον δὲ αὐτῶν ἐν τῇ
Being turned together but of them in the
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει
Galilee said to them the Jesus Is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
the Son of the man to be given over
εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν
into hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and to the third day he will be raised up.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved very much.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ
Having come but of them into Capernaum
προσῆλθον οἱ τὰ διδραχμα
came toward the (ones) the double drachmas
λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· Ὁ
receiving to the Peter and said The
διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
teacher of you not is paying the
διδραχμα; 25 λέγει· Ναί. καὶ
double drachmas? He is saying Yes. And
ἐλθόντα εἰς τὴν οἰκίαν προέβησεν αὐτόν
having come into the house got ahead of him
ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων;
the Jesus saying What to you seems, Simon?
οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
The kings of the earth from what ones
λαμβάνουσιν τέλη ἢ κῆνον; ἀπὸ τῶν
they are receiving duties or head tax? From the
υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
sons of them or from the aliens?

"Why is it we could not expel it?" 20 He said to them:
"Because of your little faith. For truly I say to you, if you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."
21 —"

22 It was while they were gathered together in Galilee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands, 23 and they will kill him, and the third day he will be raised up." Consequently they were very much grieved.

24 After they arrived in Capernaum the men collecting the two drachmas [tax] approached Peter and said: "Does your teacher not pay the two drachmas [tax]?" 25 He said: "Yes." However, when he entered the house Jesus got ahead of him by saying: "What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?"

26 εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων,
Of (him) having said but From the aliens,
ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί
said to him the Jesus Really then free
εἰσιν οἱ υἱοί; 27 ἵνα δὲ μὴ
are the sons; in order that but not
σκανδαλίσωμεν αὐτούς, πορευθεὶς
we might stumble them, having gone your way
εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν
into sea throw you hook and the (one)
ἀναβάνα· πρῶτον ἰχθύν ἄρον, καὶ
having come up first fish lift up, and
ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις
having opened the mouth of it you will find
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
stater; that one having taken give to them
ἀντί ἐμοῦ καὶ σοῦ.
instead of me and you.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ
In that the hour came toward the
μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα
disciples to the Jesus saying Who really
μεῖζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἕστησεν
And having called toward little boy he stood
αὐτό ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν· Ἀμήν
it in middle of them and said Amen
λέγω ὑμῖν, ἐὰν μὴ στραφήτε
I am saying to you, if ever not you might turn
καὶ γένησθε ὡς τὰ παιδία,
and you might become as the little boys,
οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
not not you should enter into the kingdom
τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει
of the heavens. Whoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν
himself as the little boy this, this (one) is
ὁ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
the greater in the kingdom of the heavens;
5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον
and who if ever might receive one little boy
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
such upon the name of me, me receives;
6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν
who but likely might stumble one of the
μικρῶν τούτων τῶν πιστευόντων εἰς
little (ones) these the (ones) believing into
ἐμέ, συμφέρει αὐτῷ ἵνα
me, it is bearing together to him in order that

26 When he said:
"From the strangers,"
Jesus said to him:
"Really, then, the sons
are tax-free. 27 But
that we do not cause
them to stumble, you
go to the sea, cast a
fishhook, and take the
first fish coming up
and, when you open
its mouth, you will
find a stater coin.
Take that and give it
to them for me and
you."

18 In that hour the
disciples came
near to Jesus and
said: "Who really is
greatest in the king-
dom of the heavens?"
2 So, calling a young
child to him, he set it
in their midst 3 and
said: "Truly I say to
you, Unless you turn
around and become
as young children,
you will by no means
enter into the king-
dom of the heavens.
4 Therefore, whoever
will humble himself
like this young child
is the one that is
the greatest in the
kingdom of the
heavens; 5 and
whoever receives one
such young child on
the basis of my name
receives me [also].
6 But whoever
stumbles one of these
little ones who put
faith in me, it is more
beneficial for him

κρεμασθῇ μύλος ὀνικός
should be hanged millstone belonging to the ass
περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ
about the neck of him and he should be sunk
ἐν τῷ πελάγει τῆς θαλάσσης.
in the watery expanse of the sea.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
Woe to the world from the
σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ
stumbling blocks; necessity for to come the
σκάνδαλα, πλὴν οὐαὶ τῷ
stumbling blocks, besides woe to the
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
man through whom the stumbling block
ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς
is coming. If but the hand of you or the foot

σου σκανδαλίζει σε, ἔκκοπον αὐτὸν καὶ βάλε
of you is stumbling you, cut off it and throw
ἀπὸ σου· καλὸν σοὶ ἔστιν εἰσελθεῖν εἰς τὴν
from you; fine to you is to enter into the
ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας
life maimed or lame, than two hands
ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
or two feet having to be thrown into the fire
τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου
the everlasting. And if the eye of you
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
is stumbling you, take out it and throw from
σου· καλὸν σοὶ ἔστιν μονόφθαλμον εἰς τὴν
you; fine to you it is one-eyed into the
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
life to enter, than two eyes having
βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
to be thrown into the Gehenna of the fire.

10 Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν
Be seeing not you should despise of one of the
μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι
little (ones) these, I am saying for to you that
οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ
the angels of them in heavens through
παντὸς βλέπουσι τὸ πρόσωπον τοῦ
all [time] are looking at the face of the
πατρὸς μου τοῦ ἐν οὐρανοῖς.
Father of me the (one) in heavens.

12 τί ὑμῖν δοκεῖ; ἐὰν γένηται
What to you it seems? If ever might become
τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ
to any man one hundred sheep and

to have hung around
his neck a millstone
such as is turned by
an ass and to be sunk
in the wide, open sea.

7 "Woe to the world
due to the stumbling
blocks! Of course,
the stumbling blocks
must of necessity
come, but woe to the
man through whom
the stumbling block
comes! 8 If, then,
your hand or your
foot is making you
stumble, cut it off and
throw it away from
you; it is finer for
you to enter into life
maimed or lame than
to be thrown with two
hands or two feet into
the everlasting fire.

9 Also, if your eye is
making you stumble,
tear it out and throw
it away from you; it is
finer for you to enter
one-eyed into life than
to be thrown with two
eyes into the fiery
Gehenna. 10 See
to it that you men
do not despise one
of these little ones;
for I tell you that
their angels in heaven
always behold the face
of my Father* who is
in heaven. 11 —

12 "What do you
think? If a certain
man comes to have
a hundred sheep and

πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ
should get strayed one out of them, not
ἀφήσει τὰ ἐνενήκοντα ἑννέα ἐπὶ τὰ
he will leave the ninety-nine upon the
ὄρη καὶ πορευθεὶς ζητεῖ
mountains and having gone his way he is seeking
τὸ πλανώμενον; 13 καὶ ἐὰν
the (one) straying? And if ever
γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
he might happen to find it, amen I am saying
ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
to you that he is rejoicing upon it rather
ἢ ἐπὶ τοῖς ἐνενήκοντα ἑννέα τοῖς
than upon the ninety-nine the (ones)
μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν
not having got strayed. Thus not it is
θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ
will in front of the Father of me of the
ἐν οὐρανοῖς ἵνα ἀπολήται ἐν
in heavens in order that should perish one
τῶν μικρῶν τούτων.
of the little (ones) these.

15 Ἐὰν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου,
If ever but should sin the brother of you,
ὑπάγε· ἐλεγξον αὐτὸν μετὰ σοῦ καὶ
be going away reprove him between you and
αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ,
him alone. If ever of you he should hear,
ἐκέρδης τὸν ἀδελφόν σου· 16 ἐὰν δὲ
you gained the brother of you; if ever but
μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑπὶ
not he should hear, take along with you yet
ἕνα ἢ δύο, ἵνα ἐπὶ στόματος
one or two, in order that upon mouth
δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν
of two witnesses or three might stand every
ῥήμα· 17 ἐὰν δὲ παρακούσῃ
saying; if ever but he should refuse to hear
αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· ἐὰν δὲ
of them, say to the congregation; if ever but
καὶ τῆς ἐκκλησίας παρακούσῃ,
also of the congregation he should refuse to hear,
ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ
let him be to you as even the national and the
τελώνης.
tax collector.

18 Ἀμὴν λέγω ὑμῖν, ὅσα
Amen I am saying to you, as many (things) as
ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται
if ever you might bind upon the earth will be

one of them gets
strayed, will he not
leave the ninety-nine
upon the mountains
and set out on the
search for the one
that is straying?
13 And if he happens
to find it, I certainly
tell you, he rejoices
more over it than
over the ninety-nine
that have not strayed.
14 Likewise it is not
a desirable thing with
my Father who is
in heaven for one of
these little ones to
perish.

15 "Moreover, if
your brother commits
a sin, go lay bare his
fault between you and
him alone. If he lis-
tens to you, you have
gained your brother.
16 But if he does not
listen, take along with
you one or two more,
in order that at the
mouth of two or three
witnesses every matter
may be established.
17 If he does not lis-
ten to them, speak to
the congregation. If he
does not listen even to
the congregation, let
him be to you just as
a man of the nations
and as a tax collector.

18 "Truly I say to
you men, Whatever
things you may bind
on earth will be

9* See App 4c. 10* Or, "always have access to my Father." 11* κBS* and the Westcott and Hort Greek text omit this verse.

δεδεμένα (things) having been bound ἐν in οὐρανῷ heaven and
 ὅσα (things) as ἂν if ever λύσῃτε you might loose ἐπὶ upon
 τῆς γῆς ἔσται the earth will be (things) λελυμένα having been loosed ἐν in
 οὐρανῷ. 19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι heaven. Again truly I am saying to you that
 ἂν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς if ever two might agree out of you upon the
 γῆς περὶ παντὸς πράγματος οὗ ἐάν earth about every thing to do of which if ever
 αἰτήσονται, γενήσεται αὐτοῖς they might request, it will take place to them
 παρὰ τοῦ πατρὸς μου τοῦ ἐν beside the Father of me of the (one) in
 οὐρανοῖς. 20 οὐ γὰρ εἰσὶν δύο ἢ τρεῖς heavens. Where for are two or three
 συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, having been led together into the my name,
 ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. there I am in midst of them.
 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν Then having come toward the Peter said
 αὐτῷ Κύριε, πόσας ἀμαρτήσας εἰς ἐμὲ to him Lord, how many times will sin into me
 ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; the brother of me and I shall let go off to him?
 ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ the Until seven times? Is saying to him the
 Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις Jesus Not I am saying to you until seven times
 ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. but until seventy times seven.
 23 Διὰ τοῦτο ὁμοιωθή ἡ the Through this was likened the
 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς kingdom of the heavens to man king who
 ἠθέλησεν συναῖρα λόγον μετὰ τῶν δούλων willed to settle word with the slaves
 αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν of him; having started but of him to be settling
 προσήχθη εἰς αὐτῷ ὀφειλέτης was led toward one to him debtor
 μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ of ten thousand talents. Not having but
 αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος of him to give back commanded him the lord
 παραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα to be sold also the woman and the children

things bound in heaven, and whatever things you may loose on earth will be things loosed in heaven. 19 Again I truly say to you, If two of you on earth agree concerning anything of importance that they should request, it will take place for them due to my Father in heaven. 20 For where there are two or three gathered together in my name, there I am in their midst."

21 Then Peter came up and said to him: "Lord, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" 22 Jesus said to him: "I say to you, not, Up to seven times, but, Up to seventy-seven times."

23 "That is why the kingdom of the heavens has become like a man, a king, that wanted to settle accounts with his slaves. 24 When he started to settle them, there was brought in a man who owed him ten thousand talents [=60,000,000 denarii]. 25 But because he did not have the means to pay [it] back, his master ordered him and his wife and his children

καὶ πάντα ὅσα ἔχει, καὶ and all (things) as many as he is having, and
 ἀποδοθῆναι. 26 πεσόν οὖν ὁ to be given back. Having fallen therefore the
 δούλος slave was doing obeisance αὐτῷ λέγων saying
 Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα Be long of spirit upon me, and all (things)
 ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ I shall give back to you. Moved by pity but the
 κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, lord of the slave that let loose off him,
 καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν and the loan let go off to him. Having gone out
 δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν but the slave that found one of the
 συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ fellow slaves of him who was owing to him
 ἑκατὸν δηνάρια, καὶ κρατήσας one hundred denarii, and having taken hold of
 αὐτόν ἐπνιγεν λέγων Ἀπόδος εἰ him was choking saying Give back if
 τι ὀφείλεις. 29 πεσὼν οὖν ὁ anything you owe. Having fallen therefore the
 σύνδουλος αὐτοῦ παρεκάλει αὐτόν λέγων fellow slave of him was entreating him saying
 Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω Be long of spirit upon me, and I shall give back
 σοι. 30 ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ to you. The (one) but not was willing, but
 ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἕως having gone off threw him into prison until
 ἀποδῶ τὸ ὀφειλόμενον. he should give back the (thing) being owed.
 31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ Having seen therefore the fellow slaves of him
 τὰ γενόμενα ἐλυπήθησαν the (things) having happened were grieved
 σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ very much, and having come they made clear to the
 κυρίῳ ἐαυτῶν πάντα τὰ lord of themselves all the (things)
 γενόμενα. 32 τότε προσκαλεσάμενος having happened. Then having called toward self
 αὐτόν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δούλε him the lord of him is saying to him Slave
 πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκα wicked, all the debt that I let go off
 σοι, ἐπεὶ παρεκάλεσάς με; 33 οὐκ to you, since you entreated me; not
 and all the things he had to be sold and payment to be made. 26 Therefore the slave fell down and began to do obeisance to him, saying, 'Be patient with me and I will pay back everything to you.' 27 Moved to pity at this, the master of that slave let him off and canceled his debt. 28 But that slave went out and found one of his fellow slaves that was owing him a hundred denarii; and, grabbing him, he began to choke him, saying, 'Pay back whatever you owe.' 29 Therefore his fellow slave fell down and began to entreat him, saying, 'Be patient with me and I will pay you back.' 30 However, he was not willing, but went off and had him thrown into prison until he should pay back what was owing. 31 When, therefore, his fellow slaves saw the things that had happened, they became very much grieved, and they went and made clear to their master all the things that had happened. 32 Then his master summoned him and said to him, 'Wicked slave, I canceled all that debt for you, when you entreated me. 33 Ought you not,

ἔδει καὶ σὲ ἐλεῆσαι τὸν
was it necessary also you to have mercy on the
σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἤλεψα;
fellow slave of you, as also I you had mercy on?

34 καὶ ὀργισθεὶς ὁ κύριος
And having been made wrathful the lord
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς
of him gave over him to the tormentors
ἕως οὗ ἂν ἀποδῷ πᾶν τὸ
until where he should give back all the (thing)
ὀφειλόμενον. 35 Οὕτως καὶ ὁ πατήρ μου
being owed. Thus also the Father of me
ὁ οὐράνιος ποιήσει ὑμῖν ἔάν μὴ
the heavenly will do to you if ever not
ἀφῇτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
you might let go off each one to the brother of him
ἀπὸ τῶν καρδιῶν ὑμῶν.
from the hearts of you.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς
the words these, he departed from the
Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς
Galilee and came into the frontiers of the
Ἰουδαίας πέραν τοῦ Ἰορδάνου.
Judea the other side of the Jordan.

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
And followed to him crowds many, and
ἐθεράπευσεν αὐτοὺς ἐκεῖ.
he cured them there.

3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
And came toward him Pharisees
πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν
tempting him and saying If it is allowed
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
to divorce the woman of him according to
πάσαν αἰτίαν; 4 ὁ δὲ ἀποκριθεὶς
every cause? The (one) but having answered
εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ
said Not did you read that the (one)

κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
having created from beginning male and female
ἐποίησεν αὐτοὺς 5 καὶ εἶπεν Ἐνεκα
made them and he said On account of
τοῦτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
this will leave down man the father and
τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
the mother and he will stick to the woman
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;
of him, and they will be the two into flesh one?

in turn, to have
had mercy on your
fellow slave, as I also
had mercy on you?"

34 With that his
master, provoked to
wrath, delivered him
to the jailers, until
he should pay back
all that was owing.

35 In like manner my
heavenly Father will
also deal with you if
you do not forgive
each one his brother
from your hearts."

19 Now when Jesus
had finished
these words, he
departed from Gal'ilee
and came to the fron-
tiers of Jude'a across
the Jordan. 2 Also,
great crowds followed
him, and he cured
them there.

3 And Pharisees
came up to him,
intent on tempting
him and saying:
"Is it lawful for a
man to divorce his
wife on every sort
of ground?" 4 In
reply he said: "Did
you not read that
he who created them
from [the] beginning
made them male and
female 5 and said,
'For this reason a
man will leave his
father and his mother
and will stick to his
wife, and the two
will be one flesh?"

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία;
As-and no longer they are two but flesh one;

ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος
which therefore the God yoked together man

μὴ χωρίστω. 7 λέγουσιν αὐτῷ τί
not let put apart. They are saying to him Why

οὖν Μωσὴς ἐνετείλατο δοῦναι βιβλίον
therefore Moses commanded to give scroll

ἀποστασίου καὶ ἀπολῦσαι; 8 λέγει
of dismissal and to divorce? He is saying

αὐτοῖς ὅτι Μωσὴς πρὸς τὴν σκληροκαρδίαν
to them that Moses toward the hardheartedness

ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
of you conceded to you to divorce the women

ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν
of you, from beginning but not it has become

οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὅς ἂν
thus. I am saying but to you that who likely

ἀπολῦσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
might divorce the woman of him not upon

πορνείᾳ καὶ γαμήσῃ ἄλλον
fornication and might marry another

μοιχᾶται.
commits adultery.

10 λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως
Are saying to him the disciples If thus

ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
is the cause of the man with the

γυναίκος, οὐ συμφέρει γαμήσαι.
woman, not is bearing together to marry.

11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες
The (one) but said to them Not all [men]

χωροῦσι τὸν λόγον, ἀλλ' οἷς
are making room for the word, but to whom

ἔδωται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες
it has been given. Are for eunuchs who

ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,
out of cavity of mother were generated thus,

καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνοουχίσθησαν
and are eunuchs who were made eunuchs

ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες
by the men, and are eunuchs who

εὐνοούσιν ἑαυτοὺς διὰ τὴν
made eunuchs of themselves through the

βασιλείαν τῶν οὐρανῶν. ὁ δὲ δυνάμενος
kingdom of the heavens. The (one) being able

χωρεῖν τὸν λόγον, ὁ δὲ δυνάμενος
to be making room let him be making room.

13 Τότε προσήνεχθησαν αὐτῷ
Then were brought toward him

6 So that they are no
longer two, but one
flesh. Therefore, what
God has yoked to-
gether let no man put
apart." 7 They said
to him: "Why, then,
did Moses prescribe
giving a certificate
of dismissal and
divorcing her?" 8 He
said to them: "Moses,
out of regard for your
hardheartedness,
made the concession
to you of divorcing
your wives, but such
has not been the case
from [the] beginning.

9 I say to you that
whoever divorces his
wife, except on the
ground of fornication,
and marries another
commits adultery."

10 The disciples
said to him: "If such
is the situation of a
man with his wife,
it is not advisable to
marry." 11 He said
to them: "Not all
men make room for
the saying, but only
those who have the
gift. 12 For there
are eunuchs that were
born such from their
mother's womb, and
there are eunuchs
that were made
eunuchs by men, and
there are eunuchs that
have made themselves
eunuchs on account
of the kingdom of the
heavens. Let him that
can make room for it
make room for it."

13 Then young
children were
brought to him,

παιδία, ἵνα τὰς χεῖρας
little boys, in order that the hands
ἐπιθῇ αὐτοῖς καὶ προσεύχεται· οἱ
he might lay upon them and he might pray; the
δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς, 14 ὁ δὲ
but disciples rebuked them. The but
Ἰησοῦς εἶπεν· Ἀφετε τὰ παιδία
Jesus said Let you go off the little boys
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με,
and not be hindering them to come toward me,
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
of the for such (ones) is the kingdom of the
οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας
heavens. And having laid upon the hands
αὐτοῖς ἐπορεύθη ἐκεῖθεν.
to them he went his way from there.

16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ
And look! one having come toward him
εἶπεν· Διδάσκαλε, τί ἀγαθὸν ποιήσω
said Teacher, what good shall I do
ἵνα σχῶ ζωὴν αἰώνιον;
in order that I might have life everlasting?
17 ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς;
The (one) but said to him Why me you ask
περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός;
about the good (thing)? One is the good (one);
εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
if but you are willing into the life to enter,
τήρει τὰς ἐντολάς. 18 λέγει
be observing the commandments. He is saying
αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς ἔφη
to him Which sort of ones? The but Jesus said
Τό Οὐ φονεύσεις, Οὐ
The Not you shall murder, Not
μοιχεύσεις, Οὐ κλέψεις,
you shall commit adultery, Not you shall steal,
Οὐ ψευδομαρτυρήσεις, 19 Τίμα
Not you shall bear false witness, Be honoring
τὸν πατέρα καὶ τὴν μητέρα, καὶ
the father and the mother, and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You shall love the neighbor of you as yourself.
20 λέγει αὐτῷ ὁ νεανίσκος· Ταῦτα
Is saying to him the young man These (things)
πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη
all I guarded; what yet am I lacking? Said
αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος
to him the Jesus If you are willing perfect
εἶναι, ὑπάγε πώλησόν σου τὰ
to be, be going away sell of you the

for him to put his hands upon them and offer prayer; but the disciples reprimanded them. 14 Jesus, however, said: "Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." 15 And he put his hands upon them and went from there.

16 Now, look! a certain one came up to him and said: "Teacher, what good must I do in order to get everlasting life?" 17 He said to him: "Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually." 18 He said to him: "Which ones?" Jesus said: "Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness, 19 Honor [your] father and [your] mother, and, You must love your neighbor as yourself." 20 The young man said to him: "I have kept all these; what yet am I lacking?" 21 Jesus said to him: "If you want to be perfect, go sell your

ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,
belongings and give to the poor (ones),
καὶ ἔξεις θησαυρὸν ἐν
and you will have treasure in
οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.
heavens, and hither be following to me.
22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
Having heard but the young man the word
τοῦτον ἀπῆλθεν λυπούμενος, ἦν γὰρ
this he went off being grieved, he was for
ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
having possessions many. The but Jesus
εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω
said to the disciples of him Amen I am saying
ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
to you that rich one with difficulty will enter
εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν
into the kingdom of the heavens; again
δὲ λέγω ὑμῖν, εὐκοπώτερον ἐστὶν
but I am saying to you, easier
κάμηλον διὰ τρήματος ραφίδος εἰσελθεῖν
camel through hole of needle to enter
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
than rich one into the kingdom of the God.
25 ἀκούσαντες δὲ οἱ μαθηταὶ
Having heard but the disciples
ἐξεπλήσσοντο σφόδρα λέγοντες· Τίς
were being astounded very much saying Who
ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
really is able to be saved? Having looked in
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ
but the Jesus said to them Beside
ἀνθρώποις τοῦτο ἀδύνατον ἐστίν, παρὰ
men this impossible is, beside
δὲ θεῷ πάντα δυνατά.
but God all (things) possible.
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
Then having answered the Peter said
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
to him Look! We have let go off all (things) and
ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;
we followed to you; what really will be to us?
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν
The but Jesus said to them Amen
λέγω ὑμῖν ὅτι ὑμεῖς οἱ
I am saying to you that you the (ones)
ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
having followed to me in the generating again,
ὅταν καθίσῃ ὁ υἱὸς τοῦ
whenever might sit down the Son of the

belongings and give to the poor and you will have treasure in heaven, and come be my follower." 22 When the young man heard this saying, he went away grieved, for he was holding many possessions. 23 But Jesus said to his disciples: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens. 24 Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God."

25 When the disciples heard that, they expressed very great surprise, saying: "Who really can be saved?" 26 Looking them in the face, Jesus said to them: "With men this is impossible, but with God all things are possible."

27 Then Peter said to him in reply: "Look! We have left all things and followed you; what actually will there be for us?" 28 Jesus said to them: "Truly I say to you, In the re-creation, when the Son of man sits down

ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ
man upon throne of glory of him,
καθήσεται καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων
you will sit also you upon twelve thrones
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.
judging the twelve tribes of the Israel.

29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν ἢ
And everyone whoever let go off houses or
ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ
brothers or sisters or father or mother or
τέκνα ἢ ἀγροὺς ἔνεκεν τοῦ ἐμοῦ
children or fields on account of the of me
ὀνόματος, πολλαπλασίονα λήμψεται
name, many times more things he will receive
καὶ ζωὴν αἰώνιον κληρονομήσει.
and life everlasting he will inherit.

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
Many but will be first (ones) last (ones)
καὶ ἔσχατοι πρῶτοι.
and last (ones) first (ones).

20 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν
Like for is the kingdom of the
οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν
heavens to man householder whoever went out
ἄμα πρῶτῃ μισθώσασθαι
at the same time with early morning to hire
ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ
workers into the vineyard of him;

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ
having agreed but with the workers out of
δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς
denarius the day he sent off them into
τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν
the vineyard of him. And having gone out
περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν
about third hour he saw others standing in
τῇ ἀγορᾷ ἀργοῦς. 4 καὶ ἐκείνοις εἶπεν
the market unemployed; and to those he said

Ἵπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
Be going under also you into the vineyard, and
ὅ ἐάν τις δίκαιον δώσω ὑμῖν
which if ever may be just I shall give to you;

5 οἱ δὲ ἀπῆλθον. πάλιν δὲ
the (ones) but went away. Again but
ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
having gone out about sixth and ninth hour
ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν
he did as thus. About but the
ἐνδεκάτην ἔξελθὼν εὗρεν ἄλλους
eleventh having gone out he found others

upon his glorious
throne, you who have
followed me will also
yourselves sit upon
twelve thrones, judg-
ing the twelve tribes
of Israel. 29 And
everyone that has left
houses or brothers or
sisters or father or
mother or children or
lands for the sake of
my name will receive
many times more and
will inherit everlast-
ing life.

30 "But many that
are first will be last
and the last first.

20 "For the kingdom
of the heavens is
like a man, a house-
holder, who went out
early in the morning
to hire workers for his
vineyard. 2 When
he had agreed with
the workers for a
denarius a day,
he sent them forth
into his vineyard.

3 Going out also
about the third
hour, he saw others
standing unemployed
in the marketplace;

4 and to those he
said, 'You also, go
into the vineyard, and
whatever is just I will
give you.' 5 So off
they went. Again he
went out about the
sixth and the ninth
hour and did likewise.

6 Finally, about the
eleventh hour he went
out and found others

ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε
standing, and is saying to them Why here
ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
are you standing whole the day unemployed?
7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς
They are saying to him Because nobody us
ἐμισθώσατο· λέγει αὐτοῖς Ὑπάγετε
hired; he is saying to them Be going under
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
also you into the vineyard.

8 ὥσπας δὲ γενομένης λέγει
Of evening but having come to be is saying
ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
the lord of the vineyard to the man in charge
αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος
of him Call the workers and give back
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
the wages having started from the last (ones)

ἕως τῶν πρώτων. 9 ἐλθόντες δὲ οἱ
until the first (ones). Having come but the (ones)
περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἅνα
about the eleventh hour received individually
δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι
denarius. And having come the first (ones)
ἐνόμισαν ὅτι πλεον λήμψονται· καὶ
inferred that more they will receive; and
ἔλαβον τὸ ἅνα δηνάριον καὶ αὐτοί.
they received the individually denarius also they.

11 λαβόντες δὲ ἐγόγγυζον
Having received but they were murmuring
κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες Οὗτοι
down on the householder saying These
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
the last (ones) one hour made, and equals
αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσας
them to us you made to the (ones) having borne
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
the burden of the day and the heat!

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν
The (one) but having answered to one of them
εἶπεν Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ
said Fellow, not I am wronging you; not

δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ
of denarius you agreed to me? Lift up the
σὸν καὶ ὑπάγε· ἐγὼ δὲ θέλω
yours and be going under; I am willing but
τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
to this one the last to give as also to you;
15 οὐκ ἐξεστὶν μοι ὃ θέλω
not is it allowed to me which I am willing

standing, and he said
to them, 'Why have
you been standing
here all day unem-
ployed?' 7 They said
to him, 'Because no-
body has hired us.' He
said to them, 'You too
go into the vineyard.'

8 "When it became
evening, the master
of the vineyard said
to his man in charge,
'Call the workers and
pay them their wages,
proceeding from the
last to the first.'

9 When the eleventh-
hour men came,
they each received a
denari-
us. 10 So,
when the first came,
they concluded they
would receive more;
but they also received
pay at the rate of a
denari-
us. 11 On re-
ceiving it they began
to murmur against the
householder 12 and
said, 'These last put
in one hour's work;
still you made them
equal to us who bore
the burden of the
day and the burning
heat!'

13 But in
reply to one of them
he said, 'Fellow, I do
you no wrong. You
agreed with me for
a denari-
us, did you
not? 14 Take what is
yours and go. I want
to give to this last one
the same as to you.

15 Is it not lawful for
me to do what I want

ποιήσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
to do in the (things) my own? Or the
ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ
eye of you wicked is because I
ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι
good am? Thus will be the last (ones)
πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
first and the first (ones) last.

17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
Being about but to be stepping up Jesus
εἰς Ἱερουσόλυμα παρέλαβεν τοὺς δώδεκα
into Jerusalem took along the twelve
μαθητάς κατ' ἰδίαν, καὶ ἐν τῇ
disciples according to private [spot], and in the
ὁδῷ εἶπεν αὐτοῖς 18 Ἴδου ἀναβαίνομεν
way said to them Look! We are stepping up
εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
into Jerusalem, and the Son of the man
παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
will be given over to the chief priests and
γραμματεῦσιν, καὶ κατακρινουσιν αὐτὸν
to scribes, and they will judge down him
θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς
to death, and will give over him to the
ἔθνεσιν εἰς τὸ ἐμπαίξειν καὶ μαστιγῶσαι
nations into the to make fun of and to scourge
καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ
and to put on the stake, and to the third day
ἐγερθήσεται.
he will be raised up.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
Then came toward him the mother of the
υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
sons of Zebedee with the sons of her
προσκυνούσας καὶ αἰτούσας τι ἀπ'
doing obeisance and asking something from
αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ Τί
him. The (one) but said to her What
θέλεις; λέγει αὐτῷ Εἰπέ
are you willing? She is saying to him Say
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
in order that might sit these the two sons of me
εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
one out of right-hand [parts] and one out of
εὐνύμων σου ἐν τῇ βασιλείᾳ σου.
left-hand [parts] of you in the kingdom of you.
22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
Having answered but the Jesus said Not
οἴδατε τί αἰτεῖσθε; δύνασθε
you have known what you are asking; are you able

with my own things?
Or is your eye wicked
because I am good?
16 In this way the
last ones will be first,
and the first ones
last."

17 Being now about
to go up to Jerusalem,
Jesus took the twelve
disciples off privately
and said to them on
the road: 18 "Look!
We are going up to
Jerusalem, and the
Son of man will be
delivered up to the
chief priests and
scribes, and they
will condemn him to
death, 19 and will
deliver him up to
[men of] the nations
to make fun of and to
scourge and to impale,
and the third day he
will be raised up."

20 Then the
mother of the sons of
Zebe-dee approached
him with her sons,
doing obeisance and
asking for something
from him. 21 He
said to her: "What
do you want?" She
said to him: "Give
the word that these
my two sons may sit
down, one at your
right hand and one
at your left, in your
kingdom." 22 Jesus
said in answer:
"You men do not
know what you are
asking for. Can you

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
to drink the cup which I am about
πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
to be drinking? They are saying to him We are able.
23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου
He is saying to them The indeed cup of me
πίεσθε, τὸ δὲ καθίσας ἐκ
you will drink, the but to sit out of
δεξιῶν μου καὶ ἐξ εὐνύμων
right-hand [parts] of me and out of left-hand [parts]
οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
not is mine to give, but to what ones
ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.
it has been prepared by the Father of me.

24 καὶ ἀκούσαντες οἱ δέκα
And having heard the (ones) ten
ἡγανάκτισαν περὶ τῶν δύο ἀδελφῶν. 25
became indignant about the two brothers. The
δὲ Ἰησοῦς προκαλεσάμενος αὐτούς
but Jesus having called toward himself them
εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
said You know that the rulers of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
lord it over them and the great (ones)
κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἐστίν
wield authority over them. Not thus is
ἐν ὑμῖν; ἀλλ' ὃς ἂν θέλῃ ἐν
in you; but who likely may will in
ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
you great to become will be of you servant,
27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι
and who likely may will in you to be
πρῶτος ἔσται ὑμῶν δοῦλος; 28 ὥστε ὁ
first (one) will be of you slave; as-even the
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
Son of the man not came to be served
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
but to serve and to give the soul of him
λύτρον ἀντὶ πολλῶν.
ransom instead of many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ
And going their way out of them from
Ἱερειχῷ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
Jericho followed to him crowd much.
30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
And look! two blind (ones) sitting
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς
beside the way, having heard that Jesus
παράγει, ἔκραξαν λέγοντες Κύριε,
is passing by, cried out saying Lord,

drink the cup that I
am about to drink?"
They said to him: "We
can." 23 He said
to them: "You will
indeed drink my cup,
but this sitting down
at my right hand and
at my left is not mine
to give, but it belongs
to those for whom it
has been prepared by
my Father."

24 When the ten
others heard of this,
they became indignant
at the two brothers.
25 But Jesus, calling
them to him, said:
"You know that the
rulers of the nations
lord it over them
and the great men
wield authority over
them. 26 This is not
the way among you;
but whoever wants to
become great among
you must be your
minister, 27 and
whoever wants to
be first among you
must be your slave.
28 Just as the Son of
man came, not to be
ministered to, but to
minister and to give
his soul a ransom in
exchange for many."

29 Now as they
were going out of
Jericho a great
crowd followed him.
30 And, look! two
blind men sitting
beside the road, when
they heard that Jesus
was passing by, cried
out, saying: "Lord,

ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. 31 ὁ δὲ
have mercy on us, Son of David. The but
ὄχλος ἐπετίμησεν αὐτοῖς ἵνα
crowd gave rebuke to them in order that
σιωπήσωσιν· οἱ δὲ μείζον
they should keep quiet; the (ones) but more
ἔκραζον λέγοντες Κύριε, ἐλέησον ἡμᾶς,
cried out saying Lord, have mercy on us,
υἱὸς Δαυεὶδ. 32 καὶ στὰς ὁ Ἰησοῦς
Son of David. And having stood the Jesus
ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε
sounded to them and said What are you willing
ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε,
I should do to you? They are saying to him Lord,
ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
in order that might be opened the eyes of us.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
Having been moved with pity but the Jesus
ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθὺς
touched of the optics of them, and immediately
ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
they saw again and followed to him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα
And when they got close into Jerusalem
καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν
and came into Bethphage into the Mount of the
Ἐλαιῶν, τότε Ἰησοῦς ἀπέσπειλεν δύο μαθητὰς
Olives, then Jesus sent off two disciples
2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν
saying to them Be going your way into the
κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
village the (one) opposite you, and at once
εὑρήσετε ὄνον δεδεμένον καὶ πῶλον
you will find ass having been tied and colt
μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
with her; having loosed you lead to me.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
And if ever anyone to you might say anything,
εἰρεῖτε ὅτι ὁ κύριος αὐτῶν χρειά
you will say that The Lord of them need
ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
is having; at once but he will send off them.
4 Τοῦτο δὲ γέγονεν ἵνα
This but has happened in order that
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
might be fulfilled the (thing) spoken through the
προφήτου λέγοντος 5 Εἰπάτε τῇ θυγατρὶ
prophet saying Tell you to the daughter
Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται
of Zion Look! The king of you is coming

have mercy on us, Son of David!" 31 But the crowd sternly told them to keep silent; yet they cried all the louder, saying: "Lord, have mercy on us, Son of David!" 32 So Jesus stopped, called them and said: "What do you want me to do for you?" 33 They said to him: "Lord, let our eyes be opened." 34 Moved with pity, Jesus touched their eyes, and immediately they received sight, and they followed him.

21 Well, when they got close to Jerusalem and arrived at Bethphage on the Mount of Olives, then Jesus sent forth two disciples, 2 saying to them: "Be on your way into the village that is within sight of you, and you will at once find an ass tied, and a colt with her; untie them and bring them to me." 3 And if someone says anything to you, you must say, 'The Lord needs them.' At that he will immediately send them forth."

4 This actually took place that there might be fulfilled what was spoken through the prophet, saying: 5 "TELL the daughter of Zion, 'Look! Your King is coming

σοι πραύς καὶ ἐπιβεβηκὼς ἐπὶ
to you mild-tempered and having mounted upon
ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.
ass and upon colt son of beast under yoke.

6 Πορεύθεντες δὲ οἱ μαθηταὶ καὶ
Having gone their way but the disciples and
ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
having done according as ordered to them the
Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
Jesus they led the ass and the colt,
καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ
and put on upon them the outer garments, and
ἐπέκαθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος
he sat on atop of them. The but most
ὄχλος ἐστρώσαν ἑαυτῶν τὰ ἱμάτια
crowd spread of themselves the outer garments
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους
in the way, others but were cutting branches
ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ
from the trees and were spreading in the
ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες
way. The but crowds the (ones) going ahead of
αὐτὸν καὶ οἱ ἀκολουθοῦντες
him and the (ones) following
ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ
were crying out saying Hosanna to the Son
Δαυεὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν
of David; Blessed the (one) coming in
ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
name of Lord; Hosanna ἐν τοῖς highest [places].

10 καὶ εἰσελθόντος αὐτοῦ εἰς
And having entered of him into
Ἱερουσόλυμα ἐσεισθη πᾶσα ἡ πόλις
Jerusalem was made to quake all the city
λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι
saying Who is this? The but crowds
ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς
were saying This is the prophet Jesus
ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.
the (one) from Nazareth of the Galilee.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ
And entered Jesus into the temple, and
ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ
threw out all the (ones) selling and
ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας
buying in the temple and the tables
τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς
of the money changers he overturned and the

to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden."

6 So the disciples got on their way and did just as Jesus ordered them. 7 And they brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them. 8 Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. 9 As for the crowds, those going ahead of him and those following kept crying out: "Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!"

10 Now when he entered into Jerusalem, the whole city was set in commotion, saying: "Who is this?" 11 The crowds kept telling: "This is the prophet Jesus, from Nazareth of Galilee!"

12 And Jesus entered into the temple and threw out all those selling and buying in the temple, and overturned the tables of the money changers and the

9* Literally, "Hosanna," κΒ; Save, we pray! (κΒ-πΒ, *Hoh-sha-na*"), J1-14, 16-18, 22.
9* Jehovah's, J1-14, 16-18, 20-24; Lord's, κΒ. 9* Or, "in the highest places."

καθέδρας τῶν πωλούντων τὰς
benches of the (ones) selling the
περιστεράς, 13 καὶ λέγει αὐτοῖς
doves, and he is saying to them
Γέγραπται Ὁ οἶκος μου οἶκος
It has been written The house of me house
προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν
of prayer will be called, you but it
ποιεῖτε σπήλαιον ληστῶν. 14 Καὶ
are making cave of robbers. And
προσηλθὼν αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν
came toward him blind (ones) and lame (ones) in
τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
the temple, and he cured them.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
Having seen but the chief priests and the
γραμματεῖς τὰ θαυμάσια ἃ ἐποίουν
scribes the wonderful things which he did
καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ
and the boys the (ones) crying out in the
ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυίδ
temple and saying Hosanna to the Son of David
ἡγανάκτησαν. 16 καὶ εἶπαν αὐτῷ
they became indignant and said to him

Ἄκουεις τί οὗτοι λέγουσιν; ὁ δὲ
Are you hearing what these are saying? The but
Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
Jesus is saying to them Yes; never
ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
did you read that Out of mouth of babes and
θηλαζόντων καταρτίσω αἶνον; 17 Καὶ
sucklings you adjusted down praise? And

καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
having left behind them out he went outside the
πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.
city into Bethany, and lodged there.

18 Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν
Early in the morning but returning into the
πόλιν ἐπεινάσεν. 19 καὶ ἰδὼν συκὴν
city he got hungry. And having seen fig tree
μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
one upon the way he went upon it, and
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,
nothing he found in it if not leaves only,
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ
and he is saying to it Not no longer out of you
καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
fruit might come to be into the age; and

benches of those selling doves. 13 And he said to them: "It is written, 'My house will be called a house of prayer,' but you are making it a cave of robbers." 14 Also, blind and lame persons came up to him in the temple, and he cured them.

15 When the chief priests and the scribes saw the marvelous things he did and the boys that were crying out in the temple and saying: "Save, we pray," the Son of David!" they became indignant 16 and said to him: "Do you hear what these are saying?" Jesus said to them: "Yes. Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise?'" 17 And leaving them behind he went outside the city to Bethany and passed the night there.

18 While returning to the city early in the morning, he got hungry. 19 And he caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves only, and he said to it: "Let no fruit come from you anymore forever." And

ἐξηράνθη παραχρῆμα ἡ συκὴ. 20 καὶ
withered instantly the fig tree. 20 And
ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες
having seen the disciples wondered saying
Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;
How instantly withered the fig tree?

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἂν
to them Amen I am saying to you, if ever
ἔχητε πίστιν καὶ μὴ διακριθῆτε,
you may have faith and not you should doubt,

οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
not only the (thing) of the fig tree you will do,
ἀλλὰ καὶ τῷ ὄρει τοῦτ' εἰπῆτε
but also if to the mountain this you might say
"Ἀρῇθι καὶ βλήθῃ εἰς τὴν θάλασσαν,
Be lifted up and be thrown into the sea,
γενήσεται." 22 καὶ πάντα ὅσα
it will happen; and all (things) as many as
ἂν αἰτήσῃτε ἐν τῇ προσευχῇ
likely you might ask in the prayer
πιστεύοντες λήμψεσθε.
having faith you will receive.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν
And having come of him into the temple
προσηλθάν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
came toward him teaching the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν
and the older men of the people saying In
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
what sort of authority these (things) are you doing?
καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
And who to you gave the authority this?

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἔνα,
to them I shall request you also I word one,
ὃν ἂν εἰπῇτε μοι καὶ γὰρ ὑμῖν
which if ever you might tell to me also I to you
ἔρω ἐν ποίᾳ ἐξουσίᾳ ταῦτα
shall tell in what sort of authority these (things)
ποιῶ; 25 τὸ βάπτισμα τὸ Ἰωάννου
I am doing; the baptism the (one) of John
πρόθεν ἦν; ἔξ οὐρανοῦ ἢ ἐξ
from where was it? Out of heaven or out of
ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
men? The (ones) but were reasoning in
ἑαυτοῖς λέγοντες Ἐάν εἰπωμεν Ἐξ
themselves saying If ever we should say Out of

the fig tree withered instantly. 20 But when the disciples saw this, they wondered, saying: "How is it that the fig tree withered instantly?" 21 In answer Jesus said to them: "Truly I say to you, If only you have faith and do not doubt, not only will you do what I did to the fig tree, but also if you say to this mountain, 'Be lifted up and cast into the sea,' it will happen. 22 And all the things you ask in prayer, having faith, you will receive."

23 Now after he went into the temple, the chief priests and the older men of the people came up to him while he was teaching and said: "By what authority do you do these things? And who gave you this authority?" 24 In reply Jesus said to them: "I, also, will ask you one thing. If you tell it to me, I also will tell you by what authority I do these things: 25 The baptism by John, from what source was it? From heaven or from men?" But they began to reason among themselves, saying: "If we say, 'From

15* Literally, "Ho-san'na," NB; Save, we pray! (מְשִׁיחָא, *Hoh-sha'-na*"), J1-14, 16-18, 22.

οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί
heaven, he will say to us Through what
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἔάν
therefore not did you believe to him? If ever
δὲ εἰπωμεν Ἐξ ἀνθρώπων, φοβοῦμεθα
but we should say Out of men, we are fearing
τὸν ὄχλον, πάντες γὰρ ὡς προφήτην
the crowd, all (they) for as prophet
ἔχουσιν τὸν Ἰωάννην 27 καὶ ἀποκριθέντες
are having the John; and having answered
τῷ Ἰησοῦ εἶπαν Οὐκ οἶδμεν. ἔφη αὐτοῖς
to the Jesus they said Not we know. Said to them
καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
also he Neither I am saying to you in
ποῖα ἐξουσία ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος
What but to you it seems? Man
εἶχεν τέκνα δύο, προσελθὼν τῷ
was having children two. Having gone toward the
πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον
first (one) he said Child, be going under today
ἐργάζου ἐν τῷ ἀμπελῶνι 29 ὁ δὲ
be working in the vineyard; the (one) but
ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ οὐκ
having answered said I, lord; and not
ἀπήλθεν. 30 προσελθὼν δὲ τῷ
he went off. Having gone toward but to the
δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ
second (one) he said as-thus; the (one) but
ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον
having answered said Not I am willing; latterly
μεταμεληθεὶς ἀπήλθεν. 31 τίς ἐκ τῶν
having regretted he went off. Which out of the
δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;
two did the will of the father?
λέγουσιν Ὁ ὕστερος, λέγει αὐτοῖς
They are saying The latter (one). Is saying to them
ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ
the Jesus Amen I am saying to you that the
τελώναι καὶ αἱ πόρναι προάγουσιν
tax collectors and the harlots are going ahead of
ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν
you into the kingdom of the God. Came
γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,
for John toward you in way of righteousness,
καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
and not you believed to him; the but tax collectors
καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ
and the harlots believed to him; you but

heaven, he will say to us, 'Why, then, did you not believe him?' 26 If, though, we say, 'From men, we have the crowd to fear, for they all hold John as a prophet.' 27 So in answer to Jesus they said: "We do not know." He, in turn, said to them: "Neither am I telling you by what authority I do these things.

28 "What do you think? A man had two children. Going up to the first, he said, 'Child, go work today in the vineyard.' 29 In answer this one said, 'I will, sir,' but did not go out. 30 Approaching the second, he said the same. In reply this one said, 'I will not.' Afterwards he felt regret and went out. 31 Which of the two did the will of [his] father?" They said: "The latter." Jesus said to them: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. 32 For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although

ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
having seen not-but felt regret latterly of the
πιστεῦσαι αὐτῷ.
to believe to him.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
Another parable hear you. Man
ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
was householder whoever planted vineyard
καὶ φράγμον αὐτῷ περιέθηκεν καὶ ὥρυεν
and fence to it he put around and dug
ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον,
in it winepress and erected tower,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
and let out it to cultivators, and
ἀπέδημσεν. 34 ὅτε δὲ ἤγγισεν ὁ
traveled abroad. When but drew near the
καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς
appointed time of the fruits, he sent off the
δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
slaves of him toward the cultivators to take
τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ
the fruits of him. And having taken the
γεωργοὶ τοὺς δούλους αὐτοῦ ὃν
cultivators the slaves of him which (one)
μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν,
indeed they beat, which (one) but they killed,
ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν
which (one) but they stoned. Again
ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
he sent off other slaves more of the
πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
first (ones), and they did to them as-thus.
37 Ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν
Latterly but he sent off toward them the
υἱὸν αὐτοῦ λέγων Ἐντραπήσουσιν τὸν υἱὸν
son of him saying They will respect the son
μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν
of me. The but cultivators having seen the
υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστι ὁ
son said in themselves This is the
κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
heir; hither let us kill him and
σχάμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ
let us have the inheritance of him; and
λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
having taken him they threw out outside the
ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν
vineyard and they killed. Whenever
οὖν ἐλθῇ ὁ κύριος τοῦ
therefore should come the lord of the

you saw [this], did not feel regret afterwards so as to believe him.

33 "Hear another illustration: There was a man, a householder, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower, and let it out to cultivators, and traveled abroad. 34 When the season of the fruits came around, he dispatched his slaves to get his fruits. 35 However, the cultivators took his slaves, and one they beat up, another they killed, another they stoned. 36 Again he dispatched other slaves, more than the first, but they did the same to these. 37 Lastly he dispatched his son to them, saying, 'They will respect my son.' 38 On seeing the son the cultivators said among themselves, 'This is the heir; come, let us kill him and get his inheritance!' 39 So they took him and threw him out of the vineyard and killed him. 40 Therefore, when the owner of the vineyard comes,

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
vineyard, what will he do to the cultivators
ἐκείνοις; 41 λέγουσιν αὐτῷ Κακοὺς
those? They are saying to him Bad (ones)
κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα
badly he will destroy them, and the vineyard
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
he will let out to other cultivators, who
ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς
will give back to him the fruits in the
καιροῖς αὐτῶν.
appointed times of them.

42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε
Is saying to them the Jesus Never
ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν
did you read in the Scriptures Stone which
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
rejected the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
this (one) came to be into head of corner;
παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν
beside Lord came to be this [head], and it is
θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
wonderful [head] in eyes of us?
43 διὰ τοῦτο λέγω ὑμῖν ὅτι
Through this I am saying to you that
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
will be lifted up from you the kingdom of the
θεοῦ καὶ δοθήσεται ἔθνεϊ ποιοῦντι τοὺς
God and will be given to nation making the
καρπούς αὐτῆς. 44 Καὶ ὁ
fruits of it. And the (one)
πесών ἐπὶ τὸν λίθον τοῦτον
having fallen upon the stone this
συνθλασθήσεται· ἐφ' ὃν δ' ἂν
will be shattered; upon whom but likely
πέσῃ λικμήσει αὐτόν.
it might fall it will pulverize him.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
And having heard the chief priests and the
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
Pharisees the parables of him they knew
ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες
that about them he is saying; and seeking
αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
him to seize they feared the crowds,
ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
since into prophet him they were having.

42* Jehovah, J1-4.7-14.16-18.20-24; Lord, KB.

what will he do to those cultivators?"
41 They said to him: "Because they are
evil, he will bring an
evil destruction upon
them and will let out
the vineyard to other
cultivators, who will
render him the fruits
when they become
due."

42 Jesus said to
them: "Did you never
read in the Scriptures,
'The stone that the
builders rejected is
the one that has
become the chief
cornerstone. From Je-
hovah* this has come
to be, and it is mar-
velous in our eyes?'"
43 This is why I say
to you, The kingdom
of God will be taken
from you and be given
to a nation producing
its fruits. 44 Also,
the person falling
upon this stone will
be shattered. As for
anyone upon whom it
falls, it will pulverize
him."

45 Now when the
chief priests and the
Pharisees had heard
his illustrations, they
took note that he was
speaking about them.
46 But, although
they were seeking to
seize him, they feared
the crowds, because
these held him to be a
prophet.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And having answered the Jesus again
εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων
spoke in parables to them saying
2 Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν
Was likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
to man king, whoever made
γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ
marriage festivities to the son of him. And
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι
he sent off the slaves of him to call
τοὺς (ὁ)ντες κεκλημένους εἰς τοὺς
the (ones) having been called into the
γάμους, καὶ οὐκ ἤθελον
marriage festivities, and not they were willing
ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους
to come. Again he sent off others slaves
λέγων Εἰπατε τοῖς κεκλημένοις
saying Say you to the (ones) having been called
'Ἰδοὺ τὸ ἀριστόν μου ἡτοίμακα, οἱ
Look! The dinner of me I have prepared, the
ταῦροι μου καὶ τὰ σιτιστὰ
bulls of me and the fattened [animals]
τεθυμέναι, καὶ πάντα ἔτοιμα;
having been slaughtered, and all (things) ready;
δεῦτε εἰς τοὺς γάμους. 5 οἱ
hither into the marriage festivities. The (ones)
δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν
but having not cared went off, which (one) indeed
εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ
into the own field, which (one) but upon
τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ
the commercial business of him; the but
λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
leftover (ones) having seized the slaves of him
ὑβρίσαν καὶ ἀπέκτειναν.
they treated insolently and they killed.

7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ
The but king grew wrathful, and
πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν
having sent the armies of him he destroyed
τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν
the murderers those and the city
αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς
of them he burned. Then he is saying to the
δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός
slaves of him The indeed marriage feast ready
ἐστίν, οἱ δὲ κεκλημένοι οὐκ
is, the (ones) but having been called not

22 In further reply
Jesus again
spoke to them with
illustrations, saying:
2 "The kingdom
of the heavens has
become like a man,
a king, that made a
marriage feast for his
son. 3 And he sent
forth his slaves to call
those invited to the
marriage feast, but
they were unwilling
to come. 4 Again
he sent forth other
slaves, saying, 'Tell
those invited: "Look!
I have prepared my
dinner, my bulls and
fatted animals are
slaughtered, and all
things are ready.
Come to the marriage
feast.'" 5 But
unconcerned they
went off, one to his
own field, another
to his commercial
business; 6 but the
rest, laying hold of his
slaves, treated them
insolently and killed
them.

7 "But the king
grew wrathful, and
sent his armies and
destroyed those
murderers and burned
their city. 8 Then
he said to his slaves,
'The marriage feast
indeed is ready,
but those invited

ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ
were worthy; be going your way therefore upon
τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐάν
the outlets of the ways, and as many as if ever
εὔρητε καλέσατε εἰς τοὺς
you might find call you into the
γάμους. 10 καὶ ἐξεληνόντες οἱ
marriage festivities. And having gone out the
δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς
slaves those into the ways
συνήγαγον πάντας οὓς εὔρον,
they led together all whom they found,
πονηροὺς τε καὶ ἀγαθοὺς; καὶ ἐπλήσθη
wicked (ones) and and good (ones); and was filled
ὁ νυμφῶν ἀνακειμένων.
the wedding room of lying up (ones).

11 εἰσελθὼν δὲ ὁ βασιλεὺς
Having come into but the king
θεάσασθαι τοὺς ἀνακειμένους εἶδεν
to view the (ones) lying up he saw
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
there man not having been clothed with
ἐνδυμα γάμου. 12 καὶ λέγει αὐτῷ
garment of marriage; and he is saying to him
Ἐταίρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
Fellow, how did you get in here not having
ἐνδυμα γάμου; ὁ δὲ ἐφίμωθη.
garment of marriage? The (one) but was muzzled.
13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις
Then the king said to the servants
Δησάντες αὐτοῦ πόδας καὶ χεῖρας
Having bound of him feet and hands
ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ
throw you out him into the darkness τὸ
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
outer; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.

14 πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ
Many for are called (ones) few but
ἐκλεκτοί.
chosen (ones).

15 Τότε πορευθέντες οἱ Φαρισαῖοι
Then having gone their way the Pharisees
συμβούλιον ἔλαβον ὅπως αὐτὸν
counsel together took so that him
παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν
they might trap in word. And they send off
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
to him the disciples of them with the

were not worthy.
9 Therefore go to the
roads leading out of
the city, and anyone
you find invite to
the marriage feast.
10 Accordingly those
slaves went out to the
roads and gathered
together all they
found, both wicked
and good; and the
room for the wedding
ceremonies was filled
with those reclining at
the table.

11 "When the king
came in to inspect
the guests he caught
sight there of a man
not clothed with a
marriage garment.
12 So he said to
him, 'Fellow, how did
you get in here not
having on a marriage
garment?' He was
rendered speechless.
13 Then the king said
to his servants, 'Bind
him hand and foot
and throw him out
into the darkness out-
side. There is where
[his] weeping and the
gnashing of [his] teeth
will be.'

14 "For there are
many invited, but few
chosen."

15 Then the Phar-
isees went their way
and took counsel to-
gether in order to trap
him in his speech.
16 So they dispatched
to him their disciples,
together with

Ἡρωδιανῶν λέγοντας Διδάσκαλε, οἶδμεν ὅτι
Herodians saying Teacher, we know that
ἀληθῆς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
truthful you are and the way of the God in
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
truth you teach, and not it is of concern to you
περὶ οὐδενός, οὐ γὰρ βλέπετε εἰς
about no one, not for you are looking into
πρόσωπον ἀνθρώπων. 17 εἶπόν οὖν ἡμῖν
face of men; say therefore to us
τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνον
what to you it seems; is it allowed to give head tax
τοῦ Καίσαρι ἢ οὐ; 18 γινούσιν δὲ ὁ
to Caesar or not? Having known but the
Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί
Jesus the wickedness of them said Why
με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ
me are you testing, hypocrites? Show you
μοι τὸ νόμισμα τοῦ κηνσου. οἱ
to me the coin of the head tax. The (ones)
δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ
but brought toward him denarius. And
λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ
he is saying to them Whose the image this and
ἡ ἐπιγραφή; 21 λέγουσιν Καίσαρος.
the inscription? They are saying Of Caesar.
τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
Then he is saying to them Give you back therefore
τὰ Καίσαρος Καίσαρι καὶ τὰ
the (things) of Caesar to Caesar and the (things)
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες
of the God to the God. And having heard
ἐθαύμασαν, καὶ ἀφέντες αὐτὸν
they wondered, and having let go off him
ἀπῆλθαν.
they went off.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
In that the day came toward him
Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν,
Sadducees, saying not to be resurrection,
καὶ ἐπηρώτησαν αὐτὸν λέγοντες 24 Διδάσκαλε,
and inquired upon him saying Teacher,
Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
Moses said If ever anyone should die not
ἔχων τέκνα, ἔπιγαμβρεύσει ὁ
having children, shall take in marriage ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
brother of him the woman of him and
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
shall make stand up seed to the brother of him.

party followers
of Herod, saying:
"Teacher, we know
you are truthful and
teach the way of God
in truth, and you do
not care for anybody,
for you do not look
upon men's outward
appearance. 17 Tell
us, therefore, What
do you think? Is it
lawful to pay head
tax to Caesar or not?"
18 But Jesus, knowing
their wickedness,
said: "Why do you
put me to the test,
hypocrites? 19 Show
me the head tax coin."
They brought him a
denarius. 20 And
he said to them:
"Whose image and
inscription is this?"
21 They said: "Cae-
sar's." Then he said
to them: "Pay back,
therefore, Caesar's
things to Caesar, but
God's things to God."
22 Well, when they
heard [that], they
marveled, and leaving
him they went off.
23 On that day
Sadducees, who
say there is no
resurrection, came
up to him and asked
him: 24 "Teacher,
Moses said, 'If any
man dies without
having children, his
brother must take
his wife in marriage
and raise up offspring
for his brother.'

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
Were but beside us seven brothers; and
ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ
the first (one) having married he deceased, and
μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
not having seed he let go off the woman of him
τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ
to the brother of him; likewise also the
δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ·
second one and the third one, till the seven ones;
27 ὕστερον δὲ πάντων ἀπέθανον ἡ
latterly but of all (them) died the
γυνή. 28 ἐν τῇ ἀναστάσει οὖν
woman. In the resurrection therefore
τίνας τῶν ἑπτὰ ἔσται γυνή;
of which one of the seven will she be woman?

πάντες γὰρ ἔσχον αὐτήν.
All for they had her.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς
to them You are mistaken not knowing the
γραφαὶς μὴδὲ τὴν δύναμιν τοῦ θεοῦ·
Scriptures nor the power of the God;
30 ἐν γὰρ τῇ ἀναστάσει οὔτε
in for the resurrection neither

γαμοῦσιν οὔτε γαμίζονται,
they are marrying nor are they given in marriage,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
but as angels in the heaven they are;

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
about but the resurrection of the dead (ones)

οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ
not did you read the (thing) spoken to you by
τοῦ θεοῦ λέγοντος 32 Ἐγώ εἰμι ὁ θεός
the God saying I am the God

Ἀβραάμ καὶ ὁ θεός Ἰσαὰκ καὶ ὁ θεός
of Abraham and the God of Isaac and the God
Ἰακώβ; οὐκ ἔστιν ὁ θεός νεκρῶν ἀλλὰ
of Jacob? Not he is the God of dead (ones) but

ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι
of living (ones). And having heard the crowds

ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
were being astounded upon the teaching of him.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
The but Pharisees having heard that
ἐφίμωσεν τοὺς Σαδδουκαίους
he muzzled the Sadducees

25 Now there were seven brothers with us; and the first married and deceased, and, not having offspring, he left his wife for his brother. 26 It went the same way also with the second and the third, until through all seven. 27 Last of all the woman died. 28 Consequently, in the resurrection, to which of the seven will she be wife? For they all got her."

29 In reply Jesus said to them: "You are mistaken, because you know neither the Scriptures nor the power of God; 30 for in the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven. 31 As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 32 'I am the God of Abraham and the God of Isaac and the God of Jacob?' He is the God, not of the dead, but of the living."

33 On hearing [that], the crowds were astounded at his teaching. 34 After the Pharisees heard that he had put the Sadducees to silence,

they came together in one group. 35 And one of them, versed in the Law, asked, testing him: 36 "Teacher, which is the greatest commandment in the Law?" 37 He said to him: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." 38 This is the greatest and first commandment. 39 The second, like it, is this, 'You must love your neighbor as yourself.' 40 On these two commandments the whole Law hangs, and the Prophets."

συνήχθησαν ἐπὶ τὸ αὐτό.
were led together upon the very [place].

35 καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν
And inquired upon one out of them

νομικὸς πειράζων αὐτόν 36 Διδάσκαλε,
versed in law testing him him Teacher,

ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
which sort of commandment great in the law?

37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις
The (one) but said to him You shall love

Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
Lord the God of you in whole heart of you

καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
and in whole the soul of you and in whole the

διανοίᾳ σου 38 αὕτη ἐστὶν ἡ μεγάλη
mind of you; this is the great

καὶ πρώτη ἐντολή. 39 δευτέρα ὁμοία
and first commandment. Second (one) similar

αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν
yourself. On these the two

ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ
commandments whole the law hangs and

οἱ προφῆται.

41 Συνηγμένων δὲ τῶν
Having been led together but of the

Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Pharisees inquired upon them the Jesus

λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ
saying What to you does it seem about the

χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν
Christ? Whose son is he? They are saying

αὐτῷ Τοῦ Δαυεὶδ. 43 λέγει αὐτοῖς
to him Of the David. He is saying to them

Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ
How therefore David in spirit is calling

αὐτόν κύριον λέγων 44 Εἶπεν Κύριος τῷ
him Lord saying Said Lord to the

κυρίῳ μου Κάθου ἐκ δεξιῶν
lord of me Be sitting out of right-hand [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you

ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυεὶδ
beneath the feet of you? If therefore David

καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
is calling him Lord, how son of him is he?

37 Jehovah, J1-14,16-18,20-24; Lord, κΒ. 44* Jehovah, J1-14,16-18,20-24; Lord, κΒ.

they came together in one group. 35 And one of them, versed in the Law, asked, testing him: 36 "Teacher, which is the greatest commandment in the Law?" 37 He said to him: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." 38 This is the greatest and first commandment. 39 The second, like it, is this, 'You must love your neighbor as yourself.' 40 On these two commandments the whole Law hangs, and the Prophets."

41 Now while the Pharisees were gathered together Jesus asked them: 42 "What do you think about the Christ? Whose son is he?" They said to him: "David's." 43 He said to them: "How, then, is it that David by inspiration calls him 'Lord,' saying, 44 'Jehovah' said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet'?" 45 If, therefore, David calls him 'Lord,' how is he his son?"

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
And no one was able to answer to him
λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης
word, nor dared anyone from that
τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
the day to inquire upon him no longer.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις
Then the Jesus spoke to the crowds
καὶ τοῖς μαθηταῖς αὐτοῦ λέγων 2 Ἐπὶ τῆς
and to the disciples of him saying Upon the
Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς
of Moses seat sat down the scribes
καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν
and the Pharisees. All (things) therefore
ὅσα ἂν εἴπωσιν ὑμῖν ποιήσατε
as many as if ever they might say to you do you
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα
and be you observing, according to but the works
αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ
of them not be you doing, they are saying for
καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ
and not are doing. They are binding up but
φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοῖς
loads heavy and are imposing upon the
ὤμοις τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
shoulders of the men, they but to the
δακτύλῳ αὐτῶν οὐ θέλουσιν
finger of them not they are willing
κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα
to budge them. All but the works
αὐτῶν ποιοῦσιν πρὸς τὸ
of them they are doing toward to the
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι
to be viewed to the men; they are broadening
γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι
for the phylacteries of them and they are enlarging
τὰ κράσπεδα, 6 φιλοῦσι δὲ τὴν
the fringes, they like but the
πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ
first place of reclining in the suppers and
τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
the front seats in the synagogues
7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς
and the greetings in the marketplaces
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββεῖ.
and to be called by the men Rabbi.
8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββεῖ, εἰς
You but not you should be called Rabbi, one
γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
for is of you the teacher, all but

46 And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further.

23 Then Jesus spoke to the crowds and to his disciples, saying: 2 "The scribes and the Pharisees have seated themselves in the seat of Moses. 3 Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. 4 They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. 5 All the works they do they do to be viewed by men; for they broaden the [scripture-containing] cases that they wear as safeguards, and enlarge the fringes [of their garments]. 6 They like the most prominent place at evening meals and the front seats in the synagogues, 7 and the greetings in the marketplaces and to be called Rabbi by men. 8 But you, do not do as they do; for one is your teacher, whereas all

ὑμεῖς ἀδελφοὶ ἐστέ· 9 καὶ πατέρα μὴ
you brothers are; and father not
καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ
you should call of you upon the earth, one for
ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος;
is of you the Father the heavenly one;
10 μὴδὲ κληθῆτε καθηγηταί, ὅτι
neither should you be called leaders, because
καθηγητῆς ὑμῶν ἐστὶν εἰς ὁ χριστός·
leader of you is one the Christ;
11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
the but greater of you will be of you
διδάσκων. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν
servant. Whoever but will exalt himself
ταπεινωθήσεται, καὶ ὁστις ταπεινώσει ἑαυτὸν
will be humbled, and whoever will humble himself
ὑψωθήσεται.
will be exalted.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe but to you, scribes and Pharisees
ὕποκριται, ὅτι κλείετε τὴν
hypocrites, because you are shutting up the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
kingdom of the heavens in front of the
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
men; you for not you are entering, nor
τοὺς εἰσέρχοντες ἀφίετε εἰσελθεῖν.
the (ones) coming in do you let go off to enter.
15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὕποκριται, ὅτι περιάγετε τὴν θάλασσαν
hypocrites, because you go about the sea
καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
and the dry [land] to make one proselyte, and
ὅταν γένηται περὶ ὑμῶν ποιεῖτε
whenever he might come to be you are making
αὐτὸν υἱὸν γεέννης διπλοῦτερον ὑμῶν.
him son of Gehenna twofold more of you.
16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ
Woe to you, guides blind the (ones)
λέγοντες Ὅς ἂν ὁμοῦ ἐν τῷ
saying Who likely might swear in the
ναῷ, οὐδὲν ἐστίν, ὅς δ' ἂν
divine habitation, nothing it is, who but likely
ὁμοῦ ἐν τῷ χρυσῷ τοῦ ναοῦ
might swear in the gold of the divine habitation
ὀφείλει· 17 μωροὶ καὶ τυφλοὶ, τίς γὰρ
is in debt; fools and blind (ones), which for

you are brothers. 9 Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. 10 Neither be called 'leaders,' for your Leader is one, the Christ. 11 But the greatest one among you must be your minister. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13 "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. 14 —" 15 "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Ge-hen-na twice as much so as yourselves. 16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.' 17 Fools and blind ones! Which, in fact,

14* *BDVgSy*Arm and the Westcott and Hort Greek text omit this verse. 15* Or, "convert"; pro-se-ly-tum, Vg. 15* See App 4c.

μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ
greater is, the gold or the
divine habitation the (one) having sanctified
χρυσόν; 18 καὶ ὅς ἂν ὁμῶσιν ἐν τῷ
gold? And Who likely might swear in the
θυσιαστήριον, οὐδὲν ἐστίν, ὃς δ' ἂν
altar, nothing it is, who but likely
ὁμῶσιν ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ
might swear in the gift the (one) on top of it
ὀφείλει; 19 τυφλοί, τί γὰρ μείζον,
he is in debt; blind (ones), which for greater,
τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
the gift or the altar the (thing)
ἀγιάζον τὸ δῶρον; 20 ὁ οὖν
sanctifying the gift? The (one) therefore
ὁμῶσας ἐν τῷ θυσιαστήριῳ ὁμνύει ἐν αὐτῷ
having sworn in the altar swears in it
καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ
and in all (things) the (ones) on top of it;
21 καὶ ὁ ὁμῶσας ἐν τῷ
and the (one) having sworn in the
ναῶ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ
divine habitation swears in it and in the (one)
κατοικοῦντι αὐτόν· 22 καὶ ὁ ὁμῶσας
inhabiting it; and the (one) having sworn
ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
in the heaven swears in the throne of the God
καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
and in the (one) sitting on top of it.
23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
hypocrites, because you give the tenth of the
ἡδύσμον καὶ τὸ ἀνηθὼν καὶ τὸ κύμινον, καὶ
mint and the dill and the cummin, and
ἀφήκατε τὰ βαρύτερα τοῦ
you have let go off the weightier (things) of the
νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
law, the justice and the mercy and the faith;
ταῦτα δὲ ἔδει ποιῆσαι
these (things) but it was necessary to do
κάκινά· μὴ ἀφείναι. 24 ὁδηγοί
and those (things) not to let go off. Guides
τυφλοί, διυλίζοντες τὸν κώνωπα τὴν δὲ
blind, straining through the gnat the but
κάμηλον καταπίνοντες.
camel drinking down.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees,

is greater, the gold or the temple that has sanctified the gold? 18 Also, 'If anyone swears by the altar, it is nothing; but if anyone swears by the gift on it, he is under obligation.' 19 Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? 20 Therefore he that swears by the altar is swearing by it and by all the things on it; 21 and he that swears by the temple is swearing by it and by him that is inhabiting it; 22 and he that swears by heaven is swearing by the throne of God and by him that is sitting on it.
23 "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. 24 Blind guides, who strain out the gnat but gulp down the camel!
25 "Woe to you, scribes and Pharisees,

ὑποκριταί, ὅτι καθαρίζετε τὸ
hypocrites, because you are cleansing the
ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
outside of the cup and of the dish,
ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς
from within but they are full out of snatching
καὶ ἀκрасίας. 26 Φαρισαῖε τυφλέ,
and lack of might. Pharisee blind,
καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
cleanse first the inside of the cup
καὶ τῆς παροψίδος, ἵνα γένηται
and of the dish, in order that might become
καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.
also the outside of it clean.
27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι παρομοιάζετε
hypocrites, because you are likened beside
τάφοις κεκοιανμένοις, οἵτινες
to graves having been whitewashed, which
ἔξωθεν μὲν φαίνονται ωραῖοι
from outside indeed are appearing beautiful
ἔσωθεν δὲ γέμουσιν ὅστων νεκρῶν
from within but are full of bones of dead (ones)
καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς
and of all uncleanness; thus also you
ἔξωθεν μὲν φαίνεσθε τοῖς
from outside indeed are appearing to the
ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε
men righteous, from within but you are
μεστοὶ ὑποκρισεως καὶ ἀνομίας.
full of hypocrisy and lawlessness.
29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους
hypocrites, because you are building the graves
τῶν προφητῶν καὶ κοσμεῖτε τὰ
of the prophets and you are decorating the
μνημεῖα τῶν δικαίων, 30 καὶ
memorial tombs of the righteous (ones), and
λέγετε· Εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν
you are saying· If we were in the days of the
πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς αὐτῶν
fathers of us, not likely we were of them
κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν;
sharers in the blood of the prophets;
31 ὥστε μαρτυρεῖτε ἑαυτοῖς
as-and you are bearing witness to yourselves
ὅτι υἱοὶ ἐστε τῶν φονευσάντων
that sons you are of the (ones) having murdered

hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. 26 Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean.
27 "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. 28 In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness.
29 "Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, 30 and you say, 'If we were in the days of our forefathers, we would not be sharers with them in the blood of the prophets.' 31 Therefore you are bearing witness against yourselves that you are sons of those who murdered

τοὺς προφῆτας. 32 καὶ ὑμεῖς πληρώσατε τὸ
the prophets. And you fill you up the
μέτρον τῶν πατέρων ὑμῶν.
measure of the fathers of you.

33 ὄφεις γεννήματα ἐχιδνῶν, πῶς
Serpents generated ones of vipers, how
φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
should you flee from the judgment of the Gehenna?

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω
Through this look! I am sending off

πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ
toward you prophets and wise (ones) and
γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
scribes; out of them you will kill and

σταυρώσατε, καὶ ἐξ αὐτῶν
you will put on stakes, and out of them

μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
you will scourge in the synagogues of you and

διώξετε ἀπὸ πόλεως εἰς πόλιν·
you will persecute from city into city;

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
so that might come upon you all blood

δικαίων ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ
righteous being poured out upon the earth from

τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ
the blood of Abel the righteous till the

αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
blood of Zechariah son of Barachiah, whom

ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ
you murdered between the divine habitation and

τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν,
the altar. Amen I am saying to you,

ἥξει ταῦτα πάντα ἐπὶ τὴν
will come these (things) all upon the

γενεάν ταύτην.
generation this.

37 Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ
Jerusalem Jerusalem, the (one)

ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
killing the prophets and stoning

τοὺς ἀπεσταλμένους πρὸς αὐτήν, —
the (ones) sent off toward her, —

πὸσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
how often I wanted to lead together upon the children

σου, ὃν τρόπον ὄρνις ἐπισυνάγει
of you, which manner hen leads together upon

τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ
the chicks of her under the wings, and

the prophets.

32 Well, then, fill up
the measure of your
forefathers.

33 "Serpents,
offspring of vipers,
how are you to flee
from the judgment of
Ge-hen-na?" 34 For

this reason, here I
am sending forth to
you prophets and
wise men and public

instructors.* Some of
them you will kill and
impale, and some of
them you will scourge

in your synagogues
and persecute from
city to city; 35 that

there may come upon
you all the righteous
blood spilled on earth,

from the blood of
righteous Abel to the
blood of Zech-ari'ah

son of Bara-chi'ah,
whom you murdered
between the sanctuary

and the altar.

36 Truly I say to
you, All these things
will come upon this
generation.

37 "Jerusalem,
Jerusalem, the killer
of the prophets and
stoner of those sent

forth to her,—how
often I wanted to
gather your children

together, the way
a hen gathers her
chicks together

under her wings! But

οὐκ ἠθέλησατε; 38 ἰδοὺ ἀφίεται
not you did will? Look! Is let go off

ὑμῖν ὁ οἶκος ὑμῶν. 39 λέγω γὰρ ὑμῖν,
to you the house of you. I am saying for to you,

οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως
Not not me you should see from right now until

ἂν εἴπητε Εὐλογημένος ὁ
likely you should say Having been blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου.
coming in name of Lord.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And having gone out the Jesus from the

ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
temple was going his way, and came toward the

μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
disciples of him to show to him the buildings

τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς
of the temple; the (one) but having answered

εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα
said to them Not you are looking at these (things)

πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
all? Amen I am saying to you, not not

ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
should be let go off here stone upon stone which

οὐ καταλυθῇσεται.
not will be loosed down.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους
Sitting but of him upon the Mount

τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
of the Olives came toward him the disciples

κατ' ἰδίαν λέγοντες Εἰπὼν
according to private [spot] saying Say

ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ
to us when these (things) will be, and what the

σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
sign of the your presence and of conclusion

τοῦ αἰῶνος.
of the age.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said

αὐτοῖς Βλέπετε μὴ τις ὑμᾶς
to them Be you looking at not anyone you

πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ
might mislead; many for will come upon

τῷ ὀνόματι μου λέγοντες Ἐγὼ εἰμι ὁ
the name of me saying I am the

χριστός, καὶ πολλοὺς πλανήσουσιν.
Christ, and many they will mislead.

38 ἰδοὺ ἀφίεται
Look! Is let go off

39 λέγω γὰρ ὑμῖν,
I am saying for to you,

οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως
Not not me you should see from right now until

ἂν εἴπητε Εὐλογημένος ὁ
likely you should say Having been blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου.
coming in name of Lord.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And having gone out the Jesus from the

ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
temple was going his way, and came toward the

μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
disciples of him to show to him the buildings

τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς
of the temple; the (one) but having answered

εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα
said to them Not you are looking at these (things)

πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
all? Amen I am saying to you, not not

ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
should be let go off here stone upon stone which

οὐ καταλυθῇσεται.
not will be loosed down.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους
Sitting but of him upon the Mount

τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
of the Olives came toward him the disciples

κατ' ἰδίαν λέγοντες Εἰπὼν
according to private [spot] saying Say

ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ
to us when these (things) will be, and what the

σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
sign of the your presence and of conclusion

τοῦ αἰῶνος.
of the age.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said

αὐτοῖς Βλέπετε μὴ τις ὑμᾶς
to them Be you looking at not anyone you

πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ
might mislead; many for will come upon

τῷ ὀνόματι μου λέγοντες Ἐγὼ εἰμι ὁ
the name of me saying I am the

χριστός, καὶ πολλοὺς πλανήσουσιν.
Christ, and many they will mislead.

you people did not
want it. 38 Look!
Your house is aban-
doned to you. 39 For
I say to you, You
will by no means see
me from henceforth
until you say, 'Blessed
is he that comes in
Jehovah's* name!'

24 Departing now,
Jesus was on his
way from the temple,
but his disciples
approached to show
him the buildings of
the temple. 2 In
response he said
to them: "Do you
not behold all these
things? Truly I say to
you, By no means will
a stone be left here
upon a stone and not
be thrown down."

3 While he was sit-
ting upon the Mount
of Olives, the disciples
approached him
privately, saying: "Tell
us, When will these
things be, and what
will be the sign of
your presence and of
the conclusion* of the
system of things?"

4 And in answer
Jesus said to them:
"Look out that
nobody misleads
you; 5 for many will
come on the basis of
my name, saying, 'I
am the Christ,' and
will mislead many.

33* See App 4c. 34* Or, "learned persons; scribes."

39* Jehovah's, J1-14,16-18,21-24; Lord's, KB. 3* Or, "joint end; combination end."
3* Or, "order of things" (αἰῶνος, aiōnos), KB; ὁλῶς, 'oh-lam', J1-14,16-18,22.

6 μελλήσετε δὲ ἀκούειν πολέμους
You will be about but to be hearing wars
καὶ ἀκοὰς πολέμων· ὁράτε, μὴ
and hearings of wars; be seeing you, not
θροεῖσθε· δεῖ γὰρ γενέσθαι,
you be terrified; it is necessary for to occur,
ἀλλ' οὕτω ἐστὶν τὸ τέλος.
but not yet is the end.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
Will rise up for nation upon nation and
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
kingdom upon kingdom, and will be famines
καὶ σεισμοὶ κατὰ τόπους·
and [earth]quakes down on places;

8 πάντα δὲ ταῦτα ἀρχὴ
all but these (things) beginning
ὧδιναν.
of pangs of birth.

9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
Then they will give over you into tribulation
καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
and will kill you, and you will be
μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν
(ones) being hated by all the nations
διὰ τὸ ὄνομα μου. 10 καὶ τότε

σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
will be stumbled many and one another
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
they will give over and they will hate one another;

11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται
and many false prophets will rise up
καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
and will mislead many; and through

τὸ πλεθυνθῆναι τὴν ἀνομίαν
the to be increased the lawlessness
ψυχῆσεται ἡ ἀγάπη τῶν πολλῶν.
will cool off the love of the many.

13 ὁ δὲ ὑπομείνας εἰς τέλος
The (one) but having endured into end
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this (one) will be saved. And will be preached

τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
this the good news of the kingdom in
ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν
whole the inhabited [earth] into witness to all
τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.
the nations, and then will come the end.

15 Ὅταν οὖν ἴδῃτε
Whenever therefore you might see the

6 You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet.

7 "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. 8 All these things are a beginning of pangs of distress.

9 "Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name. 10 Then, also, many will be stumbled and will betray one another and will hate one another.

11 And many false prophets will arise and mislead many; 12 and because of the increasing of the lawlessness the love of the greater number will cool off. 13 But he that has endured to the end is the one that will be saved.

14 And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.

15 "Therefore, when you catch sight of the

βδέλυγμα τῆς ἐρημώσεως τὸ
disgusting thing of the desolation the (thing)
ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
spoken through Daniel the prophet having stood
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων
in place, holy, the (one) reading

νοεῖτω, 16 τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,

17 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω ἀραιὰ τὰ ἐκ
let him come down to lift up the (things) out of

τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ
the house of him, and the (one) in the
ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἀραιὰ τὸ
field not let him return behind to lift up the

ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς
outer garment of him. Woe but to the (ones)
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
in belly having and the (ones) giving suck

ἐν ἐκεῖναις ταῖς ἡμέραις. 20 προσεύχεσθε
in those the days. Be praying
δὲ ἵνα μὴ γένηται ἡ φυγὴ
but in order that not should occur the flight

ὑμῶν χειμῶνος μηδὲ σαββάτω· 21 ἔσται γὰρ
of you of winter nor to sabbath; will be for
τότε θλίψις μεγάλη οἷα οὐ
then tribulation great of what sort not

γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
has occurred from beginning of world until of the
νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ
now not-but not should occur. And if not

ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
were cut short the days those, not likely
ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς
was saved all flesh; through but the

ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen ones will be cut short the days those.

23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ
Then if ever anyone to you might say Look!
ὦδε ὁ χριστὸς ἢ Ὡδε, μὴ πιστεύετε·
Here the Christ or Here, not you should believe;

24 ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ
will rise up for false christis and
ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and will give signs great

καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατόν
and portents as-and to mislead if possible

disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) 16 then let those in Ju-de'a begin fleeing to the mountains. 17 Let the man on the housetop not come down to take the goods out of his house; 18 and let the man in the field not return to the house to pick up his outer garment. 19 Woe to the pregnant women and those suckling a baby in those days! 20 Keep praying that your flight may not occur in wintertime, nor on the sabbath day; 21 for then there will be great tribulation such as has not occurred since the world's beginning until now, nor will occur again. 22 In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

23 "Then if anyone says to you, 'Look! Here is the Christ,' or, 'There!' do not believe it. 24 For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible;

καὶ τοὺς ἐκλεκτούς· 25 ἰδοὺ προεἶρηκα
also the chosen ones; look! I have foretold
ὑμῖν. 26 ἔάν οὖν εἰπωσιν ὑμῖν
to you. If ever therefore they might say to you
'ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ
Look! In the desolate place he is, not
ἐξέλθῃτε·' ἰδοὺ ἐν τοῖς ταμιείοις,
you should go out; Look! In the inner chambers,
μὴ πιστεύσητε· 27 ὥστε γὰρ ἡ
not you should believe; as-even for the
ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
lightning is coming out from eastern [parts] and
φαίνεται ἕως δυσμῶν, οὕτως ἔσται
is shining until western [parts], thus will be
ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
the presence of the Son of the man;
28 ὅπου ἔάν ᾗ τὸ πτώμα, ἐκεῖ
where if ever may be the carcass, there
συναχθήσονται οἱ αἵετοί.
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
Immediately but after the tribulation of the
ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days those the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the light
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of it, and the stars will fall from the
οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens
σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ
will be shaken. And then will appear the
σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
sign of the Son of the man in
οὐρανῷ, καὶ τότε κόψονται πᾶσαι
heaven, and then will strike themselves all
αἱ φυλαὶ τῆς γῆς καὶ ὁψονται τὸν
the tribes of the earth and they will see the
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
Son of the man coming upon the
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds of the heaven with power and
δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,
καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτούς
and they will lead together upon the chosen (ones)
αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' αὐτοῦ
of him out of the four winds from

even the chosen ones. 25 Look! I have forewarned you. 26 Therefore, if people say to you, 'Look! He is in the wilderness,' do not go out; 'Look! He is in the inner chambers,' do not believe it. 27 For just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be. 28 Wherever the carcass is, there the eagles will be gathered together.

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 30 And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. 31 And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from

ἄκρων οὐρανῶν ἕως τῶν ἄκρων
extremities of heavens until the extremities
αὐτῶν.
of them.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολὴν· ὅταν ᾗ ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
γένηται ἀπαλὸς καὶ τὰ φύλλα
should become tender and the leaves
ἐκφύῃ, γινώσκετε ὅτι
it may make grow out, you are knowing that
ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν
near the summer; thus also you, whenever
ἴδῃτε πάντα ταῦτα,
you might see all these (things),
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
be you knowing that near he is upon doors.
34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
Amen I am saying to you that not not
παρέλθῃ ἡ γενεὰ αὕτη ἕως ὃν
should pass away the generation this until likely
πάντα ταῦτα γένηται. 35 ὁ
all these (things) should occur. The
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ
heaven and the earth will pass away, the but
λόγοι μου οὐ μὴ παρέλθωσιν.
words of me not not should pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας
About but the day that and hour
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
no one has known, neither the angels of the
οὐρανῶν οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατὴρ
heavens nor the Son, if not the Father
μόνος. 37 ὥστε γὰρ αἱ ἡμέραι τοῦ
only. As-even for the days of the
Νώε, οὕτως ἔσται ἡ παρουσία τοῦ
Noah, thus will be the presence of the
υἱοῦ τοῦ ἀνθρώπου· 38 ὥς γὰρ ἦσαν ἐν
Son of the man; as for were in
ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ
the days those the (ones) before the
κατακλισμοῦ τρώγοντες καὶ πίνοντες,
cataclysm feeding themselves and drinking,
γαμουντες καὶ γαμιζοντες,
marrying and being given in marriage,
ἀχρι ᾗς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν
until of which day entered Noah into the

one extremity of the heavens to their other extremity.

32 "Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. 33 Likewise also you, when you see all these things, know that he is near at the doors. 34 Truly I say to you that this generation will by no means pass away until all these things occur. 35 Heaven and earth will pass away, but my words will by no means pass away.

36 "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son,* but only the Father. 37 For just as the days of Noah were, so the presence of the Son of man will be. 38 For as they were in those days before the flood,* eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the

36* Nor the Son, *BDVgms ArmJ^{18,21,22}. 38* Or, "deluge"; *di-lu-vi-um*, Vg.

κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
ark, and not they knew until came the
κατακλυσμὸς καὶ ᾤσθησαν πάντας, οὕτως
cataclysm and lifted up all, thus
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
will be the presence of the Son of the
ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
man. Then will be two in the field,

εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
one is being taken along and one is being let go off;

41 δύο ἀλήθουσιν ἐν τῷ μύλῳ, μία
two [women] grinding in the mill, one

παραλαμβάνεται καὶ μία ἀφίεται.
is being taken along and one is being let go off.

42 γρηγορεῖτε οὖν, ὅτι οὐκ
Be you staying awake therefore, because not

οἴδατε ποῖα ἡμέρα ὁ κύριος
you have known to what sort of day the Lord

ὑμῶν ἔρχεται.
of you is coming.

43 ἐκεῖνος δὲ γινώσκετε ὅτι εἰ
That (thing) but be you knowing that if

ἦδει οἰκοδεσπότης ποῖα
had known, the householder to what sort of

φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he stayed awake

ἂν καὶ οὐκ ἂν εἶπεν διουρυχθῆναι
likely and not likely he allowed to be dug through

τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ
the house of him. Through this also

ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι
you be proving yourselves ready, because

ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ
to what not you are thinking hour the Son of the

ἀνθρώπου ἔρχεται.
man is coming.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ
Who really is the faithful slave and

φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ
discreet whom set down the lord upon

τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
the domestics of him to the to give

αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος
to them the food in appointed time? Happy

ὁ δούλος ἐκεῖνος ὃν ἐλθὼν
the slave that whom having come the

κύριος αὐτοῦ εὕρησεν οὕτως ποιοῦντα
lord of him will find thus doing;

47 ἀμήν λέγω ὑμῖν ὅτι ἐπὶ πάνσιν τοῖς
amen I am saying to you that upon all the

ark; 39 and they took no note until the flood came and swept them all away, so the presence of the Son of man will be. 40 Then two men will be in the field: one will be taken along and the other be abandoned; 41 two women will be grinding at the hand mill: one will be taken along and the other be abandoned. 42 Keep on the watch, therefore, because you do not know on what day your Lord is coming.

43 "But know one thing, that if the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. 44 On this account you too prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming.

45 "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? 46 Happy is that slave if his master on arriving finds him doing so.

47 Truly I say to you,

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
belongings of him he will set down him.

48 ἐάν δὲ εἴπῃ ὁ κακὸς δούλος
If ever but might say the bad slave

ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει
that in the heart of him Is taking his time

μου ὁ κύριος, 49 καὶ ἄρξεται
of me the lord, and he should start

τύπτειν τοὺς συνδούλους αὐτοῦ,
to be beating the fellow slaves of him,

ἐσθίῃ δὲ καὶ πίνῃ μετὰ
may be eating but and may be drinking with

τῶν μεθυόντων, 50 ἥξει ὁ
the (ones) getting drunk, will come the

κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ
lord of the slave that in day to which

οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ
not he is expecting and in hour to which not

γινώσκει, 51 καὶ διχοτομήσει αὐτόν
he is knowing, and he will cut asunder him

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
and the part of him with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
he will place; there will be the weeping and

ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν
Then will be likened the kingdom of the

οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι
heavens to ten virgins, who having taken

τὰς λαμπάδας ἐξῆλθον εἰς
the lamps of themselves went out into

ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ
meeting of the bridegroom. Five but out of

αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι;
of them were foolish and five discreet;

3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς
the for foolish (ones) having taken the

λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'
lamps of them not took with

ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
themselves oil; the but discreet (ones)

ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
took oil in the receptacles with the

λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ
lamps of themselves. 5 Taking his time but

τοῦ νυμφίου ἐνύστασαν πάσαι καὶ
of the bridegroom they nodded all and

ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ
were sleeping. 6 Of middle but of night outcry

He will appoint him over all his belongings.

48 "But if ever that evil slave should say in his heart, 'My master is delaying,' 49 and should start to beat his fellow slaves and should eat and drink with the confirmed drunkards, 50 the master of that slave will come on a day that he does not expect and in an hour that he does not know, 51 and will punish him with the greatest severity and will assign him his part with the hypocrites. There is where [his] weeping and the gnashing of [his] teeth will be.

25 "Then the kingdom of the heavens will become like ten virgins that took their lamps and went out to meet the bridegroom. 2 Five of them were foolish, and five were discreet. 3 For the foolish took their lamps but took no oil with them, 4 whereas the discreet took oil in their receptacles with their lamps. 5 While the bridegroom was delaying, they all nodded and went to sleep. 6 Right in the middle of the night there arose a cry,

γέγονεν ἰδοὺ ὁ νυμφίος,
 has occurred Look! The bridegroom,
 ἐξέρχασθε εἰς ἀπάντησιν. 7 τότε
 Be you going out into meeting. 7 Then
 ἠγέρθησαν πάντες αἱ παρθένοι ἐκεῖναι καὶ
 rose up all the virgins those and
 ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ
 put in order the lamps of themselves. 8 The
 δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε
 but foolish (ones) to the discreet (ones) said Give
 ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
 to us out of the oil of you, because the
 λαμπάδες ἡμῶν σβέννυνται.
 lamps of us are being extinguished.
 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
 Answered but the discreet (ones) saying
 Μήποτε οὐ μὴ ἀρκέσει ἡμῖν καὶ
 Perhaps not not it might be enough to us and
 ὑμῖν· πορεύεσθε μάλλον πρὸς τοὺς
 to you; be going your way rather toward the (ones)
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
 selling and buy for yourselves.
 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν
 Going off but of them to buy came
 ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον
 the bridegroom, and the ready (ones) went in
 μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
 with him into the marriage festivities, and
 ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται
 was shut the door. Latterly but are coming
 καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε
 also the leftover virgins saying Lord
 κύριε, ἀνοιξον ἡμῖν. 12 ὁ δὲ
 lord, open to us; the (one) but
 ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν,
 having answered said Amen I am saying to you,
 οὐκ οἶδα ὑμᾶς.
 not I have known you.
 13 Γρηγορεῖτε οὖν, ὅτι οὐκ
 Be you staying awake therefore, because not
 οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
 you have known the day nor the hour.
 14 Ὡς περὶ γὰρ ἄνθρωπος ἀποδημῶν
 As-even for man traveling abroad
 ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
 called the own slaves and gave over
 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ
 to them the belongings of him, and
 ὁ μὲν ἔδωκεν πέντε τάλαντα
 to which (one) indeed he gave five talents

'Here is the bride-
 groom! Be on your
 way out to meet
 him.' 7 Then all
 those virgins rose and
 put their lamps in
 order. 8 The foolish
 said to the discreet,
 'Give us some of
 your oil, because our
 lamps are about to go
 out.' 9 The discreet
 answered with the
 words, 'Perhaps there
 may not be quite
 enough for us and
 you. Be on your way,
 instead, to those who
 sell it and buy for
 yourselves.' 10 While
 they were going off to
 buy, the bridegroom
 arrived, and the vir-
 gins that were ready
 went in with him to
 the marriage feast;
 and the door was
 shut. 11 Afterwards
 the rest of the virgins
 also came, saying,
 'Sir, sir, open to us!'
 12 In answer he said,
 'I tell you the truth, I
 do not know you.'
 13 "Keep on the
 watch, therefore,
 because you know
 neither the day nor
 the hour.
 14 "For it is just as
 when a man, about
 to travel abroad,
 summoned slaves of
 his and committed to
 them his belongings.
 15 And to one he
 gave five talents,

ᾧ δὲ δύο ᾧ δὲ ἓν,
 to which (one) but two to which (one) but one,
 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
 to each (one) according to the own power, and
 ἀπεδήμησεν. 16 εὐθέως
 he traveled abroad. Immediately
 πορευθεὶς ὁ τὰ πέντε τάλαντα
 having gone his way the (one) the five talents
 λαβὼν ἤργασατο ἐν αὐτοῖς καὶ
 having received worked in them and
 ἐκέρδησεν ἄλλα πέντε. 17 ὥσαύτως
 gained others five; as-thus
 ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.
 the (one) the two gained others two;
 18 ὁ δὲ τὸ ἓν λαβὼν
 the (one) but the one having received
 ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψε τὸ
 having gone off dug up earth and hid the
 ἀργύριον τοῦ κυρίου αὐτοῦ.
 silver of the lord of him.
 19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
 After but much time is coming the
 κύριος τῶν δούλων ἐκεῖνων καὶ συναίρει
 lord of the slaves those and lifts up with
 λόγον μετ' αὐτῶν. 20 καὶ προσελθὼν
 word with them. And having come toward
 ὁ τὰ πέντε τάλαντα λαβὼν
 the (one) the five talents having received
 προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
 brought toward others five talents saying
 Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε
 Lord, five talents to me you gave over; see
 ἄλλα πέντε τάλαντα ἐκέρδησα. 21 εἶπεν αὐτῷ
 others five talents I gained. Said to him
 ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ
 the lord of him Well, slave good and
 πιστὲ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
 faithful, upon few (things) you were faithful, upon
 πολλὰν σε καταστήσω· εἰσελθε εἰς τὴν
 many (things) you I shall set down; enter into the
 χαρὰν τοῦ κυρίου σου.
 joy of the lord of you.
 22 προσελθὼν καὶ ὁ τὰ δύο
 Having come toward also the (one) the two
 τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι
 talents said Lord, two talents to me
 παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
 you gave over; see others two talents I gained.
 23 εἶπεν αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε
 Said to him the lord of him Well, slave

to another two, to
 still another one, to
 each one according
 to his own ability,
 and he went abroad.
 16 Immediately the
 one that received the
 five talents went his
 way and did business
 with them and gained
 five more. 17 In
 the same way the
 one that received the
 two gained two more.
 18 But the one that
 received just one went
 off, and dug in the
 ground and hid the
 silver money of his
 master.
 19 "After a long
 time the master of
 those slaves came and
 settled accounts with
 them. 20 So the one
 that had received five
 talents came forward
 and brought five
 additional talents,
 saying, 'Master, you
 committed five talents
 to me; see, I gained
 five talents more.'
 21 His master said to
 him, 'Well done, good
 and faithful slave! You
 were faithful over a
 few things. I will ap-
 point you over many
 things. Enter into the
 joy of your master.'
 22 Next the one that
 had received the two
 talents came forward
 and said, 'Master, you
 committed to me two
 talents; see, I gained
 two talents more.'
 23 His master said
 to him, 'Well done,

ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς
good and faithful, upon few (things) you were
πιστός, ἐπὶ πολλῶν σε καταστήσω;
faithful, upon many you I shall set down;
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
enter into the joy of the lord of you.

24 προσελθὼν δὲ καὶ ὁ τὸ
Having come toward but also the (one) the
ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνω
one talent having received said Lord, I knew
σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
you that hard you are man, reaping
ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ
where not you sowed and gathering whence not
δισκορπίσας· 25 καὶ φοβηθεὶς
you scattered; and having feared

ἀπελθὼν ἔκρυψε τὸ τάλαντόν σου ἐν
having gone off I hid the talent of you in
τῇ γῇ· ἴδε ἔχεις τὸ σόν.
the earth; see you are having the yours.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
Having answered but the lord of him said
αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἤδεις ὅτι
to him Wicked slave and sluggish, you knew that
θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
I am reaping where not I sowed and am gathering
ὅθεν οὐ δισκορπίσας; 27 ἔδει
whence not I scattered? It was necessary
σε οὖν βαλεῖν τὰ ἀργύρια μου
you therefore to throw the silver (pieces) of me
τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ
to the bankers, and having come I
ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
carried off likely the mine with interest.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ
Lift you up therefore from him τὸ
τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα
talent and give to the (one) having the ten
τάλαντα· 29 τῷ γὰρ ἔχοντι παντὶ
talents; to the (one) for having to everyone
δοθήσεται καὶ περισσευθήσεται·
it will be given and he will be made to abound;
τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει
of the (one) but not having also which he is having
ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἄχρειον
will be lifted up from him. And the useless
δοῦλον ἐβάλετε εἰς τὸ σκότος τὸ
slave throw you out into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
outer; there will be the weeping

good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.

24 "Finally the one that had received the one talent came forward and said, 'Master, I knew you to be an exacting man, reaping where you did not sow and gathering where you did not winnow. 25 So I grew afraid and went off and hid your talent in the ground. Here you have what is yours.' 26 In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? 27 Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest.

28 "Therefore TAKE away the talent from him and give it to him that has the ten talents. 29 For to everyone that has, more will be given and he will have abundance; but as for him that does not have, even what he has will be taken away from him. 30 And throw the good-for-nothing slave out into the darkness outside. There is where [his] weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
and the gnashing of [his] teeth will be.

31 "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ
Whenever but should come the Son of the
ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ
man in the glory of him and all the
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
angels with him, then he will sit down upon
θρόνου δόξης αὐτοῦ, 32 καὶ
throne of glory of him, and
συναχθήσονται ἐμπροσθεν αὐτοῦ πάντα
will be led together in front of him all
τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
the nations, and he will separate them [persons]
ἀπ' ἀλλήλων, ὥστε ὁ ποιμὴν ἀφορίζει
from one another, as-even the shepherd is separating
τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ
the sheep from the kids, and
στήσει τὰ μὲν πρόβατα ἐκ
he will make to stand the indeed sheep out of
δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ
right-hand [places] of him the but kids out of
εὐωνύμων.
left-hand [places].

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς
Then will say the king to the (ones)
ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ
out of right-hand [places] of him Hither, the (ones)
εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε
blessed of the Father of me, inherit
τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
the having been prepared to you kingdom from
καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ
founding of world; I hungered for and
ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
you gave to me I got thirsty
ἐποτίσατέ με, ξένος ἦμην καὶ
you caused to drink me, stranger I was and
συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ
you gathered me, naked and you clothed
με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
me, I fell sick and you looked after me, in
φυλακῇ ἦμην καὶ ἦλθατε πρὸς με. 37 τότε
prison I was and you came toward me. Then
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
will answer to him the righteous (ones)
λέγοντες Κύριε, πότε σε εἶδαμεν πεινῶντα καὶ
saying Lord, when you we saw hungering and
ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
we fed, or thirsting and we caused to drink?

and the gnashing of [his] teeth will be.

31 "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. 32 And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. 33 And he will put the sheep on his right hand, but the goats on his left.

34 "Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. 35 For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; 36 naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.' 37 Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink?

38 πότε δέ σε είδαμεν ξένον και
When but you we saw stranger and
συνηγόμεν, ἢ γυμνὸν και
we gathered, or naked and
περιεβήμεν; we clothed?

39 πότε δέ σε είδομεν ἀσθενούντα ἢ ἐν
When but you we saw falling sick or in
φυλακῇ και ἤλθομεν πρὸς σε; 40 και
prison and we came toward you? And

ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς
having answered the king will say to them
'Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
Amen I am saying to you, upon how much
ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου
you did to one of these the brothers of me
τὸν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
the least (ones), to me you did.

41 τότε ἐρεῖ και τοῖς ἐξ
Then he will say also to the (ones) out of
εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
left-hand (places) Be going your way from me

κατηραμένοι εἰς τὸ πῦρ τὸ
(ones) having been cursed into the fire the
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ
everlasting the having been prepared to the Devil

και τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα
and to the angels of him; I became hungry

γὰρ και οὐκ ἐδώκατέ μοι φαγεῖν, και
for and not you gave me to eat, and

ἐδίψησα και οὐκ ἐποτίσατέ με,
I got thirsty and not you caused to drink me,

43 ξένος ἦμην και οὐ συνήγαγέ με,
stranger I was and not you gathered me,

γυμνός και οὐ περιεβάλετέ με, ἀσθενής και
naked and not you clothed me, sick and

ἐν φυλακῇ και οὐκ ἐπεσκέψασθέ με. 44 τότε
in prison and not you looked after me. Then

ἀποκριθήσονται και αὐτοὶ λέγοντες Κύριε,
will answer also they saying Lord,

πότε σε είδομεν πεινῶντα ἢ διψῶντα ἢ
when you we saw hungering or thirsting or

ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ και
stranger or naked or sick or in prison and

οὐ διηκονήσαμεν σοι; 45 τότε ἀποκριθήσεται
not we did service to you? Then he will answer

αὐτοῖς λέγων 'Ἀμὴν λέγω ὑμῖν, ἐφ'
to them saying Amen I say to you, upon

ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν
how much not you did to one of these the

ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 και
least (ones), neither to me you did. And

38 When did we see you a stranger and re-
ceive you hospitably,
or naked, and clothe
you? 39 When did
we see you sick or in
prison and go to you?

40 And in reply the
king will say to them,
'Truly I say to you,
To the extent that
you did it to one of
the least of these my
brothers, you did it
to me.'

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.
43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.' 46 And

ἀπελεύσονται οὗτοι εἰς κόλασιν
will go off these into lopping off
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
everlasting, the but righteous (ones) into life
αἰώνιον.
everlasting.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

πάντας τοὺς λόγους τούτους, εἶπεν τοῖς
all the words these, he said to the

μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι μετὰ δύο
disciples of him You have known that after two

ἡμέρας τὸ πάσχα γίνεται, και ὁ
days the passover is occurring, and the

υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
Son of the man is being given over into the

σταυρωθῆναι.
to be put upon the stake.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς
Then were led together the chief priests

και οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
and the older men of the people into the

αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
courtyard of the chief priest the (one) being said

Καϊάφα, 4 και συνεβουλεύσαντο ἵνα
Caiaphas, and took counsel together in order that

τὸν Ἰησοῦν δόλω κρατήσωσιν και
the Jesus to crafty device they might seize and

ἀποκτείνωσιν 5 ἔλεγον δὲ Μὴ ἐν
they may kill; they were saying but Not in

τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
the festival, in order that not uproar might occur

ἐν τῷ λαῷ.
in the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν
Of the but Jesus having come to be in

Βηθανία ἐν οἰκῇ Σίμωνος τοῦ λεπροῦ,
Bethany in house of Simon the leper,

7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
came toward to him woman having alabaster case

μύρου βαρυτίμου και κατέχεεν ἐπὶ
of perfumed oil costly and was pouring upon

τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. 8 ἰδόντες
the head of him lying up. Having seen

δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες
but the disciples became indignant saying

Εἰς τί ἡ ἀπώλεια αὐτῆς; 9 ἐδύνατο γὰρ
Into what the waste this? Was able for

τοῦτο πρᾶθῆναι πολλοῦ και δοθῆναι
this to be sold of much and to be given

τοῦτο πρᾶθῆναι πολλοῦ και δοθῆναι
this to be sold of much and to be given

τοῦτο πρᾶθῆναι πολλοῦ και δοθῆναι
this to be sold of much and to be given

these will depart into
everlasting cutting-off,
but the righteous ones
into everlasting life."

26 Now when Jesus
had finished

all these sayings, he
said to his disciples:

2 "You know that two
days from now the
passover occurs, and
the Son of man is to
be delivered up to be
impaled."

3 Then the chief
priests and the older
men of the people
gathered together in
the courtyard of
the high priest who
was called Caiaphas,
4 and took counsel
together to seize Jesus
by crafty device and
kill him. 5 However,
they kept saying:
"Not at the festival, in
order that no uproar
may arise among the
people."

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

6 While Jesus
happened to be in
Bethany in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς
to poor (ones). Having known but the Jesus

εἶπεν αὐτοῖς τί κόπους παρέχετε τῇ
said to them Why troubles have you beside to the

γυναίκι; ἔργον γὰρ καλὸν ἠργάσατο εἰς
woman? Work for fine she worked into

ἐμέ. 11 πάντοτε γὰρ τοὺς πτωχοὺς
me; always for the poor (ones)

ἔχετε μεθ' ἐαυτῶν, ἐμέ δὲ οὐ
you are having with selves, me but not

πάντοτε ἔχετε. 12 βαλοῦσα γὰρ
always you are having; having thrown for

αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
this [woman] the perfumed oil this upon the

σώματός μου πρὸς τὸ ἐνταφιάσαι
body of me toward the to put into the grave

με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου
me she did. Amen I am saying to you, where

ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
if ever might be preached the good news this in

ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ
whole the world, will be spoken also which

ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this [woman] into remembrance of her.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα,
Then having gone his way one of the twelve,

ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
the (one) being said Judas Iscariot, toward

τοὺς ἀρχιερεῖς 15 εἶπεν τί θέλετέ
the chief priests he said What are you willing

μοι δοῦναι καὶ ὑμῖν παραδώσω αὐτόν;
to me to give and I to you will give over him?

οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
The (ones) but stipulated to him thirty

ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει
silver [pieces]. And from then he was seeking

εὐκαιρίαν ἵνα αὐτόν παραδῷ.
opportunity in order that him he might give over.

17 Τῇ δὲ πρώτῃ τῶν
To the but first [day] of the

ἄζυμων προσήλθον οἱ μαθηταὶ τῷ
unfermented cakes came toward the disciples to the

Ἰησοῦ λέγοντες Ποῦ θέλεις
Jesus saying Where are you willing

ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
we should prepare to you to eat the passover?

18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν
The (one) but said Be you going under into the

πόλιν πρὸς τὸν δεινὰ καὶ εἶπατε αὐτῷ
city toward the So-and-so and say to him

to poor people."

10 Aware of this,

Jesus said to them:

"Why do you try to

make trouble for the

woman? For she did

a fine deed toward

me. 11 For you

always have the poor

with you, but you

will not always have

me. 12 For when

this woman put this

perfumed oil upon

my body, she did it

for the preparation

of me for burial.

13 Truly I say to you,

Wherever this good

news is preached in

all the world, what

this woman did shall

also be told as a

remembrance of her."

14 Then one of

the twelve, the one

called Judas Iscariot,

went to the chief

priests 15 and said:

"What will you give

me to betray him to

you?" They stipulated

to him thirty silver

pieces. 16 So from

then on he kept

seeking a good oppor-

tunity to betray him.

17 On the first day

of the unleavened

cakes the disciples

came up to Jesus,

saying: "Where do you

Ὁ διδάσκαλος λέγει Ὁ καιρὸς
The teacher is saying The appointed time

μου ἐγγύς ἐστιν πρὸς σὲ ποιῶ τὸ
of me near is; toward you I am making the

πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ
passover with the disciples of me. And

ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς
did the disciples as gave orders to them

ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
the Jesus, and they prepared the passover.

20 Ὁψίας δὲ γενομένης
Of evening but having come to be

ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.
he was lying up with the twelve disciples.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν
And eating of them he said Amen

λέγω ὑμῖν ὅτι εἰς ἕξ ὑμῶν
I am saying to you that one out of you

παραδώσει με. 22 καὶ λυπούμενοι σφόδρα
will give over me. And being grieved very much

ἤρξαντο λέγειν αὐτῷ εἰς ἑκάστους
they started to be saying to him one each

Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ
Not what I am, Lord? The (one) but

ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας
having answered said The (one) having dipped in

μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
with me the hand in the bowl this (one)

με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ
me will give over; the indeed Son of the

ἀνθρώπου ὑπάγει καθὼς
man is going away according as

γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
it has been written about him, woe but to the

ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ
man that through whom the Son of the

ἀνθρώπου παραδίδοται καλὸν ἦν αὐτῷ
man is being given over; fine it was to him

εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
if not was generated the man that.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ
Having answered but Judas the (one)

παραδιδούς αὐτόν εἶπεν Μήτι ἐγώ εἰμι,
giving over him said Not what I am,

ῥαββί; λέγει αὐτῷ Σὺ εἶπας.
Rabbi? He is saying to him You you said.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ
Eating but of them having taken the

Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
Jesus loaf and having blessed he broke and

The Teacher says, 'My appointed time is near; I will celebrate the passover with my disciples at your home.' 19 And the disciples did as Jesus ordered them, and they got things ready for the passover.

20 When, now, it had become evening, he was reclining at the table with the twelve disciples.

21 While they were eating, he said: 'Truly I say to you, One of you will betray me.'

22 Being very much grieved at this, they commenced each and every one to say to him: 'Lord, it is not I, is it?'

23 In reply he said: 'He that dips his hand with me in the bowl is the one that will betray me.'

24 True, the Son of man is going away, just as it is written concerning him, but woe to that man through whom the Son of man is betrayed!

It would have been finer for him if that man had not been born.'

25 By way of reply Judas, who was about to betray him, said: 'It is not I, is it, Rabbi?'

He said to him: 'You yourself said [it].'

26 As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and,

δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε
having given to the disciples he said Take you
φάγετε, τοῦτο ἐστὶν τὸ σῶμά μου.
eat you, this is the body of me.

27 καὶ λαβὼν ποτήριον καὶ
And having taken cup and
εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων
having given thanks he gave to them saying

Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο
Drink you out of it [you] all, 28 this
γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης
for is the blood of me of the covenant

τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
the (one) about many being poured out into
ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν,
forgiveness of sins; I am saying but to you,

οὐ μὴ πῖω ἀπ' ἄρτι ἐκ
not not I should drink from right now out of
τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
this the product of the vine until

τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
the day that whenever it
πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
I may be drinking with you new in the

βασιλείᾳ τοῦ πατρὸς μου. 30 Καὶ
kingdom of the Father of me. 30 And
ὕμνησαντες ἐξῆλθον εἰς τὸ ὄρος
having sung hymns they went out into the Mount

τῶν Ἐλαιῶν.
of the Olives.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες
Then is saying to them the Jesus All
ὁμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
you will be stumbled in me in the night

ταῦτη, γέγραπται γάρ Πατάξω τὸν
this, it has been written for I shall smite the
ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα
shepherd, and will be scattered about the sheep

τῆς ποίμνης. 32 μετὰ δὲ τὸ ἐγερθῆναι
of the flock; 32 after but the to be raised up
με προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
I shall go before you into the Galilee.

33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
Having answered but the Peter said to him
Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
If all they will be stumbled in you, I

οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ
never shall be stumbled. 34 said to him
ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ
the Jesus Amen I am saying to you that in this

giving it to the disci-
ples, he said: "TAKE,
eat. This means my
body." 27 Also,

he took a cup and,
having given thanks,
he gave it to them,
saying: "Drink out of

it, all of you; 28 for
this means my 'blood
of the covenant,'

which is to be poured
out in behalf of many
for forgiveness of sins.
29 But I tell you,

I will by no means
drink henceforth any
of this product of
the vine until that

day when I drink
it new with you in
the kingdom of my
Father." 30 Finally,

after singing praises,
they went out to the
Mount of Olives.

31 Then Jesus said
to them: "All of you
will be stumbled in
connection with me

on this night, for it
is written, 'I will strike
the shepherd, and the
sheep of the flock will

be scattered about.'
32 But after I have
been raised up, I will
go ahead of you into

Gal'ilee." 33 But Pe-
ter, in answer, said to
him: "Although all the
others are stumbled

in connection with
you, never will I be
stumbled!" 34 Jesus
said to him: "Truly

I say to you, On this

τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς
the night before cock to sound three times
ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος
you will disown me. Is saying to him the Peter

Κἂν δέῃ με σὺν σοὶ
And if it may be necessary me together with you
ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως
to die, not not you I shall disown. Likewise

καὶ πάντες οἱ μαθηταὶ εἶπαν.
also all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then is coming with them the Jesus
εἰς χωρίον λεγόμενον Γεθσημανεὶ, καὶ λέγει
into spot being said Gethsemane, and is saying

τοῖς μαθηταῖς Καθίσате αὐτοῦ ἕως
to the disciples Sit you down in this place until
οὐ ἀπελθῶν ἐκεῖ προσεύξωμαι. 37 καὶ
which having gone off there I might pray. 37 And

παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο
having taken along the Peter and the two
υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
sons of Zeb'edee he started to be grieved and

ἀδμονεῖν. 38 τότε λέγει αὐτοῖς
to be sorely troubled. 38 Then he is saying to them
Περίλυτός ἐστιν ἡ ψυχὴ μου ἕως
Deeply grieved is the soul of me until

θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε
death; stay you here and be you staying awake
μετ' ἐμοῦ. 39 καὶ προσελθὼν μικρὸν
with me. And having come toward little

ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
he fell upon face of him praying
καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
and saying Father of me, if possible it is,

παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
let pass by from me the cup this;
πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
besides not as I am willing but as you.

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
And he is coming toward the disciples and
εὕρισκε αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
is finding them sleeping, and is saying to the

Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν
Peter Thus not you were strong one hour
γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε
to stay awake with me? 41 Be you staying awake

καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε
and be you praying, in order that not you might enter
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ
into temptation; the indeed spirit eager the

night, before a cock
crows, you will disown
me three times."

35 Peter said to him:
"Even if I should have
to die with you, I will
by no means disown you."

All the other
disciples also said the
same thing.

36 Then Jesus came
with them to the spot
called Geth-se-m'a-ne,
and he said to the

disciples: "Sit down
here while I go over
there and pray."

37 And taking along
Peter and the two
sons of Zeb'e-dee, he
started to be grieved

and to be sorely
troubled. 38 Then
he said to them: "My
soul is deeply grieved,

even to death. Stay
here and keep on
the watch with me."

39 And going a little
way forward, he fell
upon his face, praying
and saying: "My Fa-
ther, if it is possible,

let this cup pass away
from me. Yet, not as I
will, but as you will."

40 And he came
to the disciples and
found them sleeping,
and he said to

Peter: "Could you
men not so much as
watch one hour with
me? 41 Keep on

the watch and pray
continually, that you
may not enter into
temptation. The spirit,
of course, is eager,

δὲ σὰρξ ἀσθενής. 42 πάλιν ἐκ
but flesh weak. Again out of
δευτέρου ἀπελθὼν προσηύξατο λέγων
second [time] having gone off he prayed saying
Πάτερ μου, εἰ οὐ δύναται τοῦτο
Father of me, if not it is possible this
παρελθεῖν ἐάν μὴ αὐτὸ πῶς,
to pass by if ever not it I should drink,
γεννηθῇ τὸ θέλημά σου. 43 καὶ
let take place the will of you. And
ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας,
having come again he found them sleeping,
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
were for of them the eyes
βεβαρημένοι. 44 καὶ ἀφεῖς
having been made heavy. And having let go off
αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ
them again having gone off he prayed out of
τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
third [time] the very word having said again.
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ
Then he is coming toward the disciples and
λέγει αὐτοῖς Καθεύδετε λοιπὸν
is saying to them You are sleeping leftover (thing)
καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα
and you are resting; look! has drawn near the hour
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται
and the Son of the man is being given over
εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε
into hands of sinners. Be you getting up
ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
let us be going; look! has drawn near the (one)
παραδιδούς με. 47 Καὶ ἔτι αὐτοῦ λαλοῦντος
giving over me. And yet of him speaking
ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ μετ'
look! Judas one of the twelve came and with
αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων
him crowd much with swords and woods
ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ
from the chief priests and older men of the
λαοῦ.
people.

48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν
The (one) but giving over him gave
αὐτοῖς σημεῖον λέγων Ὁν ἂν φιλήσω
to them sign saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ
he it is; seize you him. And
εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν
immediately having come toward the Jesus he said

but the flesh is weak." 42 Again, for the second time, he went off and prayed, saying: "My Father, if it is not possible for this to pass away except I drink it, let your will take place." 43 And he came again and found them sleeping, for their eyes were heavy. 44 So leaving them, he again went off and prayed for the third time, saying once more the same word. 45 Then he came to the disciples and said to them: "At such a time as this you are sleeping and taking your rest! Look! The hour has drawn near for the Son of man to be betrayed into the hands of sinners. 46 Get up, let us go. Look! My betrayer has drawn near." 47 And while he was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people.

48 Now his betrayer had given them a sign, saying: "Whoever it is I kiss, this is he; take him into custody." 49 And going straight up to Jesus he said:

Χαίρε, ῥαββί· καὶ κατεφίλησεν
Be rejoicing, Rabbi; and he kissed down
αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐταίρε,
him. The but Jesus said to him Fellow,
ἐφ' ᾧ δὲ παρῇ; τότε
upon which are you present? Then
προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
having come toward they laid on the hands upon
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ
the Jesus and seized him. And look!
εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας
one of the (ones) with Jesus having stretched out
τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
the hand drew the sword of him and
πατάσας τὸν δούλον τοῦ ἀρχιερέως
having smitten the slave of the chief priest
ἀφείλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει
he took off of him the ear. Then is saying
αὐτῷ ὁ Ἰησοῦς Ἀποστρέψον τὴν μάχαιράν
to him the Jesus Return the sword
σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
of you into the place of it, all for
οἱ λαβόντες μάχαιραν ἐν μάχῃ
the (ones) having taken sword in sword
ἀπολούνται· 53 ἢ δοκεῖς ὅτι οὐ
they will perish; or are you thinking that not
δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ
I am able to entreat the Father of me, and
παραστήσει μοι ἄρτι πλείω δώδεκα
he will supply to me right now more than twelve
λεγιῶνας ἀγγέλων; 54 πῶς οὖν
legions of angels? How therefore
πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
should be fulfilled the Scriptures that thus
δεῖ γενέσθαι; 55 Ἐν ἐκείνῃ τῇ ὥρᾳ
it is necessary to take place? In that the hour
εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ
said the Jesus to the crowds As upon
λησπὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων
robber you came out with swords and woods
συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
to arrest me? According to day in the
ιερῷ ἐκαθεζόμενος διδάσκων καὶ οὐκ
temple I was sitting down teaching and not
ἐκρατήσατέ με. 56 Τοῦτο δὲ ὅλον
you seized me. This but whole
γέγονεν ἵνα πληρωθῶσιν αἱ
has taken place in order that might be fulfilled the
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
Scriptures of the prophets. Then the disciples

"Good day, Rabbi!" and kissed him very tenderly. 50 But Jesus said to him: "Fellow, for what purpose are you present?" Then they came forward and laid hands on Jesus and took him into custody. 51 But, look! one of those with Jesus reached out his hand and drew his sword and struck the slave of the high priest and took off his ear. 52 Then Jesus said to him: "Return your sword to its place, for all those who take the sword will perish by the sword. 53 Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?" 54 In that case, how would the Scriptures be fulfilled that it must take place this way?" 55 In that hour Jesus said to the crowds: "Have you come out with swords and clubs as against a robber to arrest me? Day after day I used to sit in the temple teaching, and yet you did not take me into custody. 56 But all this has taken place for the scriptures of the prophets to be fulfilled." Then all the disciples

πάντες ἄφέντες αὐτὸν ἔφυγον.
all having let go off him fled.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
The (ones) but having seized the Jesus
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου
led off toward Caiaphas the high priest, where
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
the scribes and the older men
συνήχθησαν. 58 ὁ δὲ Πέτρος
were led together. The but Peter
ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
was following to him from afar off until the
αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν
courtyard of the chief priest, and having entered
ἔσω ἐκάθητο μετὰ τῶν ὑποφύλων ἵδεῖν
within was sitting with the subordinates to see
τὸ τέλος.
the end.
59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
The but chief priests and the Sanhedrin
ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole were seeking false testimony down on the
Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
Jesus so that him they might put to death,
60 καὶ οὐχ εὗρον πολλῶν
and not they found of many
προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ
having come toward false witnesses. Latterly but
προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη
having come toward two said This one said
Δύναμαι καταλύσαι τὸν ναὸν τοῦ
I am able to loose down the divine habitation of the
θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.
God and through three days to build up.
62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν
And having stood up the chief priest said
αὐτῷ Οὐδὲν ἀποκρίνη; τί οὗτοί
to him Nothing are you answering? What these
σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς
of you are testifying down on? The but Jesus
εἰσώπη. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ
was silent. And the chief priest said to him
Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ
I put under oath you down of the God the
ζώντος ἵνα ἡμῖν εἴπῃς εἰ σύ
living in order that to us you should say if you
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει
are the Christ the Son of the God. Is saying

abandoned him and fled.
57 Those who took Jesus into custody led him away to Caiaphas the high priest, where the scribes and the older men were gathered together.
58 But Peter kept following him at a good distance, as far as the courtyard of the high priest, and, after going inside, he was sitting with the house attendants to see the outcome.

59 Meantime the chief priests and the entire San'he-drin* were looking for false witness against Jesus in order to put him to death, 60 but they found none, although many false witnesses came forward. Later on two came forward 61 and said: "This man said, 'I am able to throw down the temple of God and build it up in three days.'" 62 With that the high priest stood up and said to him: "Have you no answer? What is it these are testifying against you?" 63 But Jesus kept silent. So the high priest said to him: "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" 64 Jesus said

αὐτῷ ὁ Ἰησοῦς σύ εἶπας; πλὴν
to him the Jesus You you said; besides
λέγω ὑμῖν, ἀπ' ἄρτι ὁψεσθε τὸν
I am saying to you, from right now you will see the
υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ-
Son of the man sitting out of
δεξιῶν τῆς δυνάμεως καὶ
right-hand [parts] of the power and
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
coming upon the clouds of the
οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρηξεν
heaven. Then the chief priest broke through
τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν
the outer garments of him saying He blasphemed;
τί ἔτι χρειαί ἔχομεν μαρτύρων; Ἴδε
what yet need we are having of witnesses? See
νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν
now you heard the blasphemy. What to you
δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν
seems it? The (ones) but having answered said
Ἐνοχος θανάτου ἐστίν. 67 τότε ἐνέπτυσαν
Held in of death he is. Then they spit
εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
into the face of him and hit with fists
αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
him, the (ones) but slapped saying
Προφήτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ
Prophecy to us, Christ, who is the (one)
παίσας σε;
having hit you?
69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω
The but Peter was sitting outside
ἐν τῇ αὐλῇ; καὶ προσῆλθεν αὐτῷ μία
in the courtyard; and came toward him one
παιδίσκη λέγουσα Καὶ σύ ἦσθα μετὰ Ἰησοῦ
servant girl saying Also you were with Jesus
τοῦ Γαλιλαίου. 70 ὁ δὲ ἡρνήσατο
the Galilean; the (one) but denied
ἐμπροσθεν πάντων λέγων Οὐκ οἶδα τί
in front of all saying Not I have known what
λέγεις. 71 ἐξεληθόντα δὲ εἰς τὸν
are you saying. Having gone out but into the
πυλῶνα εἶδεν αὐτόν ἄλλη καὶ λέγει
gatehouse saw him another [girl] and is saying
τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ
to the (ones) there This (one) was with Jesus
τοῦ Ναζωραίου. 72 καὶ πάλιν ἡρνήσατο μετὰ
the Nazarene; and again he denied with
ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
oath that Not I have known the man.

to him: "You yourself said [it]. Yet I say to you men, From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." 65 Then the high priest ripped his outer garments, saying: "He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. 66 What is your opinion?" They returned answer: "He is liable to death." 67 Then they spit into his face and hit him with their fists. Others slapped him in the face, 68 saying: "Prophecy to us, you Christ. Who is it that struck you?"

69 Now Peter was sitting outside in the courtyard; and a servant girl came up to him, saying: "You, too, were with Jesus the Galilean!" 70 But he denied it before them all, saying: "I do not know what you are talking about." 71 After he had gone out to the gatehouse, another girl noticed him and said to those there: "This man was with Jesus the Nazarene." 72 And again he denied it, with an oath: "I do not know the man!"

59* San'he-drin, J17.18.22; or, "Supreme Court." See Matthew 5:22.

73 μετὰ μικρὸν δὲ προσελθόντες
After little but having come toward
οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
the (ones) standing said to the Peter Truly
καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά
also you out of them are, and for the speech
σου δηλὸν σε ποιεῖ· 74 τότε ἤρξατο
of you evident you it is making; then he started
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς
I have known the man. And at once
ἀλέκτωρ ἐφώνησεν· 75 καὶ ἐμνήσθη ὁ
cock sounded; and remembered the
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι
Peter of the saying of Jesus having said that
Ποῖν ἀλέκτορα φωνῆσαι τρίς
Before cock to sound three times
ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω
you will disown me, and having gone forth outside
ἐκλαυσεν πικρῶς.
he wept bitterly.

27 Πρωίως δὲ γενομένης
Of morning but having occurred
συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
counsel together took all the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
and the older men of the people down on
τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν· 2 καὶ
the Jesus as-and to put to death him; and
δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν
having bound him they led off and gave over
Πειλάτῳ τῷ ἡγεμόνι.
to Pilate the governor.

3 Τότε ἰδὼν Ἰούδας ὁ
Then having seen Judas the (one)
παραδοὺς αὐτὸν ὅτι κατεκρίθη
having given over him that he was judged down
μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
having felt remorse turned back the thirty
ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
silver [pieces] to the chief priests and
πρεσβυτέροις 4 λέγων Ἠμάρτον
older men saying I sinned
παραδοὺς αἷμα δίκαιον. οἱ δὲ
having given over blood righteous. The (ones) but
εἶπαν Τί πρὸς ἡμᾶς; σὺ δὲ
said What toward us? You will see.
5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν
And having cast the silver [pieces] into the

73 After a little while
those standing around
came up and said
to Peter: "Certainly
you also are one of
them, for, in fact,
your dialect gives you
away." 74 Then he
started to curse and
swear: "I do not know
the man!" And imme-
diately a cock crowed.
75 And Peter called
to mind the saying
Jesus spoke, namely:
"Before a cock crows,
you will disown me
three times." And he
went outside and wept
bitterly.

27 When it had
become morning,
all the chief priests,
and the older men of
the people held a con-
sultation against Jesus
so as to put him to
death. 2 And, after
binding him, they led
him off and handed
him over to Pilate the
governor.

3 Then Judas, who
betrayed him, seeing
he had been con-
demned, felt remorse
and turned the thirty
silver pieces back to
the chief priests and
older men, 4 saying:
"I sinned when I
betrayed righteous
blood." They said:
"What is that to us?
You must see to that!"
5 So he threw the
silver pieces into the

ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν
divine habitation he withdrew, and having gone off
ἀπήγγαστο. 6 Οἱ δὲ ἀρχιερεῖς
he hanged himself. The but chief priests
λαβόντες τὰ ἀργύρια εἶπαν Οὐκ
having taken the silver [pieces] said Not
ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
it is allowed to throw them into the
κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν·
sacred treasure, since price of blood it is;
7 συμβούλιον δὲ λαβόντες ἡγόρασαν
counsel together but having taken they bought
ἐξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς
out of them the Field of the Potter into
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη
burial to the strangers. Through which was called
ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἱματος ἕως τῆς
the field that Field of Blood till the
σήμερον. 9 Τότε ἐπληρώθη τὸ ῥηθὲν
today. Then was fulfilled the (thing) spoken
διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ
through Jeremiah the prophet saying And
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty silver [pieces], the
τιμὴν τοῦ τετιμημένου ὃν
price of the (one) having been priced whom
ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ
they priced from sons of Israel, and
ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως,
they gave them into the field of the potter,
καθὰ συνέταξέν μοι Κύριος.
according to what things ordered to me Lord.
11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν
The but Jesus stood in front
τοῦ ἡγεμόνος· καὶ ἐπρωτίτησεν αὐτὸν ὁ
of the governor; and inquired upon him the
ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν
governor saying You are the king of the
Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ
Jews? The but Jesus said You
λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι
you are saying. And in the to be accused
αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
him by the chief priests and older men
οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ
nothing he answered. Then is saying to him
ὁ Πειλάτος Οὐκ ἀκούεις
the Pilate Not you are hearing

temple and withdrew,
and went off and
hanged himself.
6 But the chief
priests took the silver
pieces and said: "It
is not lawful to drop
them into the sacred
treasury, because
they are the price
of blood." 7 After
consulting together,
they bought with
them the potter's field
to bury strangers.
8 Therefore that field
has been called "Field
of Blood" to this very
day. 9 Then what
was spoken through
Jeremiah the prophet
was fulfilled, saying:
"And they took the
thirty silver pieces,
the price upon the
man that was priced,
the one on whom
some of the sons of
Israel set a price,
10 and they gave
them for the potter's
field, according to
what Jehovah¹⁸ had
commanded me."

11 Jesus now stood
before the governor;
and the governor put
the question to him:
"Are you the king
of the Jews?" Jesus
replied: "You yourself
say [it]." 12 But,
while he was being
accused by the chief
priests and older men,
he made no answer.
13 Then Pilate said to
him: "Do you not hear

πόσα σου καταμαρτυροῦσιν;
how many (things) of you they are testifying against?

14 καὶ οὐκ ἀπεκρίθη αὐτῷ
And not he answered to him
πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
toward not-but one saying, as-and
to be wondering the governor very much.

15 Κατὰ δὲ ἑορτὴν εἰώθει
According to but festival was accustomed
ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον
the governor to release one to the crowd bound one
ὃν ἤθελον. 16 εἶχον δὲ
whom they were wanting. They were having but

τότε δέσμιον ἐπίσημον λεγόμενον Βαραββάν.
then bound one notorious being said Barabbas.

17 συνηγμένων οὖν αὐτῶν
Having been led together therefore of them

εἶπεν αὐτοῖς ὁ Πειλᾶτος τίνα θέλετε
said to them the Pilate Whom are you willing

ἀπολύσω ὑμῖν, τὸν Βαραββάν ἢ
I should release to you, the Barabbas or

Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ἡδεῖ
Jesus the being said Christ? He had known

γὰρ ὅτι διὰ φθόνον παρέδωκαν
for that through envy they gave over

αὐτόν. 19 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ
him, Sitting but of him upon the

βήματος ἀπέστειλεν πρὸς αὐτόν ἡ
judgment seat sent off toward him the

γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ
woman of him saying Nothing to you and to the

δικαίῳ ἐκείνῳ, πολλὰ γὰρ
righteous (one) that, many (things) for

ἔπαθον σήμερον κατ' ὄναρ
I suffered today according to dream

δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
through him. The but chief priests and the

πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα
older men persuaded the crowds in order that

αἰτήσωνται τὸν Βαραββάν τὸν δὲ
they should ask for the Barabbas the but

Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς
Jesus should they destroy. Having answered

δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς τίνα
but the governor said to them Whom

θέλετε ἀπὸ τῶν δύο ἀπολύσω
are you willing from the two I should release

ὑμῖν; οἱ δὲ εἶπαν τὸν Βαραββάν.
to you? The (ones) but said The Barabbas.

how many things they are testifying against you?" 14 Yet he did not answer him, no, not a word, so that the governor wondered very much.

15 Now from festival to festival it was the custom of the governor to release a prisoner to the crowd, the one they wanted.

16 Just at that time they were holding a notorious prisoner called Bar-ab'bas.

17 Hence when they were gathered together Pilate said to them: "Which one do you want me to release to you, Bar-ab'bas or Jesus the so-called Christ?"

18 For he was aware that out of envy they had handed him over.

19 Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying: "Have nothing to do with that

righteous man, for I suffered a lot today in a dream because of him."

20 But the chief priests and the older men persuaded the crowds to ask for Bar-ab'bas, but to have Jesus destroyed.

21 Now in responding the governor said to them: "Which of the two do you want me to release to you?" They said: "Bar-ab'bas."

22 λέγει αὐτοῖς ὁ Πειλᾶτος τί οὖν
Is saying to them the Pilate What therefore

ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
shall I make Jesus the being said Christ?

λέγουσιν πάντες Σταυρωθήτω.
They are saying all Let him be put on the stake.

23 ὁ δὲ ἔφη τί γὰρ κακὸν
The (one) but said What for bad (thing)

ἐποίησεν; οἱ δὲ περισσῶς
did he do? The (ones) but abundantly

ἔκραζον λέγοντες Σταυρωθήτω.
were crying out saying Let him be put on the stake.

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν
Having seen but the Pilate that nothing

ὠφελεία ἀλλὰ μάλλον θόρυβος γίνεται
benefits but rather uproar is occurring

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
having taken water he washed off the hands

κατέναντι τοῦ ὄχλου λέγων Ἄθῶς εἰμι
down opposite the crowd saying Innocent I am

ἀπὸ τοῦ αἵματος τούτου; ὑμεῖς
from the blood of this (one); you

ὁψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ
you will see. And having answered all the

λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
people said The blood of him upon us

καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε
and upon the children of us. Then

ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, τὸν δὲ
he released to them the Barabbas, the but

Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Jesus having whipped he gave over in order that

σταυρωθῇ.
he might be put on the stake.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor

παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
having taken along the Jesus into the

πρατῳρίον συνήγαγον ἐπ' αὐτόν ὅλην
praetorium led together upon him whole

τὴν σπεῖραν. 28 καὶ ἐκδύσαντες
the body of troops. And having disrobed

αὐτὸν χλαμύδα κοκκίνην περιέθηκαν
him cloak scarlet they placed around

αὐτόν, 29 καὶ πλέξαντες στέφανον ἐξ
him, and having braided crown out of

ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
thorns they imposed upon the head

αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
of him and reed in the right (hand) of him,

22 Pilate said to them: "What, then, shall I do with Jesus the so-called Christ?"

They all said: "Let him be impaled!"

23 He said: "Why, what bad thing did he do?" Still they kept crying out all the more: "Let him be impaled!"

24 Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed

his hands before the crowd, saying: "I am innocent of the blood of this [man]. You yourselves must see to it."

25 At that all the people said in answer: "His blood come upon us and upon our children."

26 Then he released Bar-ab'bas to them, but he had Jesus whipped and handed him over to be impaled.

27 Then the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him.

28 And disrobing him, they draped him with a scarlet cloak,

29 and they braided a crown out of thorns and put it on his head and a reed in his right hand.

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ
and having knelt in front of him
ἐνέπαιζαν αὐτῷ λέγοντες Χαίρε,
they made fun of him saying Be rejoicing,
βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες
king of the Jews, 30 and having spit on
εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
into him they took the reed and
ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ
were hitting into the head of him. And
ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν
when they made fun of him, they took off
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
the cloak and put on him the
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
outer garments of him, and they led off him
εἰς τὸ σταυρώσαι.
into the to be put on the stake.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
Going out but they found man
Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον
Cyrenian to name Simon; this (one)
ἡγγάρευσαν ἵνα
they impressed into service in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ
he might lift up the stake of him. And
ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
having come into place being said Golgotha,
ὃ ἔστιν Κρανίου Τόπος λεγόμενος,
which is of Skull Place being said,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
they gave to him to drink wine with gall
μεμιγμένον· καὶ γευσάμενος οὐκ
having been mixed; and having tasted not
ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ
he wanted to drink. 35 Having put on the stake but
αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ
him they distributed the outer garments of him
βάλλοντες κλῆρον, 36 καὶ καθήμενοι
throwing lot, 36 and sitting
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ
they were observing him there. And
ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
they put upon above the head of him the
αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς
charge of him having been written This (one)
ἔστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.
is Jesus the King of the Jews.

And, kneeling before him, they made fun of him, saying: "Good day, you King of the Jews!" 30 And they spit upon him and took the reed and began hitting him upon his head. 31 Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling.

32 As they were going out they found a native of Cyrene named Simon. This man they impressed into service to lift up his torture stake.* 33 And when they came to a place called Golgotha, that is to say, Skull Place, 34 they gave him wine mixed with gall to drink; but, after tasting it, he refused to drink. 35 When they had impaled him they distributed his outer garments by casting lots, 36 and, as they sat, they watched over him there. 37 Also, they posted above his head the charge against him, in writing: "This is Jesus the King of the Jews."

38 Τότε σταυροῦνται σὺν αὐτῷ
Then are put on stakes together with him
δύο λησταί, εἷς ἐκ δεξιῶν καὶ
two robbers, one out of right-hand [parts] and
εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ
one out of left-hand [parts]. The (ones) but
παραπορευόμενοι ἐβλάσφημον αὐτὸν
passing along were blaspheming him
κινούμενους τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
moving the heads of them and saying
Ὁ καταλύων τὸν ναὸν
The (one) loosing down the divine habitation
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον
and in three days building, save
σεαυτὸν· εἰ υἱὸς τοῦ θεοῦ, κατάρβηθι
yourself; if son you are of the God, come down
ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων
chief priests making fun of with the scribes
καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους
and older men were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς
he saved, himself not he is able to save; king
Ἰσραὴλ ἔστιν, καταβάτω νῦν ἀπὸ
of Israel he is, let him come down now from
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
the stake and we will believe upon him.
43 Πέποιθεν ἐπὶ τὸν θεόν, ρυσάσθω
He has trusted upon the God, let him rescue
νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ
now if he is willing him; he said for that of God
εἰμι υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ
I am Son. The but very (thing) also the
λησταί οἱ συνσταυρωθέντες
robbers the (ones) put on stakes together
σὺν αὐτῷ ὠνεῖδιζον αὐτόν.
together with him were reproaching him.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο
From but sixth hour darkness occurred
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
upon all the earth till hour ninth.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ
About but the ninth hour called out the
Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἐλωὶ ἐλωὶ
Jesus to voice great saying Eloi eloi
λεμὰ σαβαχθανεῖ; τοῦτ' ἐστὶν Θεὸς μου Θεὸς
lema sabachthani? this is God of me God
is, "My God, my God,

38 Then two robbers were impaled with him, one on his right and one on his left. 39 So the passersby began speaking abusively of him, wagging their heads 40 and saying: "O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!" 41 In like manner also the chief priests with the scribes and older men began making fun of him and saying: 42 "Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him. 43 He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" 44 In the same way even the robbers that were impaled together with him began reproaching him.

45 From the sixth hour* on a darkness fell over all the land, until the ninth hour. 46 About the ninth hour Jesus called out with a loud voice, saying: "E'li, E'li, la'ma sa-bach-tha'ni?" that is, "My God, my God,

32* See App 3C. 33* Cal-va'-ri-ae (Calvary), Vg.

40* See App 3C. 45* Sixth hour, that is, about 12 noon.

μου, ἵνα τί με ἐγκατέλιπες;
of me, in order that what me left you down in?

47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων
Some but of the (ones) there having stood

ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ
having heard were saying that Elijah is sounding for

οὗτος. 48 καὶ εὐθέως δραμὼν εἰς
this (one). And immediately having run one

ἐξ αὐτῶν καὶ λαβὼν σπῶγγον
out of them and having taken sponge

πλήσας τε ὄρους καὶ περιθείς
having filled and of sour wine and having put about

καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ
reed he was causing to drink him. The

δὲ λοιποὶ εἶπαν Ἀφες ἴδωμεν εἰ
but leftover (ones) said Let go off let us see if

ἔρχεται Ἠλείας σῶσαι αὐτόν. [[ἄλλος
is coming Elijah to save him. [[Another

δὲ λαβὼν λόγχην ἐνυξεν αὐτοῦ τὴν
but having taken spear pierced of him the

πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
side, and came out water and blood.]]

50 ὁ δὲ Ἰησοῦς πάλιν κράξας
The but Jesus again having cried out

φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
to voice great he let go off the spirit.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ
And look! the curtain of the

ναοῦ ἐσχίσθη ἀπ' ἀνωθεν ἕως
divine habitation was split from above till

κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ
below into two, and the earth was shaken, and

αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ
the rock-masses were split, and the

μνημεῖα ἀνεῳχθήσαν καὶ πολλὰ
memorial tombs were opened and many

σώματα τῶν κεκοιμημένων ἁγίων
bodies of the having fallen asleep holy (ones)

ἤγερθησαν, 53 καὶ ἐξεληθόντες
were raised up, and [they] having gone forth

ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
out of the memorial tombs after the being raised up

αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
of him they entered into the holy city and

ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ
they were made apparent to many. The but

ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ
centurion and the (ones) with him

τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν
observing the Jesus having seen the

why have you forsaken me?" 47 At

hearing this, some of those standing

there began to say: "This man is calling

E-li'jah." 48 And immediately one of them

ran and took a sponge and soaked it with

sour wine and put it on a reed and went

giving him a drink. 49 But the rest of

them said: "Let him be! Let us see whether

E-li'jah comes to save him." [[Another man

took a spear and pierced his side, and

blood and water came out.]] 50 Again Jesus

cried out with a loud voice, and yielded up

[his] spirit.

51 And, look! the curtain of the

sanctuary was rent in two, from top

to bottom, and the earth quaked, and

the rock-masses were split. 52 And the

memorial tombs were opened and many

bodies of the holy ones that had fallen

asleep were raised up, 53 (and persons,

coming out from among the memorial

tombs after his being raised up, entered into

the holy city,) and they became visible to

many people. 54 But the army officer

and those with him watching over Jesus,

when they saw the

σεισμὸν καὶ τὰ γινόμενα
[earth]quake and the (things) occurring

ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
they became afraid very much, saying Truly

θεοῦ υἱὸς ἦν οὗτος.
of God Son was this (one).

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
Were but there women many from

μακρῶν θεωροῦσαι, αἵτινες ἠκολούθησαν
far off viewing, who followed

τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι
to the Jesus from the Galilee serving

αὐτῷ. 56 ἐν αἷς ἦν Μαρία ἡ
to him; in whom was Mary the

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου
Magdalene and Mary the of the James

καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν
and Joseph mother and the mother of the

υἱῶν Ζεβεδαίου.
sons of Zebedee.

57 Ὁψίας δὲ γενομένης ἦλθεν
Of evening but having come to be came

ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα
man rich from Arimathea, the name

Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
Joseph, who also he was discipled to the

Ἰησοῦ. 58 οὗτος προσελθὼν τῷ
Jesus; this (one) having come toward to the

Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
Pilate asked for the body of the Jesus.

τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι.
Then the Pilate commanded to be given back.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ
And having taken the body the Joseph

ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, 60 καὶ
wrapped it in fine linen clean, and

ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ
placed it in the new of him memorial tomb

ὃ ἐλατόμηνεν ἐν τῇ πέτρᾳ, καὶ
which he quarried in the rock-mass, and

προσκυλίσας λίθον μέγαν τῇ θύρᾳ
having rolled toward stone big to the door

τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ
of the memorial tomb he went off. Was but

ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
there Mary the Magdalene and the other

Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
Mary sitting from opposite the grave.

62 Τῇ δὲ ἐπαύριον, ἧτις ἐστὶν μετὰ
To the but tomorrow, which is after

earthquake and the things happening, grew very much afraid, saying: "Certainly this was God's Son."

55 Moreover, many women were there viewing from a distance, who had accompanied Jesus from Gal'ilee to minister to him; 56 among whom was Mary Mag'da-lene, also Mary the mother of James and Jo'ses, and the mother of the sons of Zeb'e-dee.

57 Now as it was late in the afternoon, there came a rich man of Ari-mathea, named Joseph, who had also himself become a disciple of Jesus. 58 This man went up to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given over. 59 And Joseph took the body, wrapped it up in clean fine linen, 60 and laid it in his new memorial tomb, which he had quarried in the rock-mass. And, after rolling a big stone to the door of the memorial tomb, he left. 61 But Mary Mag'da-lene and the other Mary continued there, sitting before the grave.

62 The next day, which was after

τὴν παρασκευήν, οἱ συνέχθησαν
the Preparation, the chief priests and the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον
chief priests and the Pharisees toward Pilate

63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
saying Lord, we remembered that that
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς
the errant one said yet living After three

ἡμέρας ἐγείρομαι· 64 κέλευσον
days I am being raised up; command

οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
therefore to be made secure the grave till the
τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ
third day, not at any time having come the

μαθηταὶ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ
disciples might steal him and might say to the
λαῷ Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ
people He was raised up from the dead (ones), and

ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς
will be the last error worse of the
πρώτης. 65 ἔφη αὐτοῖς ὁ Πιλάτος
first. Said to them the Pilate

Ἔχετε κουστωδία· ὑπάγετε
You are having custody men; be you going under
ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ
make secure as you have known. The (ones)

δὲ πορευθέντες ἡσφαλίσαντο τὸν
but having gone their way made secure the
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave having sealed the stone with the

κουστωδίας.
custody men.

28 Ὁυὲ δὲ σαββάτων, τῇ
After but of sabbaths, to the [day]
ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
lighting up into one of sabbaths, came

Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to view the grave.

2 καὶ ἰδοὺ σεισμός ἐγένετο μέγας·
And look! [earth]quake occurred great;
ἄγγελος γὰρ Κυρίου καταβάς ἐξ
angel for of Lord having descended out of

οὐρανοῦ καὶ προσελθὼν ἀπέκύλισε
heaven and having come toward he rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
the stone and was sitting on top of it.

the Preparation, the chief priests and the
Pharisees gathered together before Pilate,

63 saying: "Sir, we have called to mind
that that impostor said while yet alive,

'After three days I am to be raised
up.' 64 Therefore command the grave to be made secure

until the third day, that his disciples may never come and steal

him and say to the people, 'He was raised
up from the dead!' and this last imposture

will be worse than the first." 65 Pilate said
to them: "You have a guard. Go make

it as secure as you know how." 66 So they went and made

the grave secure by sealing the stone and
having the guard.

28 After* the sabbath, when
it was growing light on the first day

of the week, Mary Magdalene and the
other Mary came to view the grave.

2 And, notice! a great earthquake had
taken place; for Jehovah's* angel had de-

scended from heaven and approached and
rolled away the stone, and was sitting on it.

1* After, J17,18,21,22. See App 5b. 2* Jehovah's, J1-4,7-13,16-18,22-24; Lord's, KAB.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
Was but the outward appearance of him
ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
lightning and the clothing of him white as

χιών. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
snow. From but the fear of him
ἐσεισθήσαν οἱ τηροῦντες καὶ
were made to quake the (ones) observing and

ἐγενήθησαν ὡς νεκροί.
became as dead (ones).

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν
Having answered but the angel said
ταῖς γυναῖξιν Μὴ φοβεῖσθε ὑμεῖς, οἶδα
to the women Not be fearful you, I have known

γὰρ ὅτι Ἰησοῦν τὸν
for that Jesus the (one)
ἑσταυρωμένον ζητεῖτε· 6 οὐκ
having been put on the stake you are seeking; not

ἔστιν ὧδε, ἡγέρθη γὰρ καθὼς
he is here, he was raised up for according as
εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
he said; hither see you the place where

ἔκειτο· 7 καὶ ταχὺ πορευθεῖσαι
he was lying; and quickly having gone your way
εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
say you to the disciples of him that

Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
He was raised up from the dead (ones), and look!
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
he goes before you into the Galilee, there

αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
him you will see; look! I said to you.

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ
And having gone off quickly from the
μνημείου μετὰ φόβου καὶ χαρὰς μεγάλης
memorial tomb with fear and joy great

ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
they ran to report back to the disciples of him.

9 καὶ ἰδοὺ Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων
And look! Jesus met them saying
Χαίρετε· αἱ δὲ προσελθοῦσαι
Be you rejoicing; the (ones) but having come toward

ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
seized of him the feet and did obeisance
αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς
to him. Then is saying to them the Jesus

Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε
Not be fearful; be you going under report back
τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν
to the brothers of me in order that they might go off

3 His outward appearance was as
lightning, and his clothing as white as

snow. 4 Yes, for fear of him the watchmen
trembled and became as dead men.

5 But the angel in answer said to
the women: "Do not you be fearful, for I

know you are looking for Jesus who was
impaired. 6 He is not here, for he was raised

up, as he said. Come, see the place where
he was lying. 7 And go quickly and tell

his disciples that he was raised up from
the dead, and, look!

he is going ahead of you into Galilee;
there you will see him. Look! I have told

you."

8 So, quickly leaving the memorial
tomb, with fear and great joy, they

ran to report to his disciples. 9 And,
look! Jesus met them and said: "Good day!"

They approached and caught him by his
feet and did obeisance to him. 10 Then

Jesus said to them: "Have no fear! Go,
report to my brothers, that they may go off

εἰς τὴν Γαλιλαίαν, κάκει με θύονται.
into the Galilee, and there me they will see.

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες
Going their way but of them look! some

τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city

ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all

τὰ γενόμενα. 12 καὶ
the (things) having happened. And

συναχθέντες μετὰ τῶν
having been led together with the

πρεσβυτέρων συμβούλιον τε λαβόντες
older men counsel together and having taken

ἀργύρια ἱκανὰ ἔδωκαν τοῖς
silver [pieces] sufficient they gave to the

στρατιώταις 13 λέγοντες Εἰπατε ὅτι Οἱ
soldiers saying Say that The

μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole

αὐτὸν ἡμῶν κοιμωμένων 14 καὶ ἐάν
him of us sleeping; and if ever

ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,

ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους
we shall persuade and you free from worry

ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken

ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver [pieces] did as they were taught. And

διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside

Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν
The but eleven disciples went their way

εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where

ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen

αὐτὸν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but

ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the

Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given

μοι πάσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon

τῆς γῆς. 19 πορευθέντες οὖν
the earth; having gone your way therefore

into Gal'ilee; and there they will see me."

11 While they were on their way, look!

some of the guard went into the city and

reported to the chief priests all the things

that had happened. 12 And after these

had gathered together with the older men

and taken counsel, they gave a sufficient

number of silver pieces to the soldiers

13 and said: "Say, 'His disciples came in

the night and stole him while we were

sleeping.' 14 And if this gets to the

governor's ears, we will persuade [him]

and will set you free from worry."

15 So they took the silver pieces and did as they

were instructed; and this saying has been

spread abroad among the Jews up to this

very day. 16 However, the eleven disciples

went into Gal'ilee to the mountain where

Jesus had arranged for them, 17 and when

they saw him they did obeisance, but some

doubted. 18 And Jesus approached and spoke

to them, saying: "All authority has been

given me in heaven and on the earth.

19 Go therefore

into Gal'ilee; and there they will see me."

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing

αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father

καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all

ὅσα ἐνετείλαμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to you; and look!

ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως
I with you am all the days till

τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples of people of all the nations,

baptizing them in the name of the

Father and of the Son and of the holy spirit,

20 teaching them to observe all the things

I have commanded you. And, look! I am

with you all the days until the conclusion of

the system of things."

20* Or, "order of things" (αἰῶνος, ai-o'-nos), KAB; or, "oh-iam", J1-14, 16-18, 22.

KATA MARKON ACCORDING TO MARK

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.

2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα
According as it has been written in the Isaiah

τῷ προφῆτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger

μου πρὸ προσώπου σου, ὃς
of me before face of you, who

κατασκευάσει τὴν ὁδὸν σου· 3 φωνὴ
will prepare the way of you; voice

βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε
of (one) crying out in the wilderness Make you ready

τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of Lord, straight make you the roads

αὐτοῦ, 4 ἐγένετο Ἰωάννης ὁ βαπτίζων
of him, came to be John the (one) baptizing

ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism

μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.

5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all

ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται
the Judean country and the Jerusalemites

1 [The] beginning about Jesus Christ:

2 Just as it is written in Isaiah the prophet:

"(Look! I am sending forth my messenger

before your face, who will prepare

your way;) 3 listen! someone is crying

out in the wilderness, 'Prepare the way of

Jehovah, you people, make his roads

straight;" 4 John the baptizer turned

up in the wilderness, preaching baptism [in

symbol] of repentance for forgiveness of

sins. 5 Consequently all the territory

of Judea and all the inhabitants of

Jerusalem made their way out to him,

3* Jehovah, J7-14, 16-18, 22-24; Lord, KAB. 4* Or, "immerser; dipper."

πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
all, and were being baptized by him in the
'Ιορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
Jordan River openly confessing the
ἀμαρτίας αὐτῶν. 6 καὶ ἦν ὁ 'Ιωάννης
sins of them. 6 And was the John
ἐνδεδυμένος τρίχας καμήλου καὶ
having been clothed hairs of camel and
ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ
girdle leathern about the loin(s) of him, and
ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ
eating locusts and honey wild. 7 And
ἐκήρυσσεν λέγων "Ἐρχεται ὁ
he was preaching saying "Is coming the
ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ
one stronger of me behind me, of whom not
εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα
I am sufficient having stooped to loosen the lace
τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ ἐβάπτισα
of the sandals of him; 8 I baptized
ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
you to water, he but will baptize you
πνεύματι ἁγίῳ.
to spirit holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
And it occurred in those the days
ἦλθεν 'Ιησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας
came Jesus from Nazareth of the Galilee
καὶ ἐβαπτίσθη εἰς τὸν 'Ιορδάνην ὑπὸ
and was baptized into the Jordan by
'Ιωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ
John. And at once going up out of
τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανούς
the water he saw being split the heavens
καὶ τὸ πνεῦμα ὡς περιστέραν καταβαίνον
and the spirit as dove coming down
εἰς αὐτόν. 11 καὶ φωνὴ ἐγένετο ἐκ τῶν
into him; and voice occurred out of the
οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
heavens You are the Son of me the loved,
ἐν σοὶ εὐδόκησα.
in you I thought well.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτόν
And at once the spirit him
ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν
thrusts out into the wilderness. And he was
ἐν τῇ ἐρήμῳ τεσσαεράκοντα ἡμέρας
in the wilderness forty days
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
being tempted by the Satan, and he was with

and they were bap-
tized by him in the
Jordan River, openly
confessing their sins.
6 Now John was
clothed with camel's
hair and with a leath-
er girdle around his
loins, and was eating
insect locusts and
wild honey. 7 And
he would preach,
saying: "After me
someone stronger than
I am is coming; I am
not fit to stoop and
untie the laces of his
sandals. 8 I baptized
you with water, but
he will baptize you
with holy spirit."

9 In the course
of those days Jesus
came from Nazareth
of Galilee and was
baptized in the Jordan
by John. 10 And
immediately on
coming up out of
the water he saw the
heavens being parted,
and, like a dove, the
spirit coming down
upon him; 11 and a
voice came out of the
heavens: "You are my
Son, the beloved; I
have approved you."

12 And immediately
the spirit impelled
him to go into the
wilderness. 13 So
he continued in the
wilderness forty days,
being tempted by Sa-
tan, and he was with

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν
the wild beasts, and the angels were serving
αὐτῷ.
to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be given over the
'Ιωάννην ἦλθεν ὁ 'Ιησοῦς εἰς τὴν Γαλιλαίαν
John came the Jesus into the Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ
preaching the good news of the God and
λέγων ὅτι Πληθρῶται ὁ καιρὸς
saying that Has been fulfilled the appointed time
καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·
and has drawn near the kingdom of the God;
μετανοεῖτε καὶ πιστεύετε ἐν τῷ
be you repenting and be you believing in the
εὐαγγελίῳ.
good news.

16 Καὶ παράγων παρὰ τὴν θάλασσαν
And passing by beside the sea
τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν
of the Galilee he saw Simon and Andrew
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
the brother of Simon casting around in the
θαλάσῃ, ἦσαν γὰρ ἄλεις; 17 καὶ εἶπεν
sea, they were for fishers; and said
αὐτοῖς ὁ 'Ιησοῦς Δεῦτε ὀπίσω μου, κοί
to them the Jesus Hither behind me, and
ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων.
I shall make you to become fishers of men.

18 καὶ εὐθὺς ἀφέντες τὰ
And at once having let go off the
δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ
nets they followed him. 19 And
προβὰς ὀλίγον εἶδεν 'Ιάκωβον
having stepped before little he saw James
τὸν τοῦ Ζεβεδαίου καὶ 'Ιωάννην τὸν
the [son] of the Zebedee and John the
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
brother of him, and them in the boat
καταρτίζοντας τὰ δίκτυα, 20 καὶ
adjusting down the nets, and
εὐθὺς ἐκάλεσεν αὐτούς, καὶ
at once he called them, and
ἀφέντες τὸν πατέρα αὐτῶν
having let go off the father of them
Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν
Zebedee in the boat with the
μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. 21 Καὶ
hired men they went off behind him. 21 And

the wild beasts,
but the angels were
ministering to him.

14 Now after John
was put under arrest
Jesus went into
Galilee, preaching
the good news of God
15 and saying: "The
appointed time has
been fulfilled, and
the kingdom of God
has drawn near. Be
repentant, you people,
and have faith in the
good news."

16 While walking
alongside the sea of
Galilee he saw Simon
and Andrew the
brother of Simon cast-
ing [their nets] about
in the sea, for they
were fishers. 17 So
Jesus said to them:
"Come after me, and I
shall cause you to be-
come fishers of men."
18 And at once they
abandoned their nets
and followed him.

19 And after going a
little farther he saw
James the [son] of
Zeb'edee and John his
brother, in fact, while
they were in their
boat mending their
nets; 20 and without
delay he called them.
In turn they left their
father Zeb'edee in the
boat with the hired
men and went off
after him. 21 And

εἰσπορεύονται εἰς Καφαρναούμ.
they are entering into Capernaum.

Καὶ εὐθύς τοῖς σάββασις
And at once to the sabbaths
εἰσελθὼν εἰς τὴν συναγωγὴν
having entered into the synagogue

ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ
he was teaching. And they were astounded upon

τῇ διδασκῇ αὐτοῦ, ἦν γὰρ διδάσκων
the teaching of him, he was for teaching

αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
them as authority having and not as the

γραμματεῖς. 23 καὶ εὐθύς ἦν ἐν
scribes. And at once was in

τῇ συναγωγῇ αὐτὸν ἄνθρωπος ἐν πνεύματι
the synagogue of them man in spirit

ἀκαθάρτου, καὶ ἀνέκραξεν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us

καὶ σοί, Ἰησοῦ Ναζαρενέ; ἦλθες
and to you, Jesus Nazarene? Did you come

ἀπολέσαι ἡμᾶς; οἰδᾶς σε τίς εἰ, ὁ
to destroy us? I know you who you are, the

ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it

ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε
the Jesus saying Be muzzled and come forth

ἐξ αὐτοῦ. 26 καὶ σπαράξαν αὐτὸν τὸ
out of him. And having convulsed him the

πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν
spirit the unclean and having sounded

φωνὴν μεγάλην ἐξῆλθεν ἐξ αὐτοῦ.
to voice great came forth out of him.

27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
And were astonished all, as-and

συνζητεῖν αὐτοὺς λέγοντας Τί
to be seeking together them saying What

ἐστὶν τοῦτο; διδασκῇ καὶνῇ; κατ'
is this? Teaching new? according to

ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
authority and to the spirits the unclean

ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
he gives orders, and they are obeying him.

28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθύς
And went forth the hearing of him at once

πανταχοῦ εἰς ὅλην τὴν περίχωρον
everywhere into whole the country roundabout

τῆς Γαλιλαίας.
of the Galilee.

29 Καὶ εὐθύς ἐκ τῆς συναγωγῆς
And at once out of the synagogue

they went their way into Capernaum.

No sooner was it the sabbath than

he entered into the synagogue and began to teach.

22 And they became astounded at his

way of teaching, for there he was teaching

them as one having authority, and not as

the scribes. 23 Also, at that immediate

time there was in their synagogue a man

under the power of an unclean spirit, and he

shouted, 24 saying: "What have we to do

with you, Jesus who Nazarene? Did you

come to destroy us? I know exactly who you

are, the Holy One of God." 25 But Jesus

rebuked it, saying: "Be silent, and come on

out of him!" 26 And the unclean spirit,

after throwing him into a convulsion and

yelling at the top of its voice, came on

out of him. 27 Well, the people were all so

astonished that they began a discussion

among themselves, saying: "What is this?

A new teaching! He authoritatively orders

even the unclean spirits, and they obey

him." 28 So the report about him spread

out immediately in all directions through

all the country round about in Galilee.

29 And immediately they went out of the synagogue

ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν
having gone forth they came into the house

Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ
of Simon and Andrew with James and

Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος
John. The but mother-in-law of Simon

κατέκειτο πυρεσσοῦσα, καὶ εὐθύς
was lying down burning with fever, and at once

λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
they are saying to him about her. And

προσελθὼν ἤγειρεν αὐτὴν
having come toward he raised up

κρατήσας τῆς χειρὸς καὶ ἀφῆκεν
having taken hold of the hand; and let go off

αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
her the fever, and she was serving to them.

32 Ὁψίας δὲ γενομένης, ὅτε
Of evening but having occurred, when

ἔδυεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
set the sun, they were bringing toward

πάντας τοὺς κακῶς ἔχοντας καὶ
him all the (ones) badly having and

τοὺς δαιμονιζομένους. 33 καὶ ἦν ὅλη ἡ
the (ones) being demonized; and was whole the

πόλις ἐπισυναγμένη πρὸς τὴν
city having been led together upon toward the

θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς
door. And he cured many badly

ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
having to various sicknesses, and demons

πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφειν
many he threw out, and not he was letting go off

λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
to be speaking the demons, because they knew

αὐτὸν Χριστὸν εἶναι.
him Christ to be.

35 Καὶ πρῶι ἐν νυχτὶ λίαν
And early in morning in night very much

ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
having stood up he went out and went off into

ἔρημον τόπον κάκει προσήχετο. 36 καὶ
lonely place and there was praying. And

κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
pursued down him Simon and the (ones) with

αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and they found him and they are saying

αὐτῷ ὅτι πάντες ζητοῦσιν σε. 38 καὶ
to him that All are seeking you. And

λέγει αὐτοῖς Ἀγόμεν ἄλλαχοῦ εἰς τὰς
he is saying to them Let us go elsewhere into the

and went into the home of Simon and

Andrew with James and John. 30 Now

Simon's mother-in-law was lying down sick

with a fever, and they at once told him

about her. 31 And going to her he raised

her up, taking her by the hand; and the

fever left her, and she began ministering to

them. 32 After evening

had fallen, when the sun had set, the

people began bringing him all those who

were ill and those demon-possessed;

33 and the whole city was gathered right

at the door. 34 So he cured many that

were ill with various sicknesses, and he ex-

pelled many demons, but he would not let

the demons speak, because they knew

him to be Christ. 35 And early in the

morning, while it was still dark, he rose up

and went outside and left for a lonely place,

and there he began praying. 36 However,

Simon and those with him hunted him

down 37 and found him, and they said to

him: "All are looking for you." 38 But he

said to them: "Let us go somewhere

else, into the

ἐχομένας κωμοπόλεις, ἵνα καὶ
being had [near] village cities, in order that also
ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.
there I might preach, into this for I went out.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς
And he came preaching into the synagogues
αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ
of them into whole the Galilee and the
δαίμονια ἐκβάλλων.
demons throwing out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And is coming toward him leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
entreating him and kneeling down saying
αὐτῷ ὅτι Ἐάν θέλῃς δύνασαι με
to him that If ever you may will you are able me
καθαρίσαι. 41 καὶ σπλαγχνισθεὶς
to make clean. And having been moved with pity
ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο
having stretched out the hand of him he touched
καὶ λέγει αὐτῷ Θέλω, καθαρῶς
and is saying to him I am willing, be cleansed;
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ
and at once went off from him the
λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ
leprosy, and he was cleansed. And

ἐμβριμῶσάμενος αὐτῷ εὐθὺς
having given strict orders to him at once
ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ Ὅρα
he thrust out him, and is saying to him See
μηδενὶ μηδὲν εἶπης, ἀλλὰ
to no one nothing you should tell, but
ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ
be going under yourself show to the priest and
προσένεγκε περὶ τοῦ καθarisμου σου
bring toward about the cleansing of you
ἃ προσέταξεν Μωσὴς εἰς
what (things) directed Moses into
μαρτύριον αὐτοῖς. 45 ὁ δὲ
witness to them. The (one) but
ἐξελθὼν ἤρξατο κηρύσσειν
having gone out started to be proclaiming
πολλὰ καὶ διαφημίζειν τὸν λόγον,
many (things) and to spread abroad the word,
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς
as-and not yet him to be able manifestly
εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἐξω
into city to enter, but outside
ἐπ' ἐρήμοις τόποις ἦν· καὶ
upon lonely places he was; and

village towns nearby,
that I may preach
there also, for it is for
this purpose I have
gone out." 39 And
he did go, preaching
in their synagogues
throughout the whole
of Galilee and expel-
ling the demons.

40 There also
came to him a leper,
entreating him even
on bended knee,
saying to him: "If
you just want to, you
can make me clean."
41 At that he was
moved with pity, and
he stretched out his
hand and touched
him, and said to him:
"I want to. Be made
clean." 42 And im-
mediately the leprosy
vanished from him,
and he became clean.

43 Furthermore, he
gave him strict orders
and at once sent him
away, 44 and said
to him: "See that you
tell nobody a thing,
but go show yourself
to the priest and
offer in behalf of your
cleansing the things
Moses directed, for
a witness to them."
45 But after going
away the man started
to proclaim it a great
deal and to spread
the account abroad,
so that [Jesus] was no
longer able to enter
openly into a city, but
he continued outside
in lonely places. Yet

ἦρχοντο πρὸς αὐτὸν πάντοθεν.
were coming toward him from all sides.

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναούμ
And having entered again into Capernaum
δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν·
through days it was heard that in house he is;
2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι
and were led together many as-and not yet
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
to be room not-but the [places] toward the door,
καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ
and he was speaking to them the word. And
ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
they come bringing toward him paralytic
αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ
being lifted up by four. And not
δυνάμενοι προσεγγεῖν αὐτῷ διὰ
being able to bring near to him through
τὸν ὄχλον ἀπεστέγασαν τὴν στέγην οἴκου
the crowd they unroofed the roof where
ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν
he was, and having dug out they lower the
κράβαττον οἴκου ὁ παραλυτικὸς κατέκειτο.
cot where the paralytic was lying down.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
And having seen the Jesus the faith
αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον,
of them is saying to the paralytic Child,
ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δὲ
are being let go off of you the sins. Were but
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
some of the scribes there sitting and
διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 τί
reasoning in the hearts of them Why
οὗτος οὕτω λαλεῖ; βλασφημεῖ τίς
this (one) thus speaks? He is blaspheming; who
δύνανται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ
is able be letting go off sins if not one the
θεός; 8 καὶ εὐθὺς ἐπιγινούς ὁ
God? And at once having recognized the
Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
Jesus to the spirit of him that thus
διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς
they are reasoning in themselves he is saying to them
τί ταῦτα διαλογίζεσθε ἐν ταῖς
Why these (things) you are reasoning in the
καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον,
hearts of you? Which is easier,
εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί
to say to the paralytic Are being let go off
sins are forgiven."

they kept coming to
him from all sides.

2 However, after
some days he
again entered into
Capernaum and he
was reported to be at
home. 2 Consequent-
ly many gathered, so
much so that there
was no more room,
not even about the
door, and he began
to speak the word to
them. 3 And men
came bringing him
a paralytic carried
by four. 4 But not
being able to bring
him right to [Jesus]
on account of the
crowd, they removed
the roof over where he
was, and having dug
an opening they low-
ered the cot on which
the paralytic was
lying. 5 And when
Jesus saw their faith
he said to the para-
lytic: "Child, your sins
are forgiven." 6 Now
there were some of the
scribes there, sitting
and reasoning in their
hearts: 7 "Why is
this man talking in
this manner? He is
blaspheming. Who
can forgive sins
except one, God?"
8 But Jesus, having
discerned immediately
by his spirit that they
were reasoning that
way in themselves,
said to them: "Why
are you reasoning
these things in your
hearts? 9 Which
is easier, to say to
the paralytic, 'Your
sins are forgiven,'

σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειροῦ
of you the sins, or to say Get up
καὶ ἄρον τὸν κράβαττόν σου
and lift up the cot of you
καὶ περιπατεῖ; 10 ἵνα δὲ
and be walking about? In order that but
εἰδητε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
you might know that authority is having the Son
τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς
of the man to let go off sins upon the
γῆς — λέγει τῷ παραλυτικῷ 11 Σοὶ
earth — he is saying to the paralytic To you
λέγω, ἐγειρε ἄρον τὸν κράβαττόν
I am saying, Be getting up lift up the cot
σου καὶ ὑπαγε εἰς τὸν οἶκόν σου.
of you and be going under into the house of you.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν
And he got up and at once having lifted up the
κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
cot he went out in front of all, as-and
ἐξίστασθαι πάντας καὶ
to stand out of themselves all and
δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως
to be glorifying the God saying that Thus
οὐδέποτε εἶδαμεν.
never we saw.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν
And he went out again beside the
θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο
sea; and all the crowd was coming
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
toward him, and he was teaching them.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν
And passing by he saw Levi the [son]
τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ τελωνίῳ,
of the Alphaeus sitting upon the tax office,
καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι. καὶ
and he is saying to him Be following me. And
ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ
having stood up he followed him. And
γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
it occurs to be lying down him in the house
αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
of him, and many tax collectors and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
of him, were for many and they were following
αὐτῷ. 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων
him. And the scribes of the Pharisees

or to say, 'Get up and pick up your cot and walk?' 10 But in order for you men to know that the Son of man has authority to forgive sins upon the earth,"—he said to the paralytic: 11 "I say to you, Get up, pick up your cot, and go to your home." 12 At that he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: "We never saw the like of it."

13 Again he went out beside the sea; and all the crowd kept coming to him, and he began to teach them. 14 But as he was passing along, he caught sight of Levi the [son] of Alphaeus sitting at the tax office, and he said to him: "Be my follower." And rising up he followed him. 15 Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they began following him. 16 But the scribes of the Pharisees,

ιδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν
having seen that he eats with the sinners
καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
and tax collectors were saying to the disciples
αὐτοῦ "Ὅτι μετὰ τῶν τελωνῶν καὶ
of him That with the tax collectors and
ἁμαρτωλῶν ἐσθίει; 17 καὶ ἀκούσας ὁ
sinners he eats? And having heard the
Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρéιαν
Jesus is saying to them that Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
are having the (ones) being strong of healer but
οἱ κακῶς ἔχοντες οὐκ ἤλθον καλέσαι
the (ones) badly having; not I came to call
δικαίους ἀλλ' ἁμαρτωλοὺς.
righteous (ones) but sinners.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ
And were the disciples of John and the
Φαρισαῖοι νηστεύοντες, καὶ ἔρχονται καὶ
Pharisees fasting. And they are coming and
λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
are saying to him Through what the disciples
Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
of John and the disciples of the Pharisees
νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
are fasting, the but your disciples not
νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
are fasting? And said to them the Jesus
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν
Not are able the sons of the bridechamber in
ὧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
what [time] the bridegroom with them is
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν
are fasting? How much time they are having the
νυμφίον μετ' αὐτῶν οὐ δύνανται
bridegroom with them not they are able
νηστεύειν· 20 ἐλεύσονται δὲ ἡμέραι ὅταν
to be fasting; will come but days when
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
might be taken off from them the bridegroom,
καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
and then they will fast in that the day.
21 οὐδεὶς ἐπὶ βλάβῃ ῥάκους ἀγνάφου
No one patch of cloth unshrunk
ἐπιρᾷπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ
sews upon outer garment old; if but
μὴ, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ
not, is lifting up the fullness from it the
καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
new one of the old one, and worse split

when they saw he was eating with the sinners and tax collectors, began saying to his disciples: "Does he eat with the tax collectors and sinners?" 17 Upon hearing this Jesus said to them: "Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners."

18 Now John's disciples and the Pharisees practiced fasting. So they came and said to him: "Why is it the disciples of John and the disciples of the Pharisees practice fasting, but your disciples do not practice fasting?" 19 And Jesus said to them: "While the bridegroom is with them the friends of the bridegroom cannot fast, can they? As long as they have the bridegroom with them they cannot fast. 20 But days will come when the bridegroom will be taken away from them, and then they will fast in that day. 21 Nobody sews a patch of unshrunk cloth upon an old outer garment; if he does, its full strength pulls from it, the new from the old, and the tear

γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον
it becomes. And no one is thrusting wine
νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή,
new into skins old; if but not,
ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ
will burst the wine the skin bags, and the
οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ
wine is being lost also the skin bags; but
οἶνον νέον εἰς ἀσκούς καινοὺς.
wine new into skin bags new.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασι
And it happened him in the sabbaths
διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ
to be proceeding through the grainfields, and the
μαθηταὶ αὐτοῦ ᾤρεον ὁδὸν ποιεῖν τὴν
disciples of him started way to be doing plucking
τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι
the heads of grain. And the Pharisees

ἔλεγον αὐτῷ· Ἴδε τί ποιοῦσιν τοῖς
were saying to him See why are they doing to the
σάββασι· ὃ οὐκ ἔστιν; 25 καὶ λέγει
sabbaths which not is lawful? And he is saying
αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν
to them Never did you read what did
Δαυεὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν
David when need he had and he got hungry
αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς
he and the (ones) with him? How

εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
he entered into the house of the God upon
Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
Abiathar chief priest and the loaves of the
προθέσεως ἔφαγεν, οὓς οὐκ ἔστιν
presentation he ate, which not it is lawful
φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ
to eat if not the priests, and he gave also
τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ
to the (ones) together with him being? And

ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ
he was saying to them The sabbath through
τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος
the man came to be and not the man
διὰ τὸ σάββατον· 28 ὥστε κύριός
through the sabbath; as-and Lord
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
is the Son of the man also of the
σαββάτου.
sabbath.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, καὶ
And he entered again into synagogue, and

becomes worse.
22 Also, nobody puts
new wine into old
wineskins; if he does,
the wine bursts the
skins, and the wine
is lost as well as the
skins. But people put
new wine into new
wineskins."

23 Now it hap-
pened that he was
proceeding through
the grainfields on the
sabbath, and his dis-
ciples started to make
their way by plucking
the heads of grain.

24 So the Pharisees
went saying to him:
"Look here! Why are
they doing on the
sabbath what is not
lawful?" 25 But he
said to them: "Have
you never once read
what David did when
he fell in need and
got hungry, he and
the men with him?"

26 How he entered
into the house of God,
in the account about
Abiathar the chief
priest, and ate the
loaves of presentation,
which it is not lawful
for anybody to eat
except the priests,
and he gave some also
to the men who were
with him?" 27 So
he went on to say to
them: "The sabbath
came into existence
for the sake of man,
and not man for the
sake of the sabbath;
28 hence the Son of
man is Lord even of
the sabbath."

3 Once again he
entered into
a synagogue, and

ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην ἔχων
was there man having been dried up having
τὴν χεῖρα· 2 καὶ παρατήρουν
the hand; and they were observing beside
αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτόν,
him if to the sabbaths he will cure him,
ἵνα κατηγορήσων αὐτοῦ. 3 καὶ
in order that they might accuse him. And

λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα
he is saying to the man to the (one) the hand
ἔχοντι ξηράν· Ἐγείρε εἰς τὸ μέσον.
having withered Be getting up into the midst.
4 καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασι
And he is saying to them Is it lawful to the sabbaths
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
to do good or to do bad, soul to save or
ἀποκτείνειν; οἱ δὲ ἐσιώπων.
to kill? The (ones) but were being silent.

5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
And having looked around on them with wrath,
συνλυπούμενος ἐπὶ τῇ πωρώσει
being thoroughly grieved upon the dulling
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ
of the heart of them, he says to the man
Ἐκτείνον τὴν χεῖρά σου· καὶ ἐξέτεινεν,
Stretch out the hand of you; and he stretched out,
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 Καὶ
and was restored the hand of him. And
ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ
having gone out the Pharisees at once with
τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν
the Herodians counsel together were giving
κατ' αὐτὸν ὅπως αὐτὸν ἀπολέσωσιν.
down on him so that him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ
withdrew toward the sea; and much
πλήθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
multitude from the Galilee followed,
καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ
and from the Judea and from
Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ
Jerusalem and from the Idumea and
πέραν τοῦ Ἰορδάνου καὶ περὶ
other side of the Jordan and about
Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούοντες
Tyre and Sidon, multitude much, hearing
ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.
as many (things) as he is doing came toward him.

a man was there with
a dried-up hand.
2 So they were watch-
ing him closely to
see whether he would
cure the man on the
sabbath, in order that
they might accuse
him. 3 And he said
to the man with the
withered hand: "Get
up [and come] to the
center." 4 Next he
said to them: "Is it
lawful on the sabbath
to do a good deed or
to do a bad deed, to
save or to kill a soul?"
But they kept silent.
5 And after looking
around upon them
with indignation,
being thoroughly
grieved at the
insensibility of their
hearts, he said to the
man: "Stretch out
your hand." And he
stretched it out, and
his hand was restored.
6 At that the Phar-
isees went out and
immediately began
holding council with
the party followers of
Herod against him, in
order to destroy him.
7 But Jesus with
his disciples withdrew
to the sea; and a great
multitude from Gal-
ilee and from Judea
followed him. 8 Even
from Jerusalem and
from Idumea and
from across the
Jordan and around
Tyre and Sidon,
a great multitude,
on hearing of how
many things he was
doing, came to him.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
And he said to the disciples of him in order that
πλοῖαριον προσκαρτερῇ αὐτῷ
little boat should constantly be serviceable to him
διὰ τὸν ὄχλον ἵνα μὴ
through the crowd in order that not
θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ
they might press upon him; many for
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ
he cured, as-and to be falling upon him
ἵνα αὐτοῦ ἄψωνται ὅσοι
in order that of him might touch as many as
εἶχον μάστιγας. 11 καὶ τὰ πνεύματα
were having scourges. And the spirits
τὰ ἀκάθαρτα, ὅταν αὐτόν
the unclean, whenever him
ἐθεώρουν, προσέπιπτον αὐτῷ καὶ
they were beholding, were falling toward him and
ἐκράζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς
were crying out saying that You are the Son
τοῦ θεοῦ. 12 καὶ πολλὰ
of the God. And many (things)
ἐπετίμα αὐτοῖς ἵνα μὴ
he was saying in rebuke to them in order that not
αὐτὸν φανερόν ποιήσωσιν.
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
And he is stepping up into the mountain and
προσκαλεῖται οὓς ᾔθελεν αὐτός,
calls toward himself whom was wanting he,
καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ
and they went off toward him. And
ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους
he made twelve, whom also apostles
ὠνόμασεν, ἵνα ὧσιν μετ' αὐτοῦ
he named, in order that they might be with him
καὶ ἵνα ἀποστέλλῃ αὐτοὺς
and in order that he may send off them
κηρύσσειν 15 καὶ ἔχειν ἐξουσίαν
to be preaching and to be having authority
ἐκβάλλειν τὰ δαιμόνια;
to be throwing out the demons;

16 καὶ ἐποίησεν τοὺς δώδεκα καὶ
and he made the twelve
ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρῳ,
he put upon name to the Simon Peter,
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
and James the [son] of the Zebedee and
Ἰωάννη τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ
John the brother of the James and

9 And he told his disciples to have a little boat continually at his service so that the crowd might not press upon him. 10 For he cured many, with the result that all those who had grievous diseases were falling upon him to touch him. 11 Even the unclean spirits, whenever they would behold him, would prostrate themselves before him and cry out, saying: "You are the Son of God." 12 But many times he sternly charged them not to make him known.

13 And he ascended a mountain and summoned those he wanted, and they went off to him. 14 And he formed [a group of] twelve, whom he also named "apostles," that they might continue with him and that he might send them out to preach 15 and to have authority to expel the demons.

16 And the [group of] twelve that he formed were Simon, to whom he also gave the surname Peter, 17 and James the [son] of Zeb'edee and John the brother of James (he also

ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές,
he put upon them their name Boanerges,
ὃ ἔστιν υἱοὶ Βροντῆς, 18 καὶ
which is Sons of Thunder, 18 and
Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
Andrew and Philip and Bartholomew
καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
and Matthew and Thomas and James
τὸν τοῦ Ἀλφαίου καὶ Θαδδαίου καὶ
the [son] of the Alphaeus and Thaddaeus and
Σίμονα τὸν Καναναῖον 19 καὶ Ἰούδαν
Simon the Cananaean 19 and Judas
Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
Is-car'i-ot, who also gave over him.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέχεται
And he comes into house; and comes together
πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
again the crowd, as-and not to be able them
μὴδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
not-but bread to eat. And having heard
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
the (ones) beside him went out to lay hold of
αὐτόν, ἔλεγον γὰρ ὅτι
him, they were saying for that
ἐξέστη. 22 καὶ οἱ γραμματεῖς
he stood out [of his mind]. And the scribes

οἱ ἀπὸ Ἱερουσαλὴμ καταβάντες
the (ones) from Jerusalem having come down
ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι
were saying that Beelzebub he is having, and that
ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
in the ruler of the demons he is throwing out
τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος
the demons. And having called toward himself
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
them in parables he was saying to them
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
How is able Satan Satan to be throwing out?

24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
And if ever kingdom upon itself
μερισθῇ, οὐ δύναται σταθῆναι ἡ
should be divided, not is able to stand the
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
kingdom that; and if ever house upon
ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ
itself should be divided, not will be able the
οἰκία ἐκείνη στηναί· 26 καὶ εἰ ὁ Σατανᾶς
house that to stand; and if the Satan

gave these the surname Bo-a-ner'ges,* which means Sons of Thunder), 18 and Andrew and Philip and Barthol'o-mew and Matthew and Thomas and James the [son] of Alphaeus and Thad-dae'us and Simon the Can-nae'-an 19 and Judas Is-car'i-ot, who later betrayed him.

And he went into a house. 20 Once more the crowd gathered, so that they were not able even to eat a meal. 21 But when his relatives heard about it, they went out to lay hold of him, for they were saying: "He has gone out of his mind." 22 Also, the scribes that came down from Jerusalem were saying: "He has Be-el'ze-bub, and he expels the demons by means of the ruler of the demons." 23 So, after calling them to him, he began to say to them with illustrations: "How can Satan expel Satan? 24 Why, if a kingdom becomes divided against itself, that kingdom cannot stand; 25 and if a house becomes divided against itself, that house will not be able to stand. 26 Also, if Satan

17* Beneh-reghohsh', J17; Beneh-ra'ghesh, J18; Benai Reghshi, Sy^p.

ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
stood up upon himself and was divided,
οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.
not is able to stand but end he is having.

27 ἄλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
But not is able no one into the house
τοῦ ἰσχυροῦ εἰσελθὼν τὰ
of the strong [man] having entered the
σκεύη αὐτοῦ διαρπάσαι ἔάν μὴ
vessels of him to plunder if ever not

πρῶτον τὸν ἰσχυρὸν δέσῃ, καὶ
first the strong [man] he should bind, and
τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμήν
then the house of him he will plunder. 28 Amen

λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
I am saying to you that all (things) will be let go off
τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἀμαρτήματα
to the sons of the men, the sins

καὶ αἱ βλασφημίαι ὅσα ἔάν
and the blasphemies as many as if ever
βλασφημήσωσιν· 29 ὃς δ'
they might blasphemously commit; who but

ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
likely should blaspheme into the spirit to the
ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
holy, not he is having letting go off into the

αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου
age, but held in is of everlasting
ἀμαρτήματος. 30 ὅτι ἔλεγον
sin. Because they were saying

Πνεῦμα ἀκάθαρτον ἔχει.
Spirit unclean he is having.

31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
And are coming the mother of him and the
ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν
brothers of him and outside standing they sent off

πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ
toward him calling him. And
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
was sitting about him crowd, and

λέγουσιν αὐτῷ ἰδοὺ ἡ μήτηρ σου
they are saying to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσιν σε.
and the brothers of you outside are seeking you.

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς
And having answered to them he is saying Who
ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
is the mother of me and the brothers?

34 καὶ περιβλεψάμενος τοὺς περὶ
And having looked around on the (ones) about

has risen up against
himself and become
divided, he cannot
stand, but is coming
to an end. 27 In
fact, no one that has
got into the house of a
strong man is able to
plunder his movable
goods unless first
he binds the strong
man, and then he will
plunder his house.

28 Truly I say to you
that all things will be
forgiven the sons of
men, no matter what
sins and blasphemies
they blasphemously
commit. 29 However,
whoever blasphemes
against the holy spirit
has no forgiveness
forever, but is guilty
of everlasting sin."

30 This, because they
were saying: "He has
an unclean spirit."

31 Now his mother
and his brothers
came, and, as they
were standing on
the outside, they
sent in to him to
call him. 32 As it
was, a crowd was
sitting around him,
so they said to him:

"Look! Your mother
and your brothers
outside are seeking
you." 33 But in
reply he said to them:
"Who are my mother
and my brothers?"

34 And having looked
about upon those

αὐτὸν κύκλῳ καθημένους λέγει "Ἴδε ἡ
him to circle sitting he is saying See the
μήτηρ μου καὶ οἱ ἀδελφοί μου· 35 ὃς
mother of me and the brothers of me; who
ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
likely should do the will of the God, this (one)
ἀδελφός μου καὶ ἀδελφή καὶ μήτηρ ἐστίν.
brother of me and sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
And again he started to be teaching beside
τὴν θάλασσαν. καὶ συναγεται
the sea. And is being led together

πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς
toward him crowd most, as-and him into
πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
boat having stepped in to sit in the

θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν
sea, and all the crowd toward the
θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ
sea upon the earth they were. And

ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
he was teaching them in parables
πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
many (things), and was saying to them in the

διδασκίᾳ αὐτοῦ 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν
teaching of him Be you hearing. Look! Went out
ὁ σπείρων σπείραι. 4 καὶ ἐγένετο
the (one) sowing to sow. And it happened

ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν
in the to be sowing which [seed] indeed fell
παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ
beside the way, and came the birds and

κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν
ate down it. And another [seed] fell
ἐπὶ τὸ πετρώδες καὶ ὅπου οὐκ
upon the rocky [place] and where not

εἶχεν γῆν πολλήν, καὶ εὐθὺς
it was having earth much, and at once
ἐξανέτειλεν διὰ τὸ μὴ ἔχειν
it rose up out through the not to be having

βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
depth of earth; and when rose up the sun
ἐκαυματίσθη καὶ διὰ τὸ μὴ
it was scorched and through the not

ἔχειν ρίζαν ἐξηράνθη. 7 καὶ
to be having root it was dried up. And
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
another [seed] fell into the thorns, and

ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ
came up the thorns and choked it, and

sitting around him in
a circle, he said: "See,
my mother and my
brothers! 35 Whoever
does the will of
God, this one is my
brother and sister and
mother."

4 And he again
started teaching
beside the sea. And a
very great crowd gath-
ered near him, so that
he went aboard a boat
and sat out on the
sea, but all the crowd
beside the sea were
on the shore. 2 So
he began to teach
them many things

with illustrations and
to say to them in his
teaching: 3 "Listen.
Look! The sower went
out to sow. 4 And as
he was sowing, some
[seed] fell alongside
the road, and the
birds came and ate
it up. 5 And other
[seed] fell upon the

rocky place where
it, of course, did not
have much soil, and
it immediately sprang
up because of not
having depth of soil.
6 But when the sun
rose, it was scorched,
and for not having
root it withered.

7 And other [seed]
fell among the thorns,
and the thorns came
up and choked it, and

καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπασεν
fruit not it gave, And other [seeds] fell
εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν
into the earth the fine, and was giving fruit
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερον
coming up and increasing, and was bringing
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
into thirty and in sixty and in
ἑκατόν. 9 Καὶ ἔλεγεν Ὁς ἔχει
one hundred. And he was saying Who is having
ὦτα ἀκούειν ἀκουέτω.
ears to be hearing let him be hearing.

10 Καὶ ὅτε ἐγένετο κατὰ
And when he got to be according to
μόνας, ἥρτων αὐτὸν οἱ
only (ones), were questioning on him the (ones)
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
about him together with the twelve the
παραβολὰς. 11 καὶ ἔλεγεν αὐτοῖς
parables. And he was saying to them
Ἰμὴν τὸ μυστήριον δέδοται τῆς
To you the mystery has been given of the
βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς
kingdom of the God; to those but the (ones)
ἔξω ἐν παραβολαῖς τὰ πάντα
outside in parables the all (things)
γίνεται, 12 ἵνα βλέποντες
is occurring, in order that looking
βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
they might look and not should see, and hearing
ἀκούωσι καὶ μὴ συνίωσιν, μὴ
they might hear and not should comprehend, not
ποτε ἐπιστρέψωσιν καὶ
at any time they should turn back and
ἀφεθῇ αὐτοῖς. 13 καὶ λέγει
it should be let go off to them. And he is saying
αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν
to them Not have you known the parable
ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
this, and how all the parables
γνώσεσθε;
will you have acquaintance with?

14 Ὁ σπείρων τὸν λόγον σπείρει.
The (one) sowing the word is sowing.
15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν
These but are the (ones) beside the way
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
where is being sown the word, and whenever
ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ
they might hear at once is coming the Satan and

it yielded no fruit.
8 But others fell
upon the fine soil,
and, coming up and
increasing, they began
to yield fruit, and they
were bearing thirty-
fold, and sixty and a
hundred." 9 So he
added the word: "Let
him that has ears to
listen listen."

10 Now when he
got to be alone, those
around him with the
twelve began
questioning him on
the illustrations.
11 And he proceeded
to say to them: "To
you the sacred secret
of the kingdom of
God has been given,
but to those outside
all things occur in
illustrations, 12 in
order that, though
looking, they may
look and yet not see,
and, though hearing,
they may hear and
yet not get the sense
of it, nor ever turn
back and forgiveness
be given them."
13 Further, he said
to them: "You do not
know this illustration,
and so how will you
understand all the
other illustrations?"

14 "The sower sows
the word. 15 These,
then, are the ones
alongside the road
where the word is
sown; but as soon
as they have heard
[it] Satan comes and

αἶρει τὸν λόγον τὸν ἑσπαρμένον
is lifting up the word the (one) having been sown
εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν ὁμοίως
into them. And these are likewise
οἱ ἐπὶ τὰ πετρώδη σπείρόμενοι,
the (ones) upon the rocky [places] being sown,
οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who whenever they might hear the word at once
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy they are accepting it, and
οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
not they are having root in themselves but
πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως
temporary they are, next occurring of tribulation
ἢ διωγμοῦ διὰ τὸν λόγον
or of persecution through the word
εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι
at once they are being stumbled. And others
εἰσιν οἱ εἰς τὰς ἀκάνθας
are the (ones) into the thorns
σπείρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον
being sown; these are the (ones) the word
ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ
having heard, and the anxieties of the
αἰῶνος καὶ ἡ ἀπάτη τοῦ
age and the seductiveness of the
πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ
riches and the about the leftover (things)
ἐπιθυμία εἰσπορευόμενα συνπνίγουσιν
desires making their way in are choking together
τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ
the word, and unfruitful it becomes. And
ἐκεῖνοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
those are the (ones) upon the earth the fine
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον
having been sown, who are hearing the word
καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν
and accept alongside and bear fruit in
τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
thirty and in sixty and in one hundred.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι
And he was saying to them that Not what
ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν
is coming the lamp in order that under the
μῶδιον τεθῇ ἢ ὑπὸ τὴν
measuring basket it should be put or under the
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν
bed, not in order that upon the lampstand

takes away the
word that was sown
in them. 16 And
likewise these are the
ones sown upon the
rocky places; as soon
as they have heard
the word, they accept
it with joy. 17 Yet
they have no root
in themselves, but
they continue for a
time; then as soon as
tribulation or perse-
cution arises because
of the word, they are
stumbled. 18 There
are still others who
are sown among the
thorns; these are the
ones that have heard
the word, 19 but
the anxieties of this
system of things
and the deceptive
power of riches and
the desires for the
rest of the things
make inroads and
choke the word, and
it becomes unfruitful.
20 Finally, the ones
that were sown on
the fine soil are those
who listen to the word
and favorably receive
it and bear fruit
thirtyfold and sixty
and a hundred."

21 And he went on
to say to them: "A
lamp is not brought
to be put under a
measuring basket or
under a bed, is it? It
is brought to be put
upon a lampstand,

τεθῆ; 22 οὐ γὰρ ἔστιν κρυπτόν
should be put? Not for is (something) hidden
ἐάν μὴ ἵνα φανερωθῇ,
if ever not in order that it should be manifested,
οὐδὲ ἐγένετο ἀπόκρυφον
neither became (something) carefully concealed
ἀλλ' ἵνα ἔλθῃ εἰς φανερὸν.
but in order that it should come into manifest.
23 Εἴ τις ἔχει ὦτα ἀκούειν
If anyone is having ears to be hearing
ἀκουέτω.
let him be hearing.

24 Καὶ ἔλεγεν αὐτοῖς βλέπετε
And he was saying to them Be you looking at
τί ἀκούετε. ἐν ᾧ μέτρω
what you are hearing. In what measure
μετρεῖτε μετρηθήσεται ὑμῖν καὶ
you are measuring it will be measured to you and
προσθεθήσεται ὑμῖν. 25 δς γὰρ ἔχει,
it will be added to you. Who for is having,
δοθήσεται αὐτῷ καὶ δς οὐκ ἔχει, καὶ
it will be given to him; and who not is having, also
δ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
which he is having will be lifted up from him.

26 Καὶ ἔλεγεν οὕτως ἐστὶν ἡ
And he was saying Thus is the
βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ
kingdom of the God as man might throw
τὸν σπῆρον ἐπὶ τῆς γῆς 27 καὶ
the seed upon the earth and
καθεύδῃ καὶ ἐγείρηται
he may be sleeping and may be rising up
νύκτα καὶ ἡμέραν, καὶ ὁ σπῆρος
[at] night and [by] day, and the seed
βλαστᾷ καὶ μηκύνεται ὡς οὐκ
may be sprouting and may be lengthening as not
οἶδεν αὐτός. 28 αὐτομάτῃ ἡ γῆ
has known he. Of its own self the earth
καρποφορεῖ, πρῶτον χόρτον, εἶτεν
is bearing fruit, first grass-blade, next
στάχυν, εἶτεν πλήρη σίτον ἐν τῷ στάχυϊ.
stalk head, next full grain in the stalk head.
29 ὅταν δὲ παραδοῖ ὁ καρπός,
Whenever but should give over the fruit,
εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
at once he sends off the sickle, because
παρέστηκεν ὁ θερισμός.
has stood beside the harvest.

30 Καὶ ἔλεγεν πῶς ὁμοιώσωμεν τὴν
And he was saying How might we liken the

is it not? 22 For there is nothing hidden except for the purpose of being exposed; nothing has become carefully concealed but for the purpose of coming into the open.
23 Whoever has ears to listen, let him listen."

24 He further said to them: "Pay attention to what you are hearing. With the measure that you are measuring out, you will have it measured out to you, yes, you will have more added to you. 25 For he that has will have more given to him; but he that does not have, even what he has will be taken away from him."

26 So he went on to say: "In this way the kingdom of God is just as when a man casts the seed upon the ground, 27 and he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. 28 Of its own self the ground bears fruit gradually, first the grass-blade, then the stalk head, finally the full grain in the head. 29 But as soon as the fruit permits it, he thrusts in the sickle, because the harvest-time has come."

30 And he went on to say: "With what are we to liken the

βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
kingdom of the God, or in what it
παραβολῇ θώμεν; 31 ὡς κόκκῳ σινάπεως,
parable might we put? As to grain of mustard,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
which whenever it might be sown upon the earth,
μικρότερον ὢν πάντων τῶν σπερμάτων
smaller being of all the seeds
τῶν ἐπὶ τῆς γῆς — 32 καὶ ὅταν
the (ones) upon the earth — and whenever
σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον
it might be sown, it comes up and becomes greater
πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους
of all the vegetables and is making branches
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν
great, as-and to be able under the shadow
αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.
of it the birds of the heaven to tent down.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
And to suchlike parables many
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
he was speaking to them the word, according as
ἠδύνατο ἀκούειν. 34 χωρὶς δὲ
they were able to be hearing; apart from but
παραβολῆς οὐκ ἐλάλει αὐτοῖς,
parable not he was speaking to them,
κατ' ἰδίαν δὲ τοῖς ἰδίοις
according to private [spot] but to the own
μαθηταῖς ἐπέλυεν πάντα.
disciples he was explaining all (things).

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he is saying to them in that the
ἡμέρᾳ ὅπῃς γενομένης Διέλθωμεν
day of evening having come to be Let us go through
εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν
into the other side. And having let go off the
ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
crowd they are taking along him as he was in
τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
the boat, and other boats was with him.
37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ
And occurs hurricane great of wind, and
τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
the waves was throwing upon into the boat,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
as-and already to be getting filled the boat.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τῷ
And he was in the stern upon the
προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν
pillow sleeping; and they wake up

kingdom of God, or in what illustration shall we set it out?
31 Like a mustard grain, which at the time it was sown in the ground was the tiniest of all the seeds that are on the earth— 32 but when it has been sown, it comes up and becomes greater than all other vegetables and produces great branches, so that the birds of the heaven are able to find lodging under its shadow."

33 So with many illustrations of that sort he would speak the word to them, as far as they were able to listen. 34 Indeed, without an illustration he would not speak to them, but privately to his disciples he would explain all things.

35 And on that day, when evening had fallen, he said to them: "Let us cross to the other shore." 36 So, after they had dismissed the crowd, they took him in the boat, just as he was, and there were other boats with him. 37 Now a great violent windstorm broke out, and the waves kept dashing into the boat, so that the boat was close to being swamped. 38 But he was in the stern, sleeping upon a pillow. So they woke him up

αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ
him and are saying to him Teacher, not
μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ
it is of concern to you that we are perishing? And
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
having been raised up he gave rebuke to the wind
καὶ εἶπεν τῇ θαλάσσῃ Σιώπα,
and said to the sea Be silent,
πεφίμωσο. καὶ ἐκόπασεν ὁ
be having been muzzled. And abated the
ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ
wind, and came to be calm great. And
εἶπεν αὐτοῖς Τί δειλοὶ ἐστε; οὐπῶ
he said to them Why cowardly are you? Not yet
ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν
are you having faith? And they feared
φόβον μέγαν, καὶ ἔλεγον πρὸς
fear great, and they were saying toward
ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ
one another Who really this is that also
ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea is obedient to him?

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς
And they came into the other side of the
θαλάσσης εἰς τὴν χώραν τῶν Γερασσηνῶν.
sea into the country of the Gerasenes.
2 καὶ ἐξελθὼντος αὐτοῦ ἐκ τοῦ πλοίου
And having got out of him out of the boat
εὐθύς ἐπῆντησεν αὐτῷ ἐκ τῶν
at once met him out of the
μνημείων ἄνθρωπος ἐν πνεύματι
memorial tombs man in spirit
ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν
unclean, who the dwelling was having
ἐν τοῖς μνήμασιν, καὶ οὐδὲ
in the remembrance tombs, and not-but
ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν
to chain not yet no one was able him
δῆσαι 4 διὰ τὸ αὐτὸν πολλάκις
to bind through the him many times
πέδαις καὶ ἀλύσεσι δεδεσθαι
to fetters and chains to have been bound
καὶ διεισπασθαι ὑπ' αὐτοῦ τὰς
and to have been snapped apart by him the
ἀλύσεις καὶ τὰς πέδας συντετριφθαι,
chains and the fetters to have been smashed,
καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·
and no one was having strength him to subdue;
5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν
and through all night and day in

and said to him:
"Teacher, do you not
care that we are about
to perish?" 39 With
that he roused himself
and rebuked the wind
and said to the sea:
"Hush! Be quiet!"
And the wind abated,
and a great calm set
in. 40 So he said
to them: "Why are
you fainthearted? Do
you not yet have any
faith?" 41 But they
felt an unusual fear,
and they would say
to one another: "Who
really is this, because
even the wind and the
sea obey him?"

5 Well, they got to
the other side of
the sea into the coun-
try of the Gerasenes.
2 And immediately
after he got out of the
boat a man under the
power of an unclean
spirit met him from
among the memorial
tombs. 3 He had
his haunt among the
tombs; and up to that
time absolutely no-
body was able to bind
him fast even with
a chain, 4 because
he had oftentimes
been bound with
fetters and chains,
but the chains were
snapped apart by him
and the fetters were
actually smashed;
and nobody had the
strength to subdue
him. 5 And contin-
ually, night and day,

τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
the remembrance tombs and in the mountains
ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν
he was (one) crying out and slashing himself
λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν
to stones. And having seen the Jesus
ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
from afar he ran and did obeisance
αὐτῷ, 7 καὶ κράζας φωνῇ
to him, and having cried out to voice
μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ
great he is saying What to me and to you, Jesus
υἱὲ τοῦ θεοῦ τοῦ ὤψιστου; ὀρκίζω
Son of the God of the Most High? I put under oath
σε τὸν θεόν, μὴ με βασανίσῃς.
you the God, not me you should torment.
8 ἔλεγεν γὰρ αὐτῷ Ἐξελθε τὸ
He was saying for to it Come out you the
πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
spirit the unclean out of the man.
9 καὶ ἐπηρώτα αὐτὸν Τί ὀνομά
And he was inquiring upon him What name
σοι; καὶ λέγει αὐτῷ Λεγιῶν ὀνομά
to you? And he is saying to him Legion name
μοι, ὅτι πολλοὶ ἐσμεν. 10 καὶ
to me, because many we are; 10 and
παρεκάλει αὐτὸν πολλὰ ἵνα
he was entreating him many (things) in order that
μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
not them he may send off outside of the country.
11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
Was but there toward the mountain herd
χοίρων μεγάλη βοσκομένη. 12 καὶ
of swine great feeding itself; 12 and
παρεκάλειαν αὐτὸν λέγοντες Πέμψον ἡμᾶς
they entreated him saying Send us
εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
into the swine, in order that into them
εἰσέλθωμεν. 13 καὶ ἐπέτρεψεν αὐτοῖς.
we may enter. And he gave permission to them.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
And having come out the spirits the unclean
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ
entered into the swine, and rushed the
ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν,
herd down the precipice into the sea,
ὥς δισχιλίαι, καὶ ἐπνίγοντο ἐν τῇ
as two thousand, and they were choking in the
θαλάσσῃ. 14 Καὶ οἱ βόσκοντες αὐτοὺς
sea. And the (ones) feeding them

he was crying out
in the tombs and in
the mountains and
slashing himself with
stones. 6 But on
catching sight of Je-
sus from a distance he
ran and did obeisance
to him, 7 and, when
he had cried out with
a loud voice, he said:
"What have I to do
with you, Jesus, Son
of the Most High
God? I put you under
oath by God not to
torment me." 8 For
he had been telling it:
"Come out of the man,
you unclean spirit."
9 But he began to ask
him: "What is your
name?" And he said
to him: "My name
is Legion, because
there are many of us."
10 And he entreated
him many times not
to send the spirits out
of the country.

11 Now a great
herd of swine was
there at the mountain
feeding. 12 So they
entreated him, saying:
"Send us into the
swine, that we may
enter into them."
13 And he permitted
them. With that the
unclean spirits came
out and entered into
the swine; and the
herd rushed over the
precipice into the
sea, about two
thousand of them,
and they drowned
one after another
in the sea. 14 But
the herders of them

ἔφθον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
fled and reported back into the city and
εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
into the fields; and they came to see what
ἔστιν τὸ (thing) γεγονός. 15 καὶ Ἄν
is the (thing) having happened. 15 And
ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
they are coming toward the Jesus, and
θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
they behold the (one) being demonized sitting
ἱματισμένον καὶ σωφρονοῦντα,
having been garmented and being of sound mind,
τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ
the (one) having had the legion, and
ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς
they got fearful. 16 And related to them
οἱ ἰδόντες πῶς ἐγένετο τῷ
the (ones) having seen how it happened to the (one)
δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
being demonized and about the swine.
17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
And they started to be entreating him
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
to go off from the districts of them.
18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
And stepping in of him into the boat
παρακαλεῖ αὐτὸν ὁ (one)
was entreating him the (one)
δαιμονισθεὶς ἵνα μετ'
having been demonized in order that with
αὐτοῦ ᾗ. 19 καὶ οὐκ ἀφῆκεν
him he might be. 19 And not he let go off
αὐτόν, ἀλλὰ λέγει αὐτῷ Ὑπάγε
him, but he is saying to him Be going under
εἰς τὸν οἶκόν σου πρὸς τοὺς
into the house of you toward the (ones)
σοῦς, καὶ ἀπάγγειλον αὐτοῖς
yours, and report to them
ὅσα ὁ κύριός σοι
as many (things) as the Lord to you
πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ Ἄν
has done and had mercy on you. 20 And
ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ
he went off and started to be heralding in the
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
Decapolis as many (things) as did to him
ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
the Jesus, and all were wondering.

19* Jehovah, J^{7-10,17,18,22}; the Lord, AB. 20* Or, "Ten Cities."

fled and reported it in the city and in the countryside; and people came to see what it was that had happened. 15 So they came to Jesus, and they beheld the demon-possessed [man] sitting clothed and in his sound mind, this [man] that had had the legion; and they grew fearful. 16 Also, those who had seen it related to them how this had happened to the demon-possessed [man] and about the swine. 17 And so they started to entreat him to go away from their districts.

18 Now as he was boarding the boat, the [man] that had been demon-possessed began entreating him that he might continue with him. 19 However, he did not let him, but said to him: "Go home to your relatives, and report to them all the things Jehovah* has done for you and the mercy he had on you." 20 And he went away and started to proclaim in the Decap'olis* all the things Jesus did for him, and all the people began to wonder.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ
And having crossed through of the Jesus
ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν
in the boat again into the other side
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ
was led together crowd much upon him, and
ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἔρχεται
he was beside the sea. 22 And is coming
εἰς τὸν ἀρχισυναγῶγον, ὀνόματι Ἰαῖρος,
one of the synagogue chiefs, to name Jairus,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς
and having seen him he falls toward the
πόδας αὐτοῦ 23 καὶ παρακαλεῖ αὐτόν
feet of him and he entreats him
πολλὰ λέγων ὅτι Τὸ θυγάτριόν
many (things) saying that The little daughter
μου ἐσχάτως ἔχει, ἵνα
of me lately is having, in order that
ἐλθὼν ἐπιθήσῃ τὰς χεῖρας αὐτῇ
having come you may put upon the hands to her
ἵνα σωθῇ καὶ ζήσῃ.
in order that she might be saved and might live.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ
And he went off with him. And
ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ
was following to him crowd much, and
συνέθλιβον αὐτόν.
they were pressing together him.
25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
And woman being in flow of blood
δώδεκα ἔτη 26 καὶ πολλὰ
twelve years 26 and many (things)
παθούσα ὑπὸ πολλῶν ἰατρῶν καὶ
having suffered by many healers and
δαπανήσασα τὰ παρ' αὐτῆς πάντα
having spent the (things) beside her all
καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μάλλον
and nothing having been benefited but rather
εἰς τὸ χεῖρον ἐλθούσα, 27 ἀκούσασα
into the worse having come, having heard
τὰ περὶ τοῦ Ἰησοῦ, ἐλθούσα ἐν
the (things) about the Jesus, having come in
τῷ ὄχλῳ ὅπισθεν ἤψατο τοῦ
the crowd from behind she touched of the
ἱματίου αὐτοῦ. 28 ἔλεγεν γὰρ
outer garment of him; she was saying for
ὅτι Ἐὰν ἅψωμαι κἄν τῶν
that If ever I might touch and if ever of the
ἱματίων αὐτοῦ σωθήσομαι. 29 καὶ
outer garments of him I shall be saved. And

21 After Jesus had crossed back again in the boat to the opposite shore a great crowd gathered together to him; and he was beside the sea. 22 Now one of the presiding officers of the synagogue, Ja'irus by name, came and, on catching sight of him, he fell at his feet 23 and entreated him many times, saying: "My little daughter is in an extreme condition. Would you please come and put your hands upon her that she may get well and live." 24 At that he went off with him. And a great crowd was following him and pressing against him.

25 Now there was a woman subject to a flow of blood twelve years, 26 and she had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse. 27 When she heard the things about Jesus, she came behind in the crowd and touched his outer garment; 28 for she kept saying: "If I touch just his outer garments I shall get well." 29 And

εὐθὺς ἐξηράνθη ἡ πηγή τοῦ
at once was dried up the fountain of the
αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
blood of her, and she knew to the body
ὅτι ἰαται ἀπὸ τῆς μάστιγος.
that she has been healed from the scourge.

30 καὶ εὐθὺς ὁ Ἰησοῦς
And at once the Jesus
ἐπιγινώσκων ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
having recognized in himself the out of him
δύναμιν ἐξελθούσαν ἐπιστραφεὶς ἐν
power having gone out having turned about in
τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο
the crowd he was saying Who of me touched
τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ
of the outer garments? And were saying to him
οἱ μαθηταὶ αὐτοῦ Βλέπετε τὸν ὄχλον
the disciples of him You are looking at the crowd
συνθλιβόντά σε, καὶ λέγεις Τίς
pressing together you, and you are saying Who
μου ἥψατο; 32 καὶ περιεβλέπετο
of me touched? And he was looking around
ἰδεῖν τὴν τοῦτο ποιήσανσαν. 33 ἡ δὲ
to see the (one) this having done. The but
γυνὴ φοβηθεῖσα καὶ τρέμουσα,
woman having been frightened and trembling,
εἰδούσα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ
knowing which has happened to her, came and
προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell toward him and said to him all the
ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ
truth. The (one) but said to her
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε;
Daughter, the faith of you has saved you;
ὑπάγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ
be going under into peace, and be sound from
τῆς μάστιγός σου.
the scourge of you.

35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται
Yet of him speaking they are coming
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ
from the synagogue chief saying that The
θυγάτηρ σου ἀπέθανεν τί ἔτι
daughter of you died; why yet
σκόλλεις τὸν διδάσκαλον; 36 ὁ δὲ
are you bothering the teacher? The but
Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
Jesus having overheard the word being spoken
λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,
is saying to the synagogue chief Not be fearing,

immediately her fountain of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.

30 Immediately, also, Jesus recognized in himself that power had gone out of him, and he turned about in the crowd and began to say: "Who touched my outer garments?" 31 But his disciples began to say to him: "You see the crowd pressing in upon you, and do you say, 'Who touched me?'" 32 However, he was looking around to see her that had done this. 33 But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. 34 He said to her: "Daughter, your faith has made you well. Go in peace, and be in good health from your grievous sickness."

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said: "Your daughter died! Why bother the teacher any longer?" 36 But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue: "Have no fear,

μόνον πιστεῦε. 37 καὶ οὐκ ἀφήκεν
only be having faith. And not let go off
οὐδέναν μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
no one with him to follow with if not
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν
the Peter and James and John the
ἀδελφὸν Ἰακώβου.
brother of James.

38 καὶ ἔρχονται εἰς τὸν οἶκον
And they are coming into the house
τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
of the synagogue chief, and he is beholding
θόρυβον καὶ κλαίοντας καὶ
noisy confusion and (ones) weeping and
ἀλαλάζοντας πολλὰ. 39 καὶ
(ones) wailing aloud much, and
εἰσελθὼν λέγει αὐτοῖς Τί
having come in he is saying to them Why
θορυβεῖσθε καὶ
are you causing noisy confusion and

κλαίετε; τὸ παιδίον οὐκ
are you weeping? The little child not
ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ
died but is sleeping. And

κατεγέλων αὐτοῦ. αὐτὸς δὲ
they were laughing scornfully of him. He but
ἐκβαλὼν πάντας παραλαμβάνει τὸν
having thrown out (them) all takes along the
πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
father of the little child and the mother and
τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου
the (ones) with him, and goes his way in where
ἦν τὸ παιδίον. 41 καὶ κρατήσας
was the little child; and having taken hold
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
of the hand of the little child he is saying to her
Ταλιθα κούμ, ὃ ἐστὶν μεθερμηνεύμενον
Talitha cum, which is being translated

τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
The little girl, to you I am saying, Be getting up.
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ
And at once stood up the little girl and
περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα.
was walking about, she was for of years twelve.

καὶ ἐξέστησαν εὐθύς
And they stood out of (themselves) at once
ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο
to ecstasy great. And he gave orders
αὐτοῖς πολλὰ ἵνα μηδεὶς
to them many (things) in order that no one

only exercise faith." 37 Now he did not let anyone follow along with him except Peter and James and John the brother of James.

38 So they came to the house of the presiding officer of the synagogue, and he beheld the noisy confusion and those weeping and letting out many wails, 39 and, after stepping in, he said to them: "Why are you causing noisy confusion and weeping? The young child has not died, but is sleeping." 40 At this they began to laugh scornfully at him. But, having put them all out, he took along the young child's father and mother and those with him, and he went in where the young child was. 41 And, taking the hand of the young child, he said to her: "Tal'i-tha cu'mi," which, translated, means: "Maiden, I say to you, Get up!" 42 And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy. 43 But he ordered them again and again to let no one

γνοί τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ
should know this, and he said to be given to her
φαγεῖν.
to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
And he went out from there, and is coming into
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
the father (place) of him, and are following
αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ

γενομένου σαββάτου ἤρξατο
having come to be of sabbath he started
διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ
to be teaching in the synagogue; and the
πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες

Πόθεν τούτῳ ταῦτα, καὶ τίς
From where to this (one) these (things), and what
ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ
the wisdom the given to this (one), and the

δυνάμεις τοιαύται διὰ τῶν χειρῶν
powerful works such through the hands
αὐτοῦ γινόμεναι; 3 οὐχ οὗτός ἐστιν ὁ
of him taking place? Not this (one) is the

τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
carpenter, the son of the Mary and brother
'Ιακώβου καὶ 'Ιωσήφ καὶ 'Ιούδα καὶ Σίμωνος;

καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
And not are the sisters of him here toward
ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4 καὶ ἔλεγεν αὐτοῖς ὁ 'Ιησοῦς ὅτι Οὐκ
And was saying to them the Jesus that Not
ἔστιν προφήτης ἀτιμὸς εἰ μὴ ἐν τῇ

πατρίδι αὐτοῦ καὶ ἐν τοῖς
father (place) of him and in the
συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
And not he was able there to do not one
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις

ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν· 6 καὶ
having put upon the hands he cured; and
ἐθαύμασεν διὰ τὴν ἀπιστίαν

αὐτῶν. Καὶ περιήγεν
And he was going around

learn of this, and he
said that something
should be given her
to eat.

6 And he departed
from there and
came into his home
territory, and his
disciples followed
him. 2 When it
became sabbath, he
started teaching in
the synagogue; and
the greater number of
those listening were
astounded and said:

"Where did this man
get these things? And
why should this wis-
dom have been given
this man, and such
powerful works be
performed through his
hands? 3 This is the
carpenter the son of
Mary and the brother
of James and Joseph
and Judas and Simon,
is it not? And his
sisters are here with
us, are they not?" So
they began to stumble
at him. 4 But Jesus
went on to say to
them: "A prophet is
not unhonored except
in his home territory
and among his rela-
tives and in his own
house." 5 So he was
able to do no powerful
work there except to
lay his hands upon a
few sickly ones and
cure them. 6 Indeed,
he wondered at their
lack of faith. And he
went round about

learn of this, and he
said that something
should be given her
to eat.

τὰς κώμας κύκλῳ διδάσκων.
the villages to circle teaching.

7 Καὶ προσκαλεῖται τοὺς δώδεκα,
And he calls toward himself the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and started them to be sending off two two,
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
and was giving to them authority of the
πνευμάτων τῶν ἀκαθάρτων, 8 καὶ

παρήγγειλεν αὐτοῖς ἵνα μὴδὲν
he gave instructions to them in order that nothing
αἴρῳσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,
they should lift up into way if not staff only,
μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην

χαλκόν, 9 ἀλλὰ ὑποδεδεμένους
copper [money], but having had bound under
σανδάλια, καὶ μὴ ἐνδύσασθαι δύο

χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς
undergarments. And he was saying to them
"Οπου ἂν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ

μένετε ἕως ἂν ἐξέλθῃτε
be you staying until likely you might go out
ἐκεῖθεν. 11 καὶ ὃς ἂν τόπος μὴ

δέξῃται ὑμᾶς μὴδὲ ἀκούσῃν ὑμῶν,
might receive you not-but they might hear of you,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξτε τὸν

χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
dust the underneath the feet of you into
μαρτύριον αὐτοῖς. 12 Καὶ ἐξελθόντες

ἐκήρυξαν ἵνα μετανοήσιν,
they preached in order that they may repent,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,

καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους
and were greasing to oil many sickly (ones)
καὶ ἐθεράπευσαν.

14 Καὶ ἤκουσεν ὁ βασιλεὺς 'Ηρώδης,
And heard the king Herod,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ

ἔλεγον ὅτι 'Ιωάννης ὁ βαπτίζων
they were saying that John the (one) baptizing

to the villages in a
circuit, teaching.

7 Now he sum-
moned the twelve, and
he initiated sending
them out two by
two, and he began to
give them authority
over the unclean
spirits. 8 Also, he
gave them orders
to carry nothing for
the trip except a
staff alone, no bread,
no food pouch, no
copper money in their
girdle purses, 9 but
to bind on sandals,
and not to wear
two undergarments.

10 Further, he said to
them: "Wherever you
enter into a home,
stay there until you
go out of that place.

11 And wherever a
place will not receive
you nor hear you, on
going out from there
shake off the dirt that
is beneath your feet
for a witness to them."

12 So they set out
and preached in order
that people might
repent; 13 and they
would expel many
demoniacs and cure
them.

14 Now it got to
the ears of King
Herod, for the
name of [Jesus]
became public, and
people were saying:

"John the baptizer

John the baptizer

John the baptizer

John the baptizer

John the baptizer

John the baptizer

ἐγὴγέρται has been raised up ἐκ out of νεκρῶν, dead (ones), καὶ and
διὰ through τοῦτο this ἐνεργοῦσιν are working in αἱ the
δυνάμεις powerful works ἐν in αὐτῷ him; 15 ἄλλοι others δὲ but
ἔλεγον were saying ὅτι 'Ηλίας ἐστίν' ἄλλοι δὲ but
were saying ὅτι προφήτης ὡς εἰς τῶν of the
προφητῶν, 16 ἀκούσας δὲ ὁ 'Ηρώδης
prophets. Having heard but the Herod
ἔλεγε was saying "Ὁν ἐγὼ ἀπεκεφάλισα 'Ιωάννην,
Whom I beheaded John,
οὗτος this (one) ἦγέρθη. 17 Αὐτὸς γὰρ ὁ
was raised up. He for the
'Ηρώδης Herod ἀποστείλας ἐκράτησεν τὸν the
having sent off took hold of
'Ιωάννην καὶ ἐξήσεν αὐτὸν ἐν φυλακῇ διὰ through
John and bound him in prison through
'Ηρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
Herodias the woman of Philip the brother
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγε was saying
of him, because her he married; was saying
γὰρ ὁ 'Ιωάννης τῷ 'Ηρώδῃ ὅτι Οὐκ Not
for the John to the Herod that Not
ἔξεστί σοι εἶναι τὴν γυναῖκα τοῦ
it is lawful to you to be having the woman of the
ἀδελφοῦ σου. 19 ἡ δὲ 'Ηρωδιάς
brother of you. The but Herodias
ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν
was having within to him and was willing him
ἀποκτείνειν, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ
to kill, and not she was able; the for
'Ηρώδης ἐφοβέτο τὸν 'Ιωάννην, εἰδὼς
Herod was fearing the John, having known
αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
him male person righteous and holy, and
συντηρεῖ αὐτόν, καὶ ἀκούσας αὐτοῦ
was keeping safe him, and having heard of him
πολλὰ ἤπoρει, καὶ ἠδέως αὐτοῦ
many (things) he was at loss, and gladly of him
ἤκουεν.
he was hearing.
21 Καὶ γενομένης ἡμέρας εὐκαίρου convenient
And having come to be of day
ὅτε 'Ηρώδης τοῖς γενεσίοις αὐτοῦ
when Herod to the birthday festivities of him
δεῖπνον ἐποίησεν τοῖς μεγιστάσιν
supper made to the greatest men

has been raised from the dead, and on that account the powerful works are operating in him." 15 But others were saying: "It is E-li'jah." Still others were saying: "It is a prophet like one of the prophets." 16 But when Herod heard it he began to say: "The John that I beheaded, this one has been raised up." 17 For Herod himself had sent out and arrested John and bound him in prison on account of Herodias the wife of Philip his brother, because he had married her. 18 For John had repeatedly said to Herod: "It is not lawful for you to be having the wife of your brother." 19 But Herodias was nursing a grudge against him and was wanting to kill him, but could not. 20 For Herod stood in fear of John, knowing him to be a righteous and holy man; and he was keeping him safe. And after hearing him he was at a great loss what to do, yet he continued to hear him gladly.

21 But a convenient day came along when Herod spread an evening meal on his birthday for his top-ranking men

αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς
of him and to the chiliarchs and to the
πρώτοις first (ones) τῆς Γαλιλαίας, 22 καὶ and
of the Galilee, 22 And
εἰσελθούσης τῆς θυγατρὸς αὐτοῦ
having entered of the daughter of him
'Ηρωδιάδος καὶ ὀρχησαμένης, ἥρεσεν
of Herodias and having danced, she gave pleasure
τῷ 'Ηρώδῃ καὶ τοῖς (ones)
to the Herod and to the (ones)
συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν
lying up with. The but king said
τῷ κορασίῳ Αἰτησὼν με ὃ ἐάν
to the little girl Ask for me which if ever
θέλῃς, καὶ δώσω σοι. 23 καὶ and
you may will, and I shall give to you; 23 Yes, and
ᾤμωσεν αὐτῇ "Ὅτι ἐάν με αἰτήσῃς
he swore to her That if ever me you might ask for
δώσω σοι ἕως ἡμίσεως τῆς
I shall give to you until half of the
βασιλείας μου. 24 καὶ ἐξελθοῦσα εἶπεν
kingdom of me. 24 And having gone out she said
τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ
to the mother of her What should I ask for? The
δὲ εἶπεν Τὴν κεφαλὴν 'Ιωάννου τοῦ
but said The head of John the (one)
βαπτίζοντος. 25 καὶ εἰσελθοῦσα εὐθὺς
baptizing. 25 And having come in at once
μετὰ σπουδῆς πρὸς τὸν βασιλέα
with speed toward the king
ἠτήσατο λέγουσα Θέλω ἵνα
she made request saying I am willing in order that
ἐξαυτῆς δῶς μοι ἐπὶ
out of same [hour] you should give to me upon
πίνακι τὴν κεφαλὴν 'Ιωάννου τοῦ βαπτιστοῦ.
plate the head of John the Baptist.
26 καὶ περίλυπος γενόμενος ὁ
And deeply grieved having become the
βασιλεὺς διὰ τοὺς ὅρκους καὶ
king through the oaths and
τοὺς ἀνακειμένους οὐκ ᾔβηλεσεν
the (ones) lying up not he willed
ἀθετῆσαι αὐτήν. 27 καὶ εὐθὺς
to disregard her; 27 and at once
ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
having sent off the king body guardsman
ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.
he gave the order to bring the head of him.
καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ
And having gone off he beheaded him in the

and the military commanders and the foremost ones of Galilee. 22 And the daughter of this very Herodias came in and danced and pleased Herod and those reclining with him. The king said to the maiden: "Ask me for whatever you want, and I will give it to you." 23 Yes, he swore to her: "Whatever you ask me for, I will give it to you, up to half my kingdom." 24 And she went out and said to her mother: "What should I ask for?" She said: "The head of John the baptizer." 25 Immediately she went in with haste to the king and made her request, saying: "I want you to give me right away on a platter the head of John the Baptist." 26 Although he became deeply grieved, yet the king did not want to disregard her, in view of the oaths and those reclining at the table. 27 So the king immediately dispatched a body guardsman and commanded him to bring his head. And he went off and beheaded him in the

φυλακῇ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
prison and brought the head of him
ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ,
upon plate and he gave it to the little girl,
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ
and the little girl gave it to the mother
αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
of her. And having heard the disciples of him
ἦλθαν καὶ ἤραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν
came and lifted up the corpse of him and put
αὐτὸ ἐν μνημείῳ.
it in memorial tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι
And are being led together the apostles
πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ
toward the Jesus, and reported back to him
πάντα ὅσα ἐποίησαν καὶ ὅσα
all (things) as many as they did and as many as
ἐδίδασκαν. 31 καὶ λέγει αὐτοῖς Δεῦτε
they taught. And he is saying to them Hither
ὁμεῖς αὐτοὶ κατ' ἰδίαν εἰς
you very (ones) according to private [spot] into
ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
lonely place and rest up little. Were
γὰρ οἱ ἐρχόμενοι καὶ οἱ
for the (ones) coming and the (ones)
ὕπαγοντες πολλοί, καὶ οὐδὲ φαγεῖν
going under many, and not-but to eat
εὐκαίρουν. 32 καὶ ἀπῆλθον ἐν τῷ
they had leisure time. And they went off in the
πλοίῳ εἰς ἔρημον τόπον κατ'
boat into lonely place according to
ἰδίαν. 33 καὶ εἶδαν αὐτοὺς
private [spot]. And they saw them
ὕπαγοντας καὶ ἔγνωσαν πολλοί, καὶ περὶ
going under and knew many, and to foot
ἀπὸ πασῶν τῶν πόλεων συνέδραμον
from all the cities they ran together
ἐκεῖ καὶ προῆλθον αὐτοῦς. 34 Καὶ
there and came ahead of them. And
ἐξεβλῶν εἶδεν πολλὴν ὄχλον, καὶ
having gone out he saw much crowd, and
ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι
he felt tender affection upon them because
ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
they were as sheep not having shepherd,
καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
and he started to be teaching them many (things).

35 Καὶ ἤδη ὥρας πολλῆς
And already of hour much

prison 28 and brought his head on a platter, and he gave it to the maiden, and the maiden gave it to her mother. 29 When his disciples heard of it they came and took up his corpse and laid it in a memorial tomb.

30 And the apostles gathered together before Jesus and reported to him all the things they had done and taught. 31 And he said to them: "Come, you yourselves, privately into a lonely place and rest up a bit." For there were many coming and going, and they had no leisure time even to eat a meal. 32 So off they went in the boat for a lonely place to themselves. 33 But people saw them going and many got to know it, and from all the cities they ran there together on foot and got ahead of them. 34 Well, on getting out, he saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things.

35 By now the hour

γενομένης προσελθόντες αὐτῷ οἱ
having come to be having come toward him the
μαθηταὶ αὐτοῦ ἔλεγον ὅτι "Ἐρημός ἐστιν
disciples of him were saying that Lonely is
ὁ τόπος, καὶ ἤδη ὥρα πολλή·
the place, and already hour much;
36 ἀπόλυσον αὐτούς, ἵνα
let loose off them, in order that
ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ
having gone off into the to circle fields and
κώμας ἀγοράσωσιν ἑαυτοῖς τί
villages they might buy to themselves what
φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς
they might eat. The (one) but having answered
εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them Give to them you to eat.
καὶ λέγουσιν αὐτῷ Ἀπελθόντες
And they are saying to him Having gone off
ἀγοράσωμεν διηναρῶν διακοσίων ἄρτους καὶ
might we buy of denarii two hundred loaves and
δώσωμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ
shall we give to them to eat? The (one) but
λέγει αὐτοῖς Πόσους ἔχετε ἄρτους;
is saying to them How many are you having loaves?
ὕπάγετε ἴδετε. καὶ γινόντες
Be you going under see. And having come to know
λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ
they are saying Five, and two fishes. And
ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
he gave orders to them to recline all (ones)
συμπόσια συμπόσια ἐπὶ τῷ ἁλῶνι ὁρτῶ.
symposiums symposiums upon the green grass.
40 καὶ ἀνέπεσαν πρᾶσαι πρᾶσαι
And they fell up garden rows garden rows
κατὰ ἑκατὸν καὶ κατὰ
according to hundred and according to
πεντήκοντα. 41 καὶ λαβὼν τοὺς πέντε
fifty. And having taken the five
ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
loaves and the two fishes having looked up
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν
into the heaven he blessed and broke down
τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
the loaves and he was giving to the disciples
ἵνα παρατιθῶσιν αὐτοῖς, καὶ
in order that they may put beside them, and
τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ
the two fishes he divided to all. And
ἔφαγον πάντες καὶ ἐχορτάσθησαν. 43 καὶ
they ate all (they) and were satisfied; and

had grown late, and his disciples came up to him and began to say: "The place is isolated, and the hour is already late. 36 Send them away, that they may go off into the countryside and villages round about and buy themselves something to eat." 37 In reply he said to them: "You give them something to eat." At this they said to him: "Shall we go off and buy two hundred denarii worth of loaves and give [them] to the people to eat?" 38 He said to them: "How many loaves have you? Go see!" After ascertaining it, they said: "Five, besides two fishes." 39 And he instructed all the people to recline by companies on the green grass. 40 And they laid themselves down in groups of a hundred and of fifty. 41 Taking now the five loaves and the two fishes he looked up to heaven and said a blessing, and broke the loaves up and began giving them to the disciples, that these might place them before the people; and he divided up the two fishes for all. 42 So they all ate and were satisfied; 43 and

ἦραν κλάσματα δώδεκα κοφίνων
they lifted up fragments twelve of baskets
πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ
fillings and from the fishes. 44 And
ἦσαν οἱ φαγόντες τοὺς ἄρτους
were the (ones) having eaten the loaves
πεντακισχίλιοι ἄνδρες.
five thousand male persons.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς
And at once he put under necessity the
μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
disciples of him to step inside into the boat
καὶ προάγειν εἰς τὸ πέραν πρὸς
and to be going before into the other side toward
Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
Bethsaida, until he lets loose off the crowd.
46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν
And having set self off to them he went off
εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ
into the mountain to pray. And
ὀψίας γενομένης ἦν τὸ πλοῖον ἐν
of evening having come to be was the boat in
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
midst of the sea, and he alone upon
τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς
the earth. And having seen them
βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
being tormented in the to be driving, was for
ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ
the wind in opposition to them, about
τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
fourth watch of the night he comes toward
αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ
them walking about upon the sea; and
ἤθελεν παρελθεῖν αὐτούς. 49 οἱ
he was willing to go past them. The (ones)
δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
but having seen him upon the sea
περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἔστιν
walking about thought that apparition it is
καὶ ἀνέκραξαν, 50 πάντες γὰρ αὐτὸν
and they cried aloud, all for him
εἶδαν καὶ ἐταράχθησαν. ὁ δὲ
saw and were troubled. The (one) but
εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
at once spoke with them, and he is saying
αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ
to them Be you taking courage, I am, not
φοβεῖσθε. 51 καὶ ἀνέβη πρὸς
be you fearful. And he stepped up toward

they took up frag-
ments, twelve baskets
full, aside from the
fishes. 44 Further-
more, those who ate
of the loaves were five
thousand men.

45 And, without
delay, he compelled
his disciples to
board the boat and
go on ahead to the
opposite shore toward
Beth-sa'i-da, while
he himself dismissed
the crowd. 46 But
after saying good-bye
to them he went off
into a mountain to
pray. 47 Evening
having now fallen,
the boat was in the
midst of the sea, but
he was alone on the
land. 48 And when
he saw them being
hard put to it in their
rowing, for the wind
was against them,
about the fourth
watch of the night he
came toward them,
walking on the sea;
but he was inclined to
pass them by. 49 At
catching sight of him
walking on the sea
they thought: "It is an
apparition!" and they
cried aloud. 50 For
they all saw him
and were troubled.
But immediately he
spoke with them,
and he said to them:
"Take courage, it
is I; have no fear."
51 And he got up

αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ
them into the boat, and abated ὁ the
ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς
wind. And very much in themselves
ἐξίσταντο, 52 οὐ γὰρ συνήκαν
they were amazed, not for they got perception
ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
upon the loaves, but was of them the
καρδία πεπωρωμένη.
heart having been dulled.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
And having crossed through upon the earth
ἦλθον εἰς Γεννησαρέτ καὶ
they came into Gennesaret and
προσωρμίσθησαν. 54 καὶ ἐξελθόντων
were anchored toward. And having gone out
αὐτῶν ἐκ τοῦ πλοίου εὐθὺς
of them out of the boat at once
ἐπιγινόντες αὐτὸν 55 περιέδραμον ὅλην
having recognized him they ran around whole
τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς
the country that and started upon the
κραβάττοις τοὺς κακῶς ἔχοντας
cots the (ones) badly having
περιφέρειν ὅπου ἦκουσαν
to be carrying around where they were hearing
ὅτι ἔστιν. 56 καὶ ὅπου ἂν
that he is. And where ἂν likely
εἰσεπορεύετο εἰς κώμας ἢ εἰς
he was going his way in into villages or into
πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς
cities or into fields in the marketplaces
ἐτίθεσαν τοὺς ἀσθενούντας, καὶ
they were putting the (ones) being sick, and
παρεκάλουν αὐτὸν ἵνα κἂν
they were entreating him in order that and if ever
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
of the fringe of the outer garment of him
ἄψωνται· καὶ ὅσοι ἂν ἤψαντο
they might touch; and as many as likely touched
αὐτοῦ ἐσώζοντο.
of him were being saved.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ
And are being led together toward him the
Φαρισαῖοι καὶ τινες τῶν γραμματέων
Pharisees and some of the scribes
ἐλθόντες ἀπὸ Ἱερουσαλὴμ 2 καὶ
having come from Jerusalem 2 and
ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι
having seen some of the disciples of him that

into the boat with
them, and the wind
abated. At this they
were very much
amazed within
themselves, 52 for
they had not grasped
the meaning of the
loaves, but their
hearts continued dull
of understanding.

53 And when they
got across to land,
they came into Gen-
nes-a-ret and anchored
ship nearby. 54 But
as soon as they got
out of the boat,
people recognized
him, 55 and they
ran around all that
region and started to
carry about on cots
those who were ailing
to where they heard
he was. 56 And
wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ketplaces, and they
would plead with him
that they might touch
just the fringe of his
outer garment. And as
many as did touch it
were made well.

7 Now the Pharisees
and some of the
scribes that had
come from Jerusalem
gathered about him.
2 And when they saw
some of his disciples

κοιναῖς χερσίν, τοῦτ' ἐστὶν
to common hands, this is
ἀνίπτους, ἐσθίουσιν τοὺς
to unwashed (ones), they are eating the
ἄρτους. — 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες
loaves. — The for Pharisees and all
οἱ Ἰουδαῖοι ἐὰν μὴ πύγῃ νίψονται
the Jews if ever not to fist they might wash
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
the hands not they are eating, holding fast
τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ
the tradition of the older men, and
ἀπ' ἀγορᾶς ἐὰν μὴ ραντίσονται οὐκ
from market if ever not they might sprinkle not
ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν
they are eating, and other (things) many is
ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
which they received to be holding fast, baptisms
ποτηρίων καὶ ξεστῶν καὶ χαλκίων. —
of cups and of pitchers and of copper vessels. —
5 καὶ ἐπερωτοῦσιν αὐτὸν οἱ Φαρισαῖοι
And are inquiring upon him the Pharisees
καὶ οἱ γραμματεῖς Διὰ τί οὐ
and the scribes Through what not
περιπατοῦσιν οἱ μαθηταὶ σου κατὰ
are walking about the disciples of you according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
the tradition of the older men, but
κοιναῖς χερσίν ἐσθίουσιν τὸν
to common hands they are eating the
ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς
bread? The (one) but said to them Finely
ἐπροφήτευσεν Ἰσαίας περὶ ὑμῶν τῶν
prophesied Isaiah about you the
ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος
hypocrites, as it has been written that This
ὁ λαὸς τοῖς χείλεσιν με τιμᾷ,
the people to the lips me is honoring,
ἢ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχει
the but heart of them far is holding off
ἀπ' ἐμοῦ; 7 μάτην δὲ σέβονται με,
from me; in vain but they are revering me,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων
teaching teachings commands of men;
8 ἀφέντες τὴν ἐντολὴν
having let go off the commandment
τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
of the God you are holding fast the tradition
τῶν ἀνθρώπων.
of the men.

eat their meal with defiled hands, that is, unwashed ones— 3 for the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times, 4 and, when back from market, they do not eat unless they cleanse themselves by sprinkling; and there are many other traditions that they have received to hold fast, baptisms of cups and pitchers and copper vessels;— 5 so these Pharisees and scribes asked him: "Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands?" 6 He said to them: "Isaiah aptly prophesied about you hypocrites, as it is written, 'This people honor me with [their] lips, but their hearts are far removed from me. 7 It is in vain that they keep worshiping me, because they teach as doctrines commands of men.' 8 Letting go the commandment of God, you hold fast the tradition of men."

9 καὶ ἔλεγεν αὐτοῖς Καλῶς
And he was saying to them Finely
ἀθετεῖτε τὴν ἐντολὴν τοῦ
you are setting aside the commandment of the
θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
God, in order that the tradition of you
τηρήσῃτε; 10 Μωσῆς γὰρ εἶπεν
you might observe; Moses for said
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
Be honoring the father of you and the mother
σου, καὶ ὁ κακολογῶν πατέρα ἢ
of you, and The (one) saying bad at father or
μητέρα θανάτῳ τελευτάτω; 11 ὑμεῖς
mother to death let him decrease; you
δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ
but are saying If ever should say man to the
πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἐστὶν
father or to the mother Corban, which is
Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
Gift, which if ever out of me
ὠφεληθῇ, 12 οὐκέτι
you might be benefited, him nothing to do to the
ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
you are letting go off him nothing to do to the
πατρὶ ἢ τῇ μητρὶ, 13 ἀκυροῦντες τὸν
father or to the mother, [you] invalidating the
λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ
word of the God to the tradition of you which
παρεδῶκατε; καὶ παρόμοια τοιαῦτα
you gave beside; and similar (things) such
πολλὰ ποιεῖτε. 14 Καὶ
many you are doing. And
προσκαλεσάμενος πάλιν τὸν ὄχλον
having called toward himself again the crowd
ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες
he was saying to them Hear you of me all
καὶ σύνετε. 15 οὐδὲν ἐστὶν
and be you comprehending. Nothing is
ἐξῴθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
from outside of the man going its way in into
αὐτὸν ὃ δύναιται κοινῶσαι αὐτόν;
him which is able to make common him;
ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου
but the (things) out of the man
ἐκπορευόμενά ἐστιν τὰ
going their way out is the (things)
κοινούντα τὸν ἄνθρωπον.
making common the man.

9 Further, he went on to say to them: "Adroitly you set aside the commandment of God in order to retain your tradition. 10 For example, Moses said, 'Honor your father and your mother,' and, 'Let him that reviles father or mother end up in death.' 11 But you men say, 'If a man says to his father or his mother: "Whatever I have by which you may get benefit from me is corban, (that is, a gift dedicated to God),"— 12 you men no longer let him do a single thing for his father or his mother, 13 and thus you make the word of God invalid by your tradition which you handed down. And many things similar to this you do." 14 So, calling the crowd to him again, he proceeded to say to them: "Listen to me, all of you, and get the meaning. 15 There is nothing from outside a man that passes into him that can defile him; but the things that issue forth out of a man are the things that defile a man." 16 —

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς οὕτως καὶ ὑμεῖς ἄσυνετοί (ones) without comprehension νοεῖτε ὅτι πᾶν ἐξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, 19 οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; — καθαρίζων πάντα τὰ βρώματα. 20 ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινῶς τὸν ἄνθρωπον; 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγεία, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἐσωθεν ἐκπορεύεται καὶ κοινῶς τὸν ἄνθρωπον. 24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ᾔθελεν

17 Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. 18 So he said to them: "Are you also without perception like them? Are you not aware that nothing from outside that passes into a man can defile him, 19 since it passes, not into [his] heart, but into [his] intestines, and it passes out into the sewer?" Thus he declared all foods clean. 20 Further, he said: "That which issues forth out of a man is what defiles a man; 21 for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, 22 adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. 23 All these wicked things issue forth from within and defile a man." 24 From there he rose up and went into the regions of Tyre and Sidon. And he entered into a house and did not want anyone

γνῶναι, καὶ οὐκ ἠδύνασθη λαθεῖν. 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεύμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τούτων τὸν λόγον ὕπαγε, ἐξεληλύθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ

to get to know it. Yet he could not escape notice; 25 but immediately a woman whose little daughter had an unclean spirit heard about him and came and prostrated herself at his feet. 26 The woman was a Grecian, a Syro-phenician nationally; and she kept asking him to expel the demon from her daughter. 27 But he began by saying to her: "First let the children be satisfied, for it is not right to take the bread of the children and throw it to the little dogs." 28 In reply, however, she said to him: "Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children." 29 At that he said to her: "Because of saying this, go; the demon has gone out of your daughter." 30 So she went away to her home and found the young child laid on the bed and the demon gone out. 31 Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee up through the midst of the regions of Decap'olis. 32 Here

φέρουσιν αὐτῷ κωφὸν καὶ αὐτοὶ
they are bearing to him (one) deaf and
μογιλάον, καὶ παρακαλοῦσιν
having speech impediment, and they are entreating
αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
him in order that he might put upon him the
χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And having taken away him from
τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν
the crowd according to private [spot] he thrust
τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ
the fingers of him into the ears of him
καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,
and having spit he touched the tongue of him,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
and having looked up into the heaven
ἔστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά,
he groaned, and is saying to him Ephphatha,
ὃ ἐστὶν Διανοίχθητι. 35 καὶ
which is Be you opened up through; and
ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
were opened up of him the hearing powers, and
ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ,
was loosed the bond of the tongue of him,
καὶ ἔλάλει ὀρθῶς. 36 καὶ
and he was speaking normally; and
διστεῖλατο αὐτοῖς ἵνα μηδενὶ
he charged to them in order that to no one
λέγωσιν· ὅσον δὲ αὐτοῖς
they may be saying; as much as but to them
διστέλλετο, αὐτοὶ μᾶλλον περισσώτερον
he was charging, they rather more abundantly
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς
were proclaiming. And superabundantly
ἐξεπλήσσοντο λέγοντες Καλῶς
they were being astounded saying Finely
πάντα πεποίηκεν, καὶ τοὺς κωφούς
all (things) he has done, and the deaf (ones)
ποιεῖ ἀκούειν καὶ ἀλάλους
he is making to be hearing and speechless (ones)
λαλεῖν.
to be speaking.

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοὺ
In those the days again of much
ὄχλου ὄντος καὶ μὴ ἐχόντων τί
crowd being and not having what
φάγωσιν, προσκαλεσάμενος τοὺς
they might eat, having called toward himself the
μαθητὰς λέγει αὐτοῖς 2 Σπλαγχνίζομαι
disciples he is saying to them I am feeling pity

they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. 33 And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. 34 And with a look up into heaven he sighed deeply and said to him: "Eph'pha-tha," that is, "Be opened." 35 Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. 36 With that he charged them not to tell anyone; but the more he would charge them, that much more they would proclaim it. 37 Indeed, they were being astounded in a most extraordinary way and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

8 In those days, when there was again a big crowd and they had nothing to eat, he summoned the disciples and said to them: 2 "I feel pity

ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς
upon the crowd because already days three
προσμένουσιν μοι καὶ οὐκ
they are remaining toward me and not
ἔχουσιν τί φάγωσιν· 3 καὶ ἐάν
they are having what they might eat; and if ever
ἀπολύσω αὐτοὺς νήστες εἰς οἶκον
I should let loose off them fasting into house
αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ
of them, they will give out in the way; and some
αὐτῶν ἀπὸ μακρόθεν εἰσὶν. 4 καὶ
of them from far away are. 4 And
ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
they answered to him the disciples of him that
Πόθεν τοῦτους δυνησεται τις ὧδε
From where these (ones) will be able anyone here
χορτάσαι ἄρτους ἐπ' ἐρημίας; 5 καὶ
to satisfy of loaves upon lonely place? 5 And
ἡρώτα αὐτοὺς Πόσους ἔχετε
he was requesting them How many are you having
ἄρτους; οἱ δὲ εἶπαν Ἑπτὰ. 6 καὶ
loaves? The (ones) but said Seven. And
παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
he is giving orders to the crowd to fall back upon
τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
the earth; and having taken the seven loaves
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the
μαθηταῖς αὐτοῦ ἵνα
disciples of him in order that
παρatiθῶσιν καὶ παρέθηκαν
they may be setting alongside and they set alongside
τῷ ὄχλῳ. 7 καὶ εἶχαν ἰχθύδια ὀλίγα·
to the crowd. Also they had little fishes few;
καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα
and having blessed them he said also these
παρatiθέναι. 8 καὶ ἔφαγον καὶ
to be setting alongside. And they ate and
ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα
were satisfied, and they lifted up abundances
κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν
of fragments seven provision baskets. They were
δὲ ὡς τετρακισχίλιοι, καὶ ἀπέλυσεν
but as four thousand. And he let loose off
αὐτούς.
them.

10 Καὶ εὐθὺς ἐμβὰς εἰς
And at once having stepped in into
τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
the boat with the disciples of him he came
disciples and came

for the crowd, because it is already three days that they have remained near me and they have nothing to eat; 3 and if I should send them off to their homes fasting, they will give out on the road. Indeed, some of them are from far away." 4 But his disciples answered him: "From where will anybody here in an isolated place be able to satisfy these people with loaves?" 5 Still he went on to ask them: "How many loaves have you?" They said: "Seven." 6 And he instructed the crowd to recline on the ground, and he took the seven loaves, gave thanks, broke them, and began to give them to his disciples to serve, and they served them to the crowd. 7 They also had a few little fishes; and, having blessed these, he told them also to serve these. 8 Accordingly they ate and were satisfied, and they took up surpluses of fragments, seven provision baskets full. 9 Yet there were about four thousand [men]. Finally he sent them away. 10 And immediately he boarded the boat with his disciples and came

εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον
into the parts of Dalmanutha. And came out
οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν
the Pharisees and started to be seeking with
αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον
him, seeking beside him sign
ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ
from the heaven, testing him. And
ἀναστενάσας τῷ πνεύματι αὐτοῦ
having groaned deeply to the spirit of him
λέγει· Τί ἡ γενεὰ αὕτη ζητεῖ
he is saying Why the generation this is seeking
σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ
sign? Amen I am saying, if will be given to the
γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφεῖς
generation this sign. And having let go off
αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς
them again having stepped in he went off into
τὸ πέραν.
the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ
And they forgot to take loaves, and if not
ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν
one loaf not they were having with themselves in
τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς
the boat. And he was giving orders to them
λέγων· Ὁράτε, βλέπετε ἀπὸ τῆς
saying Be you seeing, be you looking out from the
ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
leaven of the Pharisees and the leaven
'Ηρώδου. 16 καὶ διελογίζοντο πρὸς
of Herod. And they were reasoning toward
ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν,
one another that loaves not they are having.
17 καὶ γινώσκων λέγει αὐτοῖς· Τί
And having known he is saying to them Why
διαλογίζεσθε ὅτι ἄρτους οὐκ
are you reasoning because loaves not
ἔχετε; οὕτως νοεῖτε οὐδὲ
you are having? Not yet are you perceiving not-but
συνιέτε; Πτερωμένον
are you comprehending? Having been dulled
ἔχετε τὴν καρδίαν ὑμῶν;
are you having the heart of you?
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ
Eyes having not are you looking and
ὅτι ἔχοντες οὐ ἀκούετε; καὶ οὐ
ears having not are you hearing? And not
μνημονεύετε 19 ὅτε τοὺς πέντε
are you remembering when the five

into the parts of Dalmanutha.
11 Here the Pharisees came out and started disputing with him, seeking from him a sign from heaven, to put him to the test.
12 So he groaned deeply with his spirit, and said: "Why does this generation seek a sign? Truly I say, No sign will be given to this generation."
13 With that he left them, got aboard again, and went off to the opposite shore.
14 As it was, they forgot to take loaves along, and except for one loaf they had nothing with them in the boat. 15 And he began to order them expressly and say: "Keep YOUR eyes open, look out for the leaven of the Pharisees and the leaven of Herod." 16 So they went arguing with one another over the fact that they had no loaves. 17 Noting this, he said to them: "Why do you argue over your having no loaves? Do you not yet perceive and get the meaning? Do you have YOUR hearts dull of understanding?"
18 "Though having eyes, do you not see; and though having ears, do you not hear?" And do you not remember, 19 when

ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους,
loaves I broke into the five thousand,
πόσους κοφίνους κλασμάτων πλήρεις
how many baskets of fragments full
ἦρατε; λέγουσιν αὐτῷ Δώδεκα.
you lifted up? They are saying to him Twelve.
20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
When the seven into the four thousand,
πόσων σφυρίδων πληρώματα
of how many provision baskets fillings
κλασμάτων ἦρατε; καὶ λέγουσιν
of fragments you lifted up? And they are saying
αὐτῷ Ἑπτὰ. 21 καὶ ἔλεγεν αὐτοῖς
to him Seven. And he was saying to them
Οὕτως συνιέτε;
Not yet are you comprehending?
22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ
And they are coming into Bethsaida. And
φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν
they bear to him blind (one) and they entreat
αὐτόν· ἵνα αὐτοῦ ἅψηται. 23 καὶ
him in order that of him he might touch. And
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
having taken hold on the hand of the blind (one)
ἐξήνεγκεν αὐτόν ἔξω τῆς κώμης, καὶ
he brought out him outside the village, and
πτύσας εἰς τὰ ὄμματα αὐτοῦ,
having spit into the optics of him,
ἐπιθεῖς τὰς χεῖρας αὐτῷ,
having put upon the hands to him,
ἐπηρώτα αὐτόν· Εἴ τι
he was inquiring upon him If anything
βλέπετε; 24 καὶ ἀναβλέψας
you are looking at? And having looked up
ἔλεγεν· Βλέπω τοὺς ἀνθρώπους
he was saying I am looking at the men
ὅτι ὥς δένδρα ὁρῶ
because as trees I am seeing
περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς
(ones) walking about. Next again he put the
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
hands upon the eyes of him, and
διέβλεπεν, καὶ ἀπεκατέστη, καὶ
he looked through, and he was restored, and
ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ
he was looking in far radiantly all (things). And
ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων
he sent off him into house of him saying
Μηδὲ εἰς τὴν κώμην εἰσελθῆς.
Not-but into the village you should enter.

I broke the five loaves for the five thousand [men], how many baskets full of fragments you took up?"
They said to him: "Twelve." 20 "When I broke the seven for the four thousand [men], how many provision baskets full of fragments did you take up?" And they said to him: "Seven."
21 With that he said to them: "Do you not yet get the meaning?"
22 Now they put in at Beth-sai'da. Here people brought him a blind man, and they entreated him to touch him. 23 And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him: "Do you see anything?" 24 And the man looked up and began saying: "I see men, because I observe what seem to be trees, but they are walking about."
25 Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly.
26 So he sent him off home, saying: "But do not enter into the village."

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητάς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ χριστός. 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ δεῖν λέγωνσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτόν. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει Ὑπάγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ

27 Jesus and his disciples now left for the villages of Caesare'a Philip'pi, and on the way he began questioning his disciples, saying to them: "Who are men saying that I am?" 28 They said to him: "John the Baptist, and others, E-li'jah, still others, One of the prophets." 29 And he put the question to them: "You, though, who do you say I am?" In answer Peter said to him: "You are the Christ." 30 At that he strictly charged them not to tell anyone about him. 31 Also, he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men and the chief priests and the scribes and be killed, and rise three days later. 32 Indeed, with outspokenness he was making that statement. But Peter took him aside and started rebuking him. 33 He turned, looked at his disciples and rebuked Peter, and said: "Get behind me, Satan, because you think, not

τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἔλθιν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σώσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδοῦσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοίῃ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 καὶ ἔλεγεν αὐτοῖς Ἀμὲν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐσθκτότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

God's thoughts, but those of men." 34 He now called the crowd to him with his disciples and said to them: "If anyone wants to come after me, let him disown himself and pick up his torture stake* and follow me continually. 35 For whoever wants to save his soul* will lose it; but whoever loses his soul for the sake of me and the good news will save it. 36 Really, of what benefit is it for a man to gain the whole world and to forfeit his soul? 37 What, really, would a man give in exchange for his soul? 38 For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels." 9 Furthermore, he went on to say to them: "Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom

τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ
of the God having come in power. And after
ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
days six is taking along the Jesus the
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ
Peter and the James and John, and
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
is bearing up them into mountain lofty
κατ' ἰδίαν μόνους. καὶ
according to private [spot] only (ones). And
μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured in front of them, and the
ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ
outer garments of him became glistening white
λίαν οἷα γναφεὺς ἐπὶ τῆς
exceedingly such as clothes cleaner upon the
γῆς οὐ δύναται οὕτως λευκάναι. 4 καὶ
earth not is able thus to whiten. And
ὥσπερ αὐτοῖς Ἠλείας σὺν Μωυσεῖ,
was seen to them Elijah together with Moses,
καὶ ἦσαν συναλοῦντες τῷ Ἰησοῦ.
and they were speaking together with the Jesus.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
And having answered the Peter is saying to the
Ἰησοῦ Ῥαββί, καλὸν ἐστὶν ἡμᾶς διδοεῖν εἶναι,
Jesus Rabbi, fine it is us here to be,
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
and let us make three tents, to you one and
Μωυσεῖ μίαν καὶ Ἠλεῖαν μίαν. 6 οὐ γὰρ
to Moses one and to Elijah one. Not for
ᾔδει τί ἀποκριθῇ, ἐκφοβοὶ γὰρ
he knew what he should answer, quite fearful for
ἐγένοντο. 7 καὶ ἐγένετο νεφέλη
they became. And came to be cloud
ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ
overshadowing them, and came to be voice
ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου
out of the cloud This is the Son of me
ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ
the beloved, be you hearing him. And
ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα
suddenly having looked around not yet no one
εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν
they saw with themselves if not the Jesus
μόνον.
alone.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
And going down of them out of the
ὄρους διεστείλατο αὐτοῖς ἵνα
mountain he gave orders to them in order that

of God already
come in power."
2 Accordingly six
days later Jesus took
Peter and James
and John along, and
brought them up into
a lofty mountain to
themselves alone. And
he was transfigured
before them, 3 and
his outer garments
became glistening,
far whiter than any
clothes cleaner on
earth could whiten
them. 4 Also, E-li'jah
with Moses appeared
to them, and they
were conversing with
Jesus. 5 And re-
sponsively Peter said
to Jesus: "Rabbi, it is
fine for us to be here,
so let us erect three
tents, one for you and
one for Moses and one
for E-li'jah." 6 In
fact, he did not know
what response he
should make, for they
became quite fearful.
7 And a cloud formed,
overshadowing them,
and a voice came out
of the cloud: "This is
my Son, the beloved;
listen to him."
8 Suddenly, however,
they looked around
and saw no one with
them any longer,
except Jesus alone.

9 As they were
coming down out of
the mountain, he ex-
pressly ordered them

μηδενὶ ἃ εἶδον διηγῶσθαι,
to no one what (things) they saw they should relate,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
if not whenever the Son of the man out of
νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον
dead (ones) should stand up. And the word
ἐκράτησαν πρὸς ἑαυτοὺς
they laid hold of toward themselves
συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
seeking together what is the out of dead (ones)
ἀναστῆναι. 11 καὶ ἐπηρώτων αὐτὸν
to stand up. And they were inquiring upon him
λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
saying That are saying the scribes that
Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
Elijah it is necessary to come first?
12 ὁ δὲ εἶπεν αὐτοῖς Ἠλείας μὲν
The (one) but said to them Elijah indeed
ἐλθὼν πρῶτον ἀποκατιστάνει πάντα,
having come first is restoring all (things),
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν
and how it has been written upon the Son
τοῦ ἀνθρώπου ἵνα
of the man in order that
πολλὰ πάθῃ καὶ
many (things) he should suffer and
ἐξουδενηθῇ; 13 ἀλλὰ
should be treated as of no account? But
λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ
I am saying to you that also Elijah has come, and
ἐποίησαν αὐτῷ ὅσα
they did to him as many (things) as
ἤθελον, καθὼς γέγραπται
they were willing, according as it has been written
ἐπ' αὐτόν.
upon him.
14 Καὶ ἐλθόντες πρὸς τοὺς μαθητάς
And having come toward the disciples
εἶδαν ὄχλον πολὺν περὶ αὐτοῦ καὶ
they saw crowd much around them and
γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
scribes seeking together toward them.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδὼντες
And at once all the crowd having seen
αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες
him were stunned, and running toward
ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν
they were greeting him. And he inquired upon
αὐτοὺς Τί συνζητεῖτε πρὸς
them What are you seeking together toward

not to relate to any-
body what they saw,
until after the Son of
man had risen from
the dead. 10 And
they took the word to
heart, but discussed
among themselves
what this rising from
the dead meant.
11 And they began to
question him, saying:
"Why do the scribes
say that first E-li'jah
must come?" 12 He
said to them: "E-li'jah
does come first and
restore all things;
but how is it that it
is written respecting
the Son of man that
he must undergo
many sufferings and
be treated as of no
account? 13 But I
say to you, E-li'jah, in
fact, has come, and
they did to him as
many things as they
wanted, just as it is
written respecting
him."
14 When, now, they
came toward the other
disciples, they noticed
a great crowd about
them and scribes
disputing with them.
15 But as soon as
all the crowd caught
sight of him they
were stunned, and,
running up to him,
they began to greet
him. 16 And he
asked them: "What are
you disputing with

αὐτοῦς; 17 καὶ ἀπεκρίθη αὐτῷ εἰς ἓκ
 them? And answered to him one out of
 τοῦ ὄχλου διδασκαλε, ἤνεγκα τὸν υἱόν μου
 the crowd Teacher, I brought the son of me
 πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ
 toward you, having spirit speechless; and
 ὅπου ἐάν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
 where if ever him it might seize it dashes him,
 καὶ ἀφρίζει καὶ τρίβει τοὺς ὀδόντας καὶ
 and he foams and grinds the teeth and
 ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου
 he dried up; and I said to the disciples of you
 ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
 in order that it they might throw out, and not
 ἴσχυσαν. 19 ὁ δὲ
 they were strong enough. The (One) but
 ἀποκριθεὶς αὐτοῖς λέγει Ὁ γενεὰ
 having answered to them is saying O generation
 ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 faithless, until when toward you shall I be?
 ἕως πότε ἀνέξομαι ὑμῶν;
 Until when shall I put up with you?
 φέρετε αὐτὸν πρὸς με. 20 καὶ
 Be you bearing him toward me. And
 ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
 they brought him toward him. And
 ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
 having seen him the spirit at once
 συνεσπάραξεν αὐτόν, καὶ πεσὼν
 threw into convulsions him, and having fallen
 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ
 upon the earth he was rolling foaming. And
 ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος
 he inquired upon the father of him How much
 χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
 time is it as this has happened to him?
 ὁ δὲ εἶπεν Ἐκ παιδιοῦ.
 The (one) but said Out of from little child;
 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν
 and many times and into fire him it threw
 καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
 and into waters in order that it might destroy
 αὐτόν· ἀλλ' εἴ τι δύνη,
 him; but if anything you may be able,
 βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 give help to us having had pity upon us.
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τό Εἰ
 The but Jesus said to him The If
 δύνη, πάντα δυνατόα τῷ
 you may be able, all (things) possible to the (one)

them?" 17 And one of the crowd answered him: "Teacher, I brought my son to you because he has a speechless spirit; 18 and wherever it seizes him it dashes him to the ground, and he foams and grinds his teeth and loses his strength. And I told your disciples to expel it, but they were not capable." 19 In response he said to them: "O faithless generation, how long must I continue with you? How long must I put up with you? Bring him to me." 20 So they brought him to him. But at the sight of him the spirit at once threw [the child] into convulsions, and after falling on the ground he kept rolling about, foaming. 21 And he asked his father: "How long has this been happening to him?" He said: "From childhood on; 22 and time and again it would throw him both into the fire and into the water to destroy him. But if you can do anything, have pity on us and help us." 23 Jesus said to him: "That expression, 'If you can!' Why, all things can be to one if one

πιστεύοντι. 24 εὐθὺς κράζας
 having faith. At once having cried out
 ὁ πατὴρ τοῦ παιδίου ἔλεγεν
 the father of the little boy was saying
 Πιστεύω, βοήθει μου τῇ ἀπιστίᾳ.
 I have faith; be helping of me to the lack of faith.
 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
 Having seen but the Jesus that
 ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
 is running together upon crowd gave rebuke to the
 πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ
 spirit the unclean saying to it The
 ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
 speechless and deaf spirit, I
 ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
 am giving orders to you, come forth out of him
 καὶ μηκέτι εἰσεέλθῃς εἰς αὐτόν. 26 καὶ
 and not yet, should you enter into him. And
 κράζας καὶ πολλὰ σπαράζας
 having cried out and very much having convulsed
 ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε
 it came out; and he became as if dead as-and
 τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
 the many to be saying that he died.
 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς
 The but Jesus having laid hold of the hand
 αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
 of him he raised up him, and he stood up.
 28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
 And having entered of him into house the
 μαθηταὶ αὐτοῦ κατ' ἰδίαν
 disciples of him according to private [spot]
 ἐπηρώτων αὐτόν ὅτι ἡμεῖς οὐκ
 were inquiring upon him The why we not
 ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν
 were able to throw out it? And he said
 αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
 to them This the kind in nothing is able
 ἐξελεῖν εἰ μὴ ἐν προσευχῇ.
 to come out if not in prayer.
 30 Κάκειθεν ἔξελεθόντες
 And from there having gone out
 ἐπορεύοντο διὰ τῆς Γαλιλαίας,
 they were going their way through the Galilee,
 καὶ οὐκ ᾔθελεν ἵνα τις
 and not he was willing in order that anyone
 γνῷ. 31 ἐδίδασκεν γὰρ τοὺς
 should know; he was teaching for the
 μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι
 disciples of him and was saying to them that

has faith." 24 Immediately crying out, the father of the young child was saying: "I have faith! Help me out where I need faith!" 25 Jesus, now noticing that a crowd was running together upon [them], rebuked the unclean spirit, saying to it: "You speechless and deaf spirit, I order you, get out of him and enter into him no more." 26 And after crying out and going through many convulsions it got out; and he became as dead, so that the greater number of them were saying: "He is dead!" 27 But Jesus took him by the hand and raised him up, and he rose. 28 So after he entered into a house his disciples proceeded to ask him privately: "Why could we not expel it?" 29 And he said to them: "This kind cannot get out by anything except by prayer." 30 From there they departed and went their way through Gal'ilee, but he did not want anyone to get to know it. 31 For he was teaching his disciples and telling them:

Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
The Son of the man is being given over
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
into hands of men, and they will kill him,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας
and having been killed after three days
ἀναστήσεται. 32 οἱ δὲ
he will stand up. The (ones) but

ἠγνόνουν τὸ ῥήμα, καὶ ἐφοβούντο
were not knowing the saying, and they were fearing
αὐτὸν ἐπερωτῆσαι.
him to inquire upon.

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν
And they came into Capernaum. And in
τῇ οἰκίᾳ γενόμενος ἐπηρώτα
the house having come to be he was inquiring upon
αὐτοῦς. Τί ἐν τῇ ὁδῷ
them What in the way

διελογίζεσθε; 34 οἱ
were you reasoning through? The (ones)

δὲ ἐσίωπων, πρὸς ἀλλήλους
but were silent, toward one another

γὰρ διελέχθησαν ἐν τῇ
for they expressed themselves through in the
ὁδῷ τίς μείζων. 35 καὶ καθίσας
way who greater. And having sat down

ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἰ
he sounded the twelve and is saying to them If

τις θέλει πρῶτος εἶναι ἔσται
anyone is willing first to be he will be

πάντων ἔσχατος καὶ πάντων διακόνος.
of all (ones) last and of all (ones) servant.

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ
And having taken little boy he stood it

ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος
in midst of them and having taken into his arms

αὐτὸ εἶπεν αὐτοῖς 37 Ὃς ἂν ἐν τῶν
it he said to them Who likely one of the

τοιοῦτων παιδίων δέξηται ἐπὶ τῷ
such little boys might receive upon the

ὀνόματί μου, ἐμὲ δέχεται; καὶ δὲ
name of me, me he is receiving; and who

ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται
likely me may be receiving, not me he is receiving

ἀλλὰ τὸν ἀποστείλαντά με.
but the (one) having sent off me.

38 Ἐφη αὐτῷ ὁ Ἰωάννης Διδάσκαλε,
Said to him the John Teacher,

εἶδαμέν τινα ἐν τῷ ὀνόματί σου
we saw someone in the name of you

"The Son of man is to be delivered into men's hands, and they will kill him, but, despite being killed, he will rise three days later." 32 However, they were not understanding the saying, and they were afraid to question him.

33 And they came into Capernaum.

Now when he was inside the house he put the question to them: "What were you arguing over on the road?" 34 They kept silent, for on the road they had argued among themselves

who is greater. 35 So he sat down and called the twelve

and said to them: "If anyone wants to be first, he must be last

of all and minister of all." 36 And he took a young child, stood

it in their midst and put his arms around it and said to them:

37 "Whoever receives one of such young children on the basis

of my name, receives me; and whoever receives me, receives,

not me only, but also him that sent me forth."

38 John said to him: "Teacher, we

saw a certain man

see Matthew 5:22 footnote. 44* »BCW and the Westcott and Hort Greek text omit this verse.

expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us."

39 But Jesus said: "Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; 40 for he that is not against us is for us. 41 For whoever gives you a cup of water to drink on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward. 42 But whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is

turned by an ass were put around his neck and he were actually pitched into the sea.

43 Καὶ ἐὰν σκανδαλίση σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας

to enter into the life than the two hands ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
throwing out demons, and we were preventing
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
him, because not he was following us.

39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ καλύετε
The but Jesus said Not be you preventing
αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς ποιήσει
him, no one for is who will do

δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
powerful work upon the name of me and
δυνήσεται ταχὺ κακολογησαί με·
he will be able quickly to speak badly of me;

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
who for not is down on us, over us

ἐστίν. 41 Ὃς γὰρ ἂν ποτίσῃ
is. Who for likely might cause to drink
ὕμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι
you cup of water in name because

Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ
of Christ you are, amen I am saying to you that not
μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς
not he should lose the reward of him. And who

ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων
likely might stumble one of the little (ones) these

τῶν πιστευόντων, καλὸν ἐστὶν αὐτῷ
the (ones) believing, fine it is to him

μᾶλλον εἰ περὶκειται μύλος
rather if is lying around millstone

ὀνίκος περὶ τὸν τράχηλον αὐτοῦ
belonging to the ass about the neck of him

καὶ βέβληται εἰς τὴν θάλασσαν.
and he has been thrown into the sea.

43 Καὶ ἐὰν σκανδαλίση σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας

to enter into the life than the two hands ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε κυλλόν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε τὸν πῦρ τὸ ἀσβεστον. 45 καὶ ἐὰν

expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us."

39 But Jesus said: "Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; 40 for he that is not against us is for us. 41 For whoever gives you a cup of water to drink on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward. 42 But whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is

turned by an ass were put around his neck and he were actually pitched into the sea.

43 "And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna,* into the fire that cannot be put out. 44 — 45 And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

lame than with two

πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
feet having to be thrown into the Gehenna.

47 καὶ ἐάν τις ὀφθαλμός σου ἂν
And if ever the eye of you
σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
may be stumbling you, throw out it;
καλὸν σέ ἐστιν μόνον ὀφθαλμὸν εἰσελθεῖν εἰς
fine you it is one-eyed to enter into
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
the kingdom of the God than two eyes
ἔχοντα βληθῆναι εἰς γέενναν, 48 ὅπου
having to be thrown into Gehenna, where
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ
the maggot of them not ends and the fire
οὐ σβέννυται.
not is being extinguished.

49 πᾶς γὰρ πυρὶ ἁλισθῆσεται.
Everyone for to fire will be salted.
50 Καλὸν τὸ ἅλας· ἐάν τις ὅμως
Fine the salt; if ever but the salt
ἄναλον γένηται, ἐν τίνι αὐτὸ
saltless might become, in what it
ἀρτύσεται; ἔχετε ἐν ἑαυτοῖς ἅλα,
will you season? Be having in selves salt,
καὶ εἰρηνεύετε ἐν ἀλλήλοις.
and be keeping peace in one another.

10 Καὶ ἐκείθεν ἀναστὰς ἔρχεται
And from there having stood up he is coming
εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ
into the regions of the Judea and
πέραν τοῦ Ἰορδάνου, καὶ
other side of the Jordan, and
συνπορεύονται πάλιν ὄχλοι πρὸς
are going their way together again crowds toward
αὐτόν, καὶ ὥς εἰώθει πάλιν
him, and as he was accustomed again
ἐδίδασκεν αὐτούς. 2 Καὶ
he was teaching them. And
προσελθόντες Φαρισαῖοι ἐπηρώτων
having come toward Pharisees were inquiring upon
αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
him if it is lawful to male person woman
ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ
to loosen from, testing him. The (one) but
ἀποκριθεὶς εἶπεν αὐτοῖς τί ὑμῖν
having answered said to them What to you
ἐνετείλατο Μωϋσῆς; 4 οἱ δὲ εἶπαν
commanded Moses? The (ones) but said

feet to be pitched into
Ge-hen'na. 46 —

47 And if your eye
makes you stumble,
throw it away; it
is finer for you to
enter one-eyed into
the kingdom of God
than with two eyes
to be pitched into
Ge-hen'na, 48 where
their maggot does not
die and the fire is not
put out.

49 "For everyone
must be salted with
fire. 50 Salt is fine;
but if ever the salt
loses its strength,
with what will you
season it itself? Have
salt in yourselves, and
keep peace between
one another."

10 From there he
rose and came
to the frontiers of
Ju-de'a and across the
Jordan, and again
crowds came together
to him, and as he was
accustomed to do he
again went teaching
them. 2 Pharisees
now approached and,
to put him to the test,
began questioning him
whether it was lawful
for a man to divorce a
wife. 3 In answer he
said to them: "What
did Moses command
you?" 4 They said:

Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου
Made the concession Moses little book of dismissal
γράφαι καὶ ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
to write and to loosen from. The but Jesus

εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν
said to them Toward the hardheartedness of you
ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
he wrote to you the commandment this; from
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ
but beginning of creation male and female
ἐποίησεν αὐτούς· 7 ἔνεκεν τούτου
he made them; on account of this

καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ
will leave down man the father of him
καὶ τὴν μητέρα, 8 καὶ ἔσονται οἱ δύο εἰς
and the mother, and will be the two into
σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
flesh one; as-and not yet they are two but
μία σὰρξ· 9 ὁ οὖν ὁ θεὸς
one flesh; which therefore the God

συνέδευσεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ
yoked together man not let put apart. And
εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου
into the house again the disciples about this

ἐπηρώτων αὐτόν. 11 καὶ λέγει
were inquiring upon him. And he is saying
αὐτοῖς "Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα
to them Who likely might loosen from the woman
αὐτοῦ καὶ γαμήσῃ ἄλλον
of him and might marry another

μοιχᾷται ἐπ' αὐτήν, 12 καὶ ἐάν τις
is committing adultery upon her, and if ever
αὐτὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς
she having loosed from the male person of her
γαμήσῃ ἄλλον μοιχᾷται.
should marry another she is committing adultery.

13 Καὶ προσέφερον αὐτῷ
And were bearing toward him

παιδιά ἵνα αὐτῶν ἅψηται·
little children in order that of them he might touch;
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
the but disciples gave rebuke to them.

14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
Having seen but the Jesus was indignant
καὶ εἶπεν αὐτοῖς Ἀφετε τὰ παιδιά
and said to them Let you go off the little children
ἐρχεσθαι πρὸς με, μὴ κωλύετε
to be coming toward me, not be you preventing
αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
them, of the for such (ones) is the

"Moses allowed the
writing of a certificate
of dismissal and
divorcing [her]."

5 But Jesus said to
them: "Out of regard
for your hardheart-
edness he wrote you
this commandment.
6 However, from [the]
beginning of creation
"He made them male
and female. 7 On
this account a man
will leave his father
and mother, 8 and
the two will be one
flesh"; so that they are
no longer two, but one
flesh. 9 Therefore
what God yoked
together let no man
put apart." 10 When
again in the house
the disciples began to
question him concern-
ing this. 11 And he
said to them: "Who-
ever divorces his wife
and marries another
commits adultery
against her, 12 and
if ever a woman,
after divorcing her
husband, marries
another, she commits
adultery."

13 Now people
began bringing him
young children for
him to touch these;
but the disciples
reprimanded them.
14 At seeing this Je-
sus was indignant and
said to them: "Let the
young children come
to me; do not try to
stop them, for the
kingdom of God be-
longs to suchlike ones.

βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν,
kingdom of the God. Amen I am saying to you,

ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ
Who likely not might receive the kingdom of the
θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
God as little child, not not should enter into

αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰν
it. And having taken into his arms
κατεβλόκει τὰς χεῖρας ἐπ' αὐτά.
he was blessing putting the hands upon them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going his way out of him into way

προσδραμών εἰς καὶ γονυπετήσας
having run toward one and having fallen on knees to
αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε ἀγαθέ,
him was inquiring upon him Teacher good,

τί ποιῶ ἵνα ζῶν αἰώνιον
what shall I do in order that life everlasting
κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
I might inherit? The but Jesus said to him

Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
Why me you are saying good? No one good
εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς
if not one the God. The commandments

οἶδας. Μὴ φονεύσης, Μὴ
you have known Not you should murder, Not
μοιχεύσης, Μὴ κλέψῃς,
you should commit adultery, Not you should steal,

Μὴ ψευδομαρτυρήσης, Μὴ
Not you should bear false witness, Not
ἀποστερήσης, Τίμα τὸν πατέρα σου
you should defraud, Be honoring the father of you

καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ
and the mother. The (one) but said to him
Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
Teacher, these (things) all I guarded

ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς
out of youth of me. The but Jesus
ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ
having looked in him loved him and

εἶπεν αὐτῷ "Ἐν σε ὑστερεῖ;
said to him One (thing) you is lacking about;
ὑπάγε ὅσα ἔχεις
be going under as many (things) as you are having

πώλησον καὶ δός τοῖς πτωχοῖς, καὶ
sell and give to the poor (ones), and
ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
you will have treasure in heaven, and hither

ἀκολουθεῖ μοι. 22 ὁ δὲ
be following to me. The (one) but

15 Truly I say to you,
Whoever does not
receive the kingdom
of God like a young
child will by no
means enter into it."

16 And he took the
children into his arms
and began blessing
them, laying his
hands upon them.

17 And as he was
going out on his way,
a certain man ran
up and fell upon his
knees before him and
put the question to
him: "Good Teacher,
what must I do to
inherit everlasting
life?" 18 Jesus said
to him: "Why do you
call me good? Nobody
is good, except one,
God. 19 You know
the commandments,
'Do not murder, Do
not commit adultery,
Do not steal, Do not
bear false witness, Do
not defraud, Honor
your father and moth-
er.'" 20 The man
said to him: "Teacher,
all these things I have
kept from my youth
on." 21 Jesus looked
upon him and felt
love for him and said
to him: "One thing
is missing about you:
Go, sell what things
you have and give to
the poor, and you will
have treasure in heav-
en, and come be my
follower." 22 But he

στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
having grown sad upon the word went off
λυπούμενος, ἦν γὰρ ἔχων κτήματα
grieving, he was for having possessions
πολλά.
many,

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
And having looked around the Jesus
λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς
is saying to the disciples of him How

δυσκόλως εἰσέλθουσιν εἰς τὴν
with money to enter
kingdom of the God will enter. 24 οἱ
The

δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
but disciples were being astonished upon the
λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
words of him. The but Jesus again

ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς
having answered is saying to them Children, how
δυσκόλόν ἐστιν εἰς τὴν βασιλείαν τοῦ
difficult (thing) it is into the kingdom of the

θεοῦ εἰσελθεῖν. 25 εὐκοπώτερόν ἐστιν κάμηλον
God to enter; easier it is camel
διὰ τρυμαλῖας ραφίδος διελθεῖν ἢ
through hole of needle to go through than

πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
rich [man] into the kingdom of the God
εἰσελθεῖν. 26 οἱ δὲ περισσῶς
to enter. The (ones) but abundantly

ἐξεπλήσσοντο λέγοντες πρὸς αὐτὸν Καὶ
were being astounded saying toward him And
τίς δύναται σωθῆναι; 27 ἐμβλέψας
who is able to be saved? Having looked in

αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις
them the Jesus is saying Beside men
ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα
impossible but not beside God, all (things)

γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἦρξατο
for possible beside the God. Started
λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς
to be saying the Peter to him Look! We

ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν
have let go off all (things) and have followed
σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω
to you. Said the Jesus Amen I am saying

ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν ἢ
to you, No one is who let go off house or
ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ
brothers or sisters or mother or father or

grew sad at the saying
and went off grieved,
for he was holding
many possessions.

23 After looking
around Jesus said to
his disciples: "How
difficult a thing it
will be for those
with money to enter
into the kingdom of
God!" 24 But the
disciples gave way to
surprise at his
words. In response
Jesus again said to
them: "Children, how
difficult a thing it
is to enter into the
kingdom of God!

25 It is easier for a
camel to go through a
needle's eye than for a
rich man to enter into
the kingdom of God."

26 They became
still more astounded
and said to him:

"Who, in fact, can be
saved?" 27 Looking
straight at them Jesus
said: "With men it is
impossible, but not
so with God, for all
things are possible
with God."

28 Peter
started to say to
him: "Look! We left
all things and have
been following you."

29 Jesus said: "Truly
I say to you men, No
one has left house or
brothers or sisters or
mother or father or

τέκνα ἢ ἀγροῦς ἐνεκεν ἐμοῦ καὶ
children or fields on account of me and
ἐνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ
on account of the good news, if ever not
λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ
he might receive one hundredfold now in the
καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ
appointed time this houses and brothers and
ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγροῦς
sisters and mothers and children and fields
μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
with persecutions, and in the age the (one)
ἐρχομένῳ ζῶν αἰώνιον. 31 πολλοὶ δὲ
coming life everlasting. Many but
ἔσονται πρῶτοι ἔσχατοι καὶ οἱ
will be first (ones) last (ones) and the
ἔσχατοι πρῶτοι.
last (ones) first (ones).

32 Ὅσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
They were but in the way stepping up
εἰς Ἱερουσόλυμα, καὶ ἦν προάγων
into Jerusalem, and he was going before
αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο.
them the Jesus, and they were being astonished,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
the (ones) but following were being fearful.
καὶ παραλαβὼν πάλιν τοὺς δώδεκα
And having taken along again the twelve
ἤρξατο αὐτοῖς λέγειν τὰ (things)
he started to them to be saying the (things)
μέλλοντα αὐτῷ συμβαίνειν ὅτι 33 Ἰδοὺ
being about to him to be befalling that. Look!
ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ
We are stepping up into Jerusalem, and the
υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
Son of the man will be given over to the
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
chief priests and to the scribes, and
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
they will judge down him to death and
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ
will give over him to the nations and
ἐμπαΐξουσιν αὐτῷ καὶ ἐμπύσουσιν αὐτῷ
they will make fun of him and will spit on him
καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
and will scourge him and will kill,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
and after three days he will stand up.

children or fields
for my sake and for
the sake of the good
news 30 who will
not get a hundredfold
now in this period
of time, houses and
brothers and sisters
and mothers and
children and fields,
with persecutions, and
in the coming system
of things* everlasting
life. 31 However,
many that are first
will be last, and the
last first."

32 Now they were
advancing on the road
up to Jerusalem, and
Jesus was going in
front of them, and
they felt amazement;
but those who
followed began to
fear. Once again he
took the twelve aside
and started to tell
them these things
destined to befall him:
33 "Here we are,
advancing up to Jeru-
salem, and the Son of
man will be delivered
to the chief priests
and the scribes, and
they will condemn
him to death and
will deliver him to
[men of] the nations,
34 and they will make
fun of him and will
spit upon him and
scourge him and kill
him, but three days
later he will rise."

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
And go their way toward him James
καὶ Ἰωάννης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες
and John the two sons of Zebedee saying
αὐτῷ Διδάσκαλε, θέλομεν ἵνα
to him Teacher, we are willing in order that
ὁ ἕν ἂν ἐάν αἰτήσωμέν σε
which if ever we might ask of you
ποιήσης ἡμῖν. 36 ὁ δὲ
you should do to us. The (one) but
εἶπεν αὐτοῖς Τί θέλετε ποιῶ
said to them What are you willing I should do
ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δός
to you? The (ones) but said to him Give
ἡμῖν ἵνα εἰς σου ἐκ
to us in order that one of you out of
δεξιῶν καὶ εἰς ἐξ ἀριστερῶν
right-hand [parts] and one out of left-hand [parts]
καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ
we might sit down in the glory of you. The but
Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
Jesus said to them Not you have known what
αἰτεῖσθε· δύνασθε πιεῖν
you are asking for; are you able to drink
ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
cup which I am drinking, or the
βάπτισμα ὃ ἐγὼ βαπτίζομαι
baptism which I am being baptized with
βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ
to be baptized with? The (ones) but said to him
Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ
We are able. The but Jesus said to them The
ποτήριον ὃ ἐγὼ πίνω πίεσθε
cup which I am drinking you will drink
καὶ τὸ βάπτισμα ὃ ἐγὼ
and the baptism which I
βαπτίζομαι βαπτισθήσεσθε,
am being baptized with you will be baptized with,
40 τὸ δὲ καθίσαι ἐκ δεξιῶν
the but to sit down out of right-hand [parts]
μου ἢ ἐξ εὐνῶμων οὐκ ἔστιν ἐμὸν
of me or out of left-hand [parts] not it is mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to give, but to which ones it has been prepared.

41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
And having heard the ten started
ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
to be indignant about James and John.
42 καὶ προσκαλεσάμενος αὐτοὺς ὁ
And having called toward himself them the

35 And James and
John, the two sons
of Zebedee, stepped
up to him and said
to him: "Teacher, we
want you to do for us
whatever it is we ask
you for." 36 He said
to them: "What do
you want me to do for
you?" 37 They said
to him: "Grant us to
sit down, one at your
right hand and one
at your left, in your
glory." 38 But Jesus
said to them: "You do
not know what you
are asking for. Are
you able to drink the
cup which I am drink-
ing, or to be baptized
with the baptism with
which I am being bap-
tized?" 39 They said
to him: "We are able."
At that Jesus said
to them: "The cup I
am drinking you will
drink, and with the
baptism with which
I am being baptized
you will be baptized.
40 However, this
sitting down at my
right or at my left is
not mine to give, but
it belongs to those
for whom it has been
prepared."
41 Well, when the
ten others heard
about it, they started
to be indignant at
James and John.
42 But Jesus, after
calling them to him,

30* See Mark 4:19 footnote.

Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι
Jesus is saying to them You have known that
οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
the (ones) seeming to be ruling of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
are lordshiping it over them and the great (ones)
αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ
of them are wielding authority over them. 43 Not
οὕτως δὲ ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἂν
thus but it is in you; but who likely
θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
may will great to become in you,
ἔσται ὑμῶν διάκονος, 44 καὶ ὅς ἂν
will be of you servant, 44 and who likely
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται
may will in you to be first, will be
πάντων δούλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ
of all (ones) slave; also for the Son of the
ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλά
man not came to be served but
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
to serve and to give the soul of him ransom
ἀντὶ πολλῶν.
instead of many.

46 Καὶ ἔρχονται εἰς Ἱερειχώ. Καὶ
And they are coming into Jericho. And
ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ καὶ τῶν
going his way out of him from Jericho and of the
μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
disciples of him and of crowd sufficient the
υἱὸς Τιμαίου Βαρτίμαϊος τυφλὸς προσαίτης
son of Ti-maeus Bartimaeus blind beggar
ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ
was sitting beside the way. 47 And
ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν
having heard that Jesus the Nazarene is
ἤρξατο κράζειν καὶ λέγειν Ὡς
he started to be crying out and to be saying Son
Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ
of David Jesus, have mercy on me. 48 And
ἐπετίμων αὐτῷ πολλοὶ ἵνα
were giving rebuke to him many in order that
σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον
he should be silent; the (one) but to much rather
ἐκράζεν Ὡς Δαυεὶδ, ἐλέησόν με.
was crying out Son of David, have mercy on me.
49 καὶ στάς ὁ Ἰησοῦς εἶπεν
And having stood [still] the Jesus said
Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
Sound you to him. And they are sounding to the

said to them: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. 43 This is not the way among you; but whoever wants to become great among you must be your minister, 44 and whoever wants to be first among you must be the slave of all. 45 For even the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."

46 And they came into Jeri-cho. But as he and his disciples and a considerable crowd were going out of Jeri-cho, Barti-mae'us (the son of Ti-mae'us), a blind beggar, was sitting beside the road. 47 When he heard that it was Jesus the Naz-a-rene', he started shouting and saying: "Son of David, Jesus, have mercy on me!" 48 At this many began sternly telling him to be silent; but he kept shouting that much more: "Son of David, have mercy on me!" 49 So Jesus stopped and said: "CALL him."

And they called the

τυφλὸν λέγοντες αὐτῷ Θάρσει,
blind (one) saying to him Be taking courage,
ἐγείρε, φωνεῖ σε. 50 ὁ δὲ
be getting up, he is sounding to you. The (one) but
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
having thrown off the outer garment of him
ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
having leaped up he came toward the Jesus.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς
And having answered to him the Jesus
εἶπεν Τί σοι θέλεις ποιῆσαι;
said What to you are you willing I should do?
ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνί,
The but blind (one) said to him Rabbi,
ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς
in order that I might look again. And the Jesus
εἶπεν αὐτῷ Ὑπάγε, ἡ πίστις σου
said to him Be going under, the faith of you
σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν,
has saved you. And at once he looked again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and he was following to him in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα
And when they get near into Jerusalem
εἰς Βηθθαγὰ καὶ Βηθανίαν πρὸς τὸ ὄρος
into Bethphage and Bethany toward the Mount
τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν
of the Olives, he is sending off two of the disciples
αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village the (one) opposite of you, and
εὐθὺς εἰσπορευόμενοι εἰς αὐτήν
at once going your way inside into it
εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν
you will find colt having been tied upon which
οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε
no one not as yet of men sat down; loose you
αὐτόν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν
it and be bearing. And if ever anyone to you
εἴπη Τί ποιεῖτε τοῦτο; εἶπατε Ὁ
might say Why are you doing this? say you The
κύριος αὐτοῦ χρειαν ἔχει· καὶ εὐθὺς
Lord of it need is having; and at once
αὐτόν ἀποστέλλει πάλιν ὧδε. 4 καὶ
it he is sending off again here. And
ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον
they went off and found colt having been tied
πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ
toward door outside upon the side street, and

blind man, saying to him: "Take courage, get up, he is calling you." 50 Throwing off his outer garment, he leaped to his feet and went to Jesus. 51 And in answer to him Jesus said: "What do you want me to do for you?" The blind man said to him: "Rab-bo'ni, let me recover sight." 52 And Jesus said to him: "Go, your faith has made you well." And immediately he recovered sight, and he began to follow him on the road.

11 Now when they were getting near to Jerusalem, to Beth'phage and Beth'a-ny at the Mount of Olives, he dispatched two of his disciples 2 and told them: "Go into the village that is within sight of you, and as soon as you pass into it you will find a colt tied, on which none of mankind has yet sat; loose it and bring it. 3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it, and will at once send it off back here.'" 4 So they went away and found the colt tied at the door, outside on the side street, and

λύουσιν αὐτόν. 5 καὶ τινες τῶν
they are loosing it. And some of the (ones)
ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς τί
there having stood were saying to them What
ποιεῖτε λύοντας τὸν πῶλον; 6 οἱ
are you doing loosing the colt? The (ones)
δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
but said to them according as said the Jesus;
καὶ ἀφῆκαν αὐτούς.
and they let go off them.

7 καὶ φέρουσιν τὸν πῶλον πρὸς
And they are bearing the colt toward
τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ
the Jesus, and they are throwing upon it
τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
the outer garments of them, and he sat down upon
αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
it. And many the outer garments of them
ἐστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας
spread into the way, others but tree branches
κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ
having cut out of the fields. And the (ones)
προάγοντες καὶ οἱ ἀκολουθοῦντες
going ahead of and the (ones) following
ἐκραζον Ὡσαννά· Εὐλογημένος ὁ
were crying out Hosanna; Blessed the (one)
ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 Εὐλογημένη
coming in name of Lord; Blessed
ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
the coming kingdom of the father of us
Δαυεὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.
David; Hosanna in the highest [places].
11 Καὶ εἰσῆλθεν εἰς Ἱερουσόλυμα
And he entered into Jerusalem into the
ἱερόν· καὶ περιβλεψάμενος πάντα
temple; and having looked around on all (things)
ὥστε ᾗδῃ οὕσης τῆς ὥρας ἐξῆλθεν εἰς
late already being of the hour he went out into
Βηθανίαν μετὰ τῶν δώδεκα.
Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξεληθόντων
And to the morrow having come out
αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
of them from Bethany he became hungry.
13 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν
And having seen fig tree from afar

they loosed it. 5 But some of those standing there began to say to them: "What are you doing loosing the colt?" 6 They said to these just as Jesus had said; and they let them go.

7 And they brought the colt to Jesus, and they put their outer garments upon it, and he sat on it. 8 Also, many spread their outer garments on the road, but others cut down foliage from the fields. 9 And those going in front and those coming behind kept crying out: "Save, we pray! Blessed is he that comes in Jehovah's name! 10 Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!" 11 And he entered into Jerusalem, into the temple; and he looked around upon all things, and, as the hour was already late, he went out to Beth'any with the twelve.

12 The next day, when they had come out from Beth'any, he became hungry. 13 And from a distance he caught sight of a fig tree

9* Literally, "Ho-san-na," κΑΒ; Save, we pray! (ΝΙΨΤΠ, *Hoh-sha-na*"), J7-14,16-18,22, 9* Jehovah's, J7,8,10-14,16-18,21-24; Lord's, κΑΒ. 10* The coming kingdom of our father David, κΒCD; the kingdom of our father David that comes in the name of the Lord, ASy^h (of Jehovah, J7,8,10-14,16,17).

ἔχουσιν φύλλα ἦλθεν εἰ ἄρα τι
having leaves he came if really anything
εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτήν
he will find in it, and having come upon it
οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ
nothing he found if not leaves, the for
καιρὸς οὐκ ἦν σύκων. 14 καὶ
appointed time not was of figs. 14 And
ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν
having answered he said to it Not yet into the
αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
age out of you no one fruit may eat. And
ἤκουον οἱ μαθηταὶ αὐτοῦ.
were hearing the disciples of him.

15 Καὶ ἔρχονται εἰς Ἱερουσόλυμα. Καὶ
And they are coming into Jerusalem. And
εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο
having entered into the temple he started
ἐκβάλλειν τοὺς πωλοῦντας καὶ
to be throwing out the (ones) selling and
τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
the (ones) buying in the temple, and the
τραπέζας τῶν κολλυβιστῶν καὶ τὰς
tables of the money changers and the
καθέδρας τῶν πωλούντων τὰς
seats of the (ones) selling the
περιστεράς κατέστρεψεν 16 καὶ οὐκ
doves he overturned 16 and not

ἤφιεν ἵνα τις
he was letting go off in order that anyone
διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
should bring through utensil through the temple,
17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ
and he was teaching and he was saying Not
γέγραπται ὅτι Ὁ οἶκός μου οἶκος
has it been written that The house of me house
προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
of prayer will be called to all the nations?
ὁμοίως δὲ πεποιήκατε αὐτὸν σπηλαίον
You but you have made it cave
ληστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς
of robbers. And heard the chief priests
καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτόν
and the scribes, and were seeking how him
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν,
they might destroy; they were fearing for him,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσιστο ἐπὶ
all for the crowd was being astounded upon
τῇ διδασκῇ αὐτοῦ.
the teaching of him.

that had leaves, and he went to see whether he would perhaps find something on it. But, on coming to it, he found nothing but leaves, for it was not the season of figs. 14 So, in response, he said to it: "Let no one eat fruit from you anymore forever." And his disciples were listening.

15 Now they came to Jerusalem. There he entered into the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves; 16 and he would not let anyone carry a utensil through the temple, 17 but he kept teaching and saying: "Is it not written, 'My house will be called a house of prayer for all the nations'? But you have made it a cave of robbers." 18 And the chief priests and the scribes heard it, and they began to seek how to destroy him; for they were in fear of him, for all the crowd was continually being astounded at his teaching.

19 Καὶ ὅταν ὁπὲ ἐγένετο, And whenever late it became, ἐξεπορεύοντο ἔξω τῆς πόλεως. they were going their way out outside the city.

20 Καὶ παραπορευόμενοι πρῶν εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ ἄναμνηθεὶς ὁ Πέτρος λέγει αὐτῷ ἔξηρανται. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς ἔχετε πίστιν θεοῦ. 23 ἀμήν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ ὅτι ῥιζήθῃ εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. 25 καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος

19 And when it came late in the day, they would go out of the city. 20 But when they were passing by early in the morning, they saw the fig tree already withered up from the roots. 21 So Peter, remembering it, said to him: "Rabbi, see! the fig tree which you cursed has withered." 22 And in reply Jesus said to them: "Have faith in God. 23 Truly I say to you that whoever tells this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but has faith that what he says is going to occur, he will have it so. 24 This is why I tell you, All the things you pray and ask for have faith that you have practically received, and you will have them. 25 And when you stand praying, forgive whatever you have against anyone; in order that your Father who is in the heavens may also forgive you your trespasses." 26 — 27 And they came again to Jerusalem. And as he was walking in the temple,

αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; 29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. 31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐάν εἰπώμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ εἰπώμεν Ἐξ ἀνθρώπων; — ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως προφήτην ἦν. 33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἶδμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν Ἀμπελῶνα ἄνθρωπος ἐφύτευεν,

the chief priests and the scribes and the older men came to him 28 and began to say to him: "By what authority do you do these things? or who gave you this authority to do these things?" 29 Jesus said to them: "I will ask you one question. You answer me, and I will also tell you by what authority I do these things. 30 Was the baptism by John from heaven or from men? Answer me." 31 So they began to reason among themselves, saying: "If we say, 'From heaven,' he will say, 'Why is it, therefore, you did not believe him?' 32 But dare we say, 'From men?'" — They were in fear of the crowd, for these all held that John had really been a prophet. 33 Well, in reply to Jesus they said: "We do not know." And Jesus said to them: "Neither am I telling you by what authority I do these things."

12 Also, he started to speak to them with illustrations: "A man planted a vineyard,

καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν
and put around fence and dug
ὕποληνιον καὶ ὠκοδόμησεν πύργον, καὶ
winepress vat and built tower, and
ἔξεδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to cultivators, and traveled abroad.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent off toward the cultivators to the
καιρῷ δούλον, ἵνα παρὰ τῶν
appointed time slave, in order that beside the
γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ
cultivators he might take from the fruits of the
ἀμπελῶνος. 3 καὶ λαβόντες αὐτὸν
vineyard; and having taken him
ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν
they flayed and sent off empty. And again
ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον·
he sent off toward them another slave;

καὶ κέκρινον ἐκεφαλίσαν καὶ ἡτίμασαν.
and that (one) struck on the head and dishonored.
5 καὶ ἄλλον ἀπέστειλεν· καὶ κέκρινον
And another he sent off; and that (one)

ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, whom indeed
δέρουντες οὓς δὲ ἀποκτενύντες. 6 ἔτι ἓνα
flaying whom but killing. Yet one

εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
he was having, son loved; he sent off him
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
last toward them saying that

Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ
They will respect the son of me. Those but
οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
the cultivators toward themselves said that This

ἔστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
is the heir; hither let us be killing
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
him, and of us will be the inheritance.

8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
And having taken they killed him, and
ἔξεβαλον αὐτόν ἔξω τοῦ ἀμπελῶνος.
threw out him outside the vineyard.

9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
What will do the lord of the vineyard?
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
He will come and will destroy the cultivators, and

δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ
he will give the vineyard to others. Not-but
τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν
the scripture this did you read Stone which

and put a fence around it, and dug a vat for the winepress and erected a tower, and let it out to cultivators, and traveled abroad. 2 Now in due season he sent forth a slave to the cultivators, that he might get some of the fruits of the vineyard from the cultivators. 3 But they took him, beat him up and sent him away empty. 4 And again he sent forth another slave to them; and that one they struck on the head and dishonored. 5 And he sent forth another, and that one they killed; and many others, some of whom they beat up and some of whom they killed. 6 One more he had, a beloved son. He sent him forth last to them, saying, 'They will respect my son.' 7 But those cultivators said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' 8 So they took him and killed him, and threw him outside the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the cultivators, and will give the vineyard to others. 10 Did you never read this scripture, 'The stone that

4 And again he sent forth another slave to them; and that one they struck on the head and dishonored. 5 And he sent forth another, and that one they killed; and many others, some of whom they beat up and some of whom they killed. 6 One more he had, a beloved son. He sent him forth last to them, saying, 'They will respect my son.'

7 But those cultivators said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

8 So they took him and killed him, and threw him outside the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the cultivators, and will give the vineyard to others. 10 Did you never read this scripture, 'The stone that

never read this scripture, 'The stone that

never read this scripture, 'The stone that

never read this scripture, 'The stone that

never read this scripture, 'The stone that

never read this scripture, 'The stone that

never read this scripture, 'The stone that

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
rejected the (ones) building, this
ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ
came to be into head of corner; beside
Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν
Lord came to be this, and it is wonderful in
ὀφθαλμοῖς ἡμῶν;
eyes of us?

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,
And they were seeking him to seize,
καὶ ἐφοβήθησαν τὸν ὄχλον, ἐγνωσαν γὰρ ὅτι
and they feared the crowd, they knew for that
πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
toward them the parable he said. And
ἀφέντες αὐτὸν ἀπήλθαν.
having let go off him they went off.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς
And they send off toward him some
τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν
of the Pharisees and of the Herodians

ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
in order that him they might catch to word.
14 καὶ ἐλθόντες λέγουσιν αὐτῷ
And having come they are saying to him

Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς
Teacher, we have known that truthful
εἶ καὶ οὐ μέλει σοι
you are and not it matters to you

περὶ οὐδενός, οὐ γὰρ βλέπεις
about no one, not for you are looking
εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
into face of men, but upon truth

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν
the way of the God you are teaching; is it lawful
δοῦναι κῆσον Καίσαρι ἢ οὐ;
to give tribute to Caesar or not?

15 δώμεν ἢ μὴ δώμεν; ὁ
Should we give or not should we give? The (one)
δὲ εἰδὼς αὐτὸν τὴν ὑπόκρισιν εἶπεν
but having known of them the hypocrisy said

αὐτοῖς· τί με πειράζετε; φερέτε
to them Why me are you tempting? Be bearing
μοι δηνάριον ἵνα ἴδω.
me denarius in order that I might see.

16 οἱ (ὁν) δὲ ἤνεγκαν. καὶ λέγει
The (ones) but brought. And he is saying
αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
to them Of whom the image this and the

the builders rejected, this has become the chief cornerstone.

11 From Jehovah' this has come to be, and it is marvelous in our eyes?'"

12 At that they began seeking how to seize him, but they feared the crowd, for they took note that he spoke the illustration with them in mind. So they left him and went away.

13 Next they sent forth to him some of the Pharisees and of the party followers of Herod, to catch him in his speech. 14 On arrival these said to him: "Teacher,

we know you are truthful and you do not care for anybody, for you do not look upon men's outward appearance, but you teach the way of God in line with truth:

Is it lawful to pay head tax to Caesar or not? 15 Shall we pay, or shall we not pay?" Detecting their hypocrisy, he said to them: "Why do you put me to the test? Bring me a denari-us to look at." 16 They brought one. And he said to them:

"Whose image and

whose image and

whose image and

whose image and

whose image and

whose image and

ἐπιγραφῇ; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
inscription? The (ones) but said to him Of Caesar.

17 ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος
The but Jesus said The (things) of Caesar
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
pay you back to Caesar and the (things) of the God
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to the God. And they were wondering upon him.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And are coming Sadducees toward him,

οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who are saying resurrection not to be, and

ἐπηρώτων αὐτόν λέγοντες
they were inquiring upon him saying

19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι
Teacher, Moses wrote to us that

ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ
if ever of anyone brother should die and

καταλίπῃ γυναῖκα καὶ μὴ
should leave down woman and not

ἄφῃ τέκνον, ἵνα λάβῃ ὁ
should let go off child, in order that might take the

ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
brother of him the woman and

ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
might cause to stand up out seed to the brother

αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ
of him. Seven brothers they were; and the

πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ
first (one) took woman, and dying not

ἄφηκεν σπέρμα· 21 καὶ ὁ δεύτερος
he let go off seed; and the second (one)

ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλίπων
took her, and he died not having left down

σπέρμα, καὶ ὁ τρίτος ὡσαύτως· 22 καὶ
seed, and the third (one) as-thus; and

οἱ ἑπτὰ οὐκ ἄφηκαν σπέρμα· ἔσχον
the seven not let go off seed; last

πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ
of all (them) also the woman died. In the

ἀνάστασει τίνος αὐτῶν ἔσται γυνή;
resurrection of whom of them will she be woman?

οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 ἔφη
The for seven had her woman. Said

αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
to them the Jesus Not through this

πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
are you erring not having known the Scriptures

μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν
not-but the power of the God? Whenever

inscription is this?"

They said to him:

"Caesar's." 17 Jesus

then said: "Pay back

Caesar's things to

Caesar, but God's

things to God." And

they began to marvel

at him.

18 Now Sadducees

came to him, who

say there is no

resurrection, and they

put the question to

him: 19 "Teacher,

Moses wrote us that

if someone's brother

dies and leaves a

wife behind but does

not leave a child, his

brother should take

the wife and raise

up offspring from

her for his brother.

20 There were seven

brothers; and the

first took a wife, but

when he died he left

no offspring. 21 And

the second took her,

but died without

leaving offspring; and

the third the same

way. 22 And the sev-

en did not leave any

offspring. Last of all

the woman also died.

23 In the resurrection

to which of them

will she be wife? For

the seven got her as

wife." 24 Jesus said

to them: "Is not this

why you are mistaken,

your not knowing

either the Scriptures

or the power of

God? 25 For when

γὰρ ἐκ νεκρῶν ἀναστῶσιν,
for out of dead (ones) they might stand up,

οὔτε γαμοῦσιν οὔτε
neither they are marrying nor

γαμίζονται, ἀλλ' εἰσιν ὡς
they are being given in marriage, but they are as

ἄγγελοι ἐν τοῖς οὐρανοῖς· 26 περὶ δὲ
angels in the heavens; about but

τῶν νεκρῶν ὅτι ἐγείρονται οὐκ
the dead (ones) that they are being raised up not

ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσεῶς ἐπὶ τοῦ
did you read in the book of Moses upon the

βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
thornbush how said to him the God saying

'Εγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ
I the God of Abraham and God of Isaac

καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
and God of Jacob? Not he is God

νεκρῶν ἀλλὰ ζώντων· πολὺ
of dead (ones) but of living (ones); much

πλανᾶσθε.
you are erring.

28 Καὶ προσελθὼν εἰς τῶν
And having come toward one of the

γραμματέων ἀκούσας αὐτῶν
scribes having heard of them

συνζητούντων, εἰδὼς ὅτι καλῶς
seeking together, having known that finely

ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
he answered to them, inquired upon him

Ποία ἐστὶν ἐντολὴ πρώτη
Of which sort is commandment first (one)

πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι
of all (them)? Answered the Jesus that

Πρώτη ἐστὶν Ἀκουε, Ἰσραὴλ, Κύριος ὁ
First (one) is Be hearing, Israel, Lord the

θεὸς ἡμῶν Κύριος εἰς ἐστίν, 30 καὶ ἀγαπήσεις
God of us Lord one is, and you shall love

Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας
Lord the God of you out of whole heart

σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
of you and out of whole the soul of you and

ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ
out of whole the perception of you and out of

ὅλης τῆς ἰσχύος σου. 31 δευτέρα
whole the strength of you. Second (one)

αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

29*, 30* Jehovah, J7-14,16-18,(20),21-24,(27); Lord, KAB.

they rise from the

dead, neither do men

marry nor are women

given in marriage, but

are as angels in the

heavens. 26 But con-

cerning the dead, that

they are raised up,

did you not read in

the book of Moses, in

the account about the

thornbush, how God

said to him, 'I am the

God of Abraham and

God of Isaac and God

of Jacob?' 27 He is a

God, not of the dead,

but of the living. You

are much mistaken."

28 Now one of the

scribes that had come

up and heard them

disputing, knowing

that he had answered

them in a fine way,

asked him: "Which

commandment is first

of all?" 29 Jesus

answered: "The first

is, 'Hear, O Israel,

Jehovah* our God

is one Jehovah."

30 and you must love

Jehovah* your God

with your whole heart

and with your whole

soul and with your

whole mind and with

your whole strength.'

31 The second is

this, 'You must love

your neighbor as

σεαυτόν. μείζων τούτων ἄλλη ἐντολή
yourself. Greater (one) of these other commandment
οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ γραμματεὺς
not is. Said to him the scribe

Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι
Finely, Teacher, upon truth you said that
εἰς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ
one he is and not is other besides him;

33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης
and the to be loving him out of whole

καρδίας καὶ ἐξ ὅλης τῆς συνήσεως καὶ
heart and out of whole the comprehension and
ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν
out of whole the strength and the to be loving

τὸν πλησίον ὡς ἑαυτὸν περισσώτερον ἐστὶν
the neighbor as oneself more abundant is
πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
of all the whole burnt offerings and sacrifices.

34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
And the Jesus having seen him that
νονευχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ
intelligently he answered said to him Not

μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ
long [way] you are from the kingdom of the
θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
God. And no one not yet was daring him

ἐπερωτῆσαι.
to inquire upon.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
And having answered the Jesus
ἔλεγεν διδάσκον ἐν τῷ ἱερῷ Πῶς
was saying teaching in the temple How

λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς
are saying the scribes that the Christ
υἱὸς Δαυεὶδ ἐστίν; 36 αὐτὸς Δαυεὶδ εἶπεν
son of David is? Very David said

ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ
in the spirit the holy Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
Lord of me Be sitting out of right-hand [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου. 37 αὐτὸς Δαυεὶδ
underneath the feet of you; very David

λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
is saying him Lord, and from where of him
ἐστὶν υἱός;
is he son?

yourself.' There is no other commandment greater than these."

32 The scribe said to him: "Teacher, you well said in line with truth, 'He is One,

and there is no other than He'; 33 and this loving him with one's whole heart and

with one's whole understanding and with one's whole strength

and this loving one's neighbor as oneself is worth far more

than all the whole burnt offerings and sacrifices." 34 At this Jesus, discerning

he had answered intelligently, said to him: "You are not far from the kingdom of

God." But nobody had the courage anymore to question him.

35 However, when making a reply, Jesus began to say as he taught in the temple:

"How is it that the scribes say that the Christ is David's son?"

36 By the holy spirit David himself said, 'Jehovah' said to my Lord: "Sit at my right hand until I put your enemies beneath your

feet." 37 David himself calls him 'Lord,' but how does it come that he is his son?"

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
And the much crowd was hearing of him
ἡδέως. 38 Καὶ ἐν τῇ διδασκῇ αὐτοῦ
with pleasure. And in the teaching of him

ἔλεγεν Βλέπετε ἀπὸ τῶν
he was saying Be you looking at from the
γραμματέων τῶν θελόντων ἐν στολαῖς
scribes the (ones) willing in robes

περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς
to walk about and greetings in the
ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
marketplaces and front seats in the

συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
synagogues and front reclining places in the

δειπνοῖς, 40 οἱ κατέσθοντες τὰς
suppers, the (ones) eating down the
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰν
houses of the widows and to pretense long

προσευχόμενοι· οὗτοι λήψονται περισσώτερον
praying; these will receive more abundant
κρίμα.
judgment.

41 Καὶ καθίσας κατέναντι τοῦ
And having sat down opposite of the
γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
treasure guard he was viewing how the crowd

βάλλει χαλκὸν εἰς τὸ
is throwing copper [money] into the
γαζοφυλάκιον· καὶ πολλοὶ πλουτοῖσι
treasure guard; and many rich ones

ἔβαλλον πολλὰ· 42 καὶ ἐλθοῦσα
were throwing many [coins]; and having come
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ
one widow poor threw lepta two, which

ἐστὶν κοδράντης. 43 καὶ
is quadrans. And
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
having called toward himself the disciples of him

εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
he said to them Amen I am saying to you that the
χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν
widow this the poor more of all (ones) threw

τῶν βαλλόντων εἰς τὸ
of the (ones) throwing into the
γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ
treasure guard; all for out of the
περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
abounding to them threw, this (one) but

ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
out of the want of her all (things)

And the great crowd was listening to him with pleasure.

38 And in his teaching he went on to say: "Look out for the scribes that want to

walk around in robes and want greetings in the marketplaces

39 and front seats in the synagogues and most prominent places at evening

meals. 40 They are the ones devouring the houses of the widows

and for a pretext making long prayers; these will receive a heavier judgment."

41 And he sat down with the treasury chests in view and began observing

how the crowd was dropping money into the treasury chests; and many rich people

were dropping in many coins. 42 Now a poor widow came and dropped in two small coins, which

have very little value. 43 So he called his disciples to him and said to them: "Truly

I say to you that this poor widow dropped in more than all those dropping money

into the treasury chests; 44 for they all dropped in out of their surplus, but

she, out of her want,

ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
as many as she was having threw, whole the
βίον αὐτῆς.
living of her.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going his way out of him out of the
ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ
temple is saying to him one of the disciples of him
Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ
Teacher, see what kind of stones and
ποταπαὶ οἰκοδομαί. **2** καὶ ὁ Ἰησοῦς
what kind of buildings. And the Jesus
εἶπεν αὐτῷ βλέπεις ταύτας τὰς
said to him Are you looking at these the
μεγάλας οἰκοδομαί; οὐ μὴ ἀφεθῇ
great buildings? Not not should be let go off
ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ
here stone upon stone which not not
καταλυθῇ.
should be loosed down.

3 Καὶ καθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν
And sitting of him into the Mountain of the
Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα
Olives opposite the temple was inquiring upon
αὐτὸν κατ' ἰδίαν Πέτρος καὶ
him according to private [spot] Peter and
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας **4** Εἰπόν
James and John and Andrew Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί
to us when these (things) will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα
the sign whenever may be about these (things)
συντελεῖσθαι πάντα. **5** ὁ δὲ Ἰησοῦς
to be concluded all. The but Jesus
ἤρξατο λέγειν αὐτοῖς Βλέπετε μὴ
started to be saying to them Be you looking at not
τις ὑμᾶς πλανήσῃ. **6** πολλοὶ
anyone you might make to err; many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
will come upon the name of me saying that
Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.
I am, and many they will make to err.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ
Whenever but you might hear wars and
ἀκοὰς πολέμων, μὴ θροεσθε·
hearings of wars, not be you terrified;
δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος.
it is necessary to take place, but not yet the end.
8 Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ
Will rise up for nation upon nation and

dropped in all of what
she had, her whole
living."

13 As he was going
out of the temple
one of his disciples
said to him: "Teacher,
see! what sort of
stones and what sort
of buildings!" **2** How-
ever, Jesus said to
him: "Do you behold
these great buildings?
By no means will
a stone be left here
upon a stone and not
be thrown down."

3 And as he was
sitting on the Mount
of Olives with the
temple in view,
Peter and James and
John and Andrew
began to ask him
privately: **4** "Tell
us, When will these
things be, and what
will be the sign when
all these things are
destined to come to
a conclusion?" **5** So
Jesus started to say to
them: "Look out that
nobody misleads you.
6 Many will come on
the basis of my name,
saying, 'I am he,' and
will mislead many.
7 Moreover, when
you hear of wars and
reports of wars, do
not be terrified; [these
things] must take
place, but the end is
not yet.

8 "For nation
will rise against
nation and

βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ
kingdom upon kingdom, will be [earth]quakes
κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ
according to places, will be famines; beginning
ὧδίων ταῦτα.
of birth pangs these (things).

9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς·
Be looking at but you yourselves;
παραδύσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
they will give over you into Sanhedrins and into
συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων
synagogues you will be flayed and upon governors
καὶ βασιλέων σταθήσεσθε
and kings you will be caused to stand
ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
on account of me into witness to them.

10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
And into all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
it is necessary to be preached the good news.

11 καὶ ὅταν ἄγωσιν ὑμᾶς
And whenever they may lead you
παραδιδόντες, μὴ προμεριμνᾶτε τί
giving over, not be you worrying before what
λαλήσητε, ἀλλ' ὃ ἐὰν
you should speak, but which if ever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
should be given to you in that that
ὥρα τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς
hour this be you speaking, not for are you
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ
the (ones) speaking but the spirit the
ἅγιον. **12** καὶ παραδώσει ἀδελφὸς ἀδελφὸν
holy. And will give over brother brother

εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
into death and father child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
will stand up against children upon parents and
θανατώσουσιν αὐτούς· **13** καὶ ἔσεσθε
will put to death them; and you will be
μισούμενοι ὑπὸ πάντων διὰ τὸ
(ones) being hated by all (them) through the
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
name of me. The (one) but having endured into
τέλος οὗτος σωθήσεται.
end this (one) will be saved.

14 Ὅταν δὲ ἴδητε τὸ
Whenever but you should see the
βδέλυγμα τῆς ἐρημώσεως ἑστηκότα
disgusting thing of the desolation having stood

kingdom against
kingdom, there will
be earthquakes in one
place after another,
there will be food
shortages. These are a
beginning of pangs of
distress.

9 "As for you, look
out for yourselves;
people will deliver
you up to local courts,
and you will be
beaten in synagogues
and be put on the
stand before governors
and kings for my sake,
for a witness to them.
10 Also, in all the
nations the good news
has to be preached
first. **11** But when
they are leading you
along to deliver you
up, do not be anxious
beforehand about
what to speak; but
whatever is given you
in that hour, speak
this, for you are not
the ones speaking,
but the holy spirit
is. **12** Furthermore,
brother will deliver
brother over to death,
and a father a child,
and children will rise
up against parents
and have them put
to death; **13** and
you will be objects of
hated by all people
on account of my
name. But he that has
endured to the end is
the one that will be
saved.

14 "However, when
you catch sight
of the disgusting
thing that causes
desolation standing

οπου οὐ δεῖ, ὁ ἀναγινώσκων
where not it is necessary, the (one) reading
νοεῖτω, τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
'Ιουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
15 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the house-top not
καταβάτω μηδὲ εἰσελθάτω τι
let him come down nor let him enter anything
ἀραι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ
to lift up out of the house of him, 16 and
ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεφάτω εἰς
the (one) into the field not let him return into
τὰ ὀπίσω ἀραι τὸ ἱμάτιον αὐτοῦ.
the (things) behind to lift up the garment of him.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
Woe but to the (ones) in belly having
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
and to the (ones) giving suck in those the
ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ
days. Be you praying but in order that not
γένηται χειμῶνος. 19 ἔσονται γὰρ αἱ
it might occur of winter; 19 ἔσονται γὰρ αἱ
ἡμέραι ἐκείναι θλίψεις οἷα οὐ
days those tribulation of which sort not
γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
has occurred, such from beginning of creation
ἦν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
which created the God until the now and not
μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν
not should occur. 20 καὶ εἰ μὴ ἐκολόβωσεν
Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
Lord the days, not likely was saved all
σὰρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
flesh. But through the chosen (ones) whom
ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
he chose he shortened the days.
21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ
And then if ever anyone to you should say
"Ἴδε ὧδε ὁ χριστὸς" Ἴδε ἐκεῖ, μὴ
See here the Christ See there, not
πιστεύετε. 22 ἐγερθήσονται γὰρ
be you believing; will rise up for
ψευδοχριστοὶ καὶ ψευδοπροφῆται καὶ δώσουσιν
false christs and false prophets and will give
σημεῖα καὶ τέρατα πρὸς τὸ
signs and portents toward the

where it ought not
(let the reader use
discernment), then
let those in Judea
begin fleeing to the
mountains. 15 Let
the man on the
house-top not come
down, nor go inside
to take anything out
of his house; 16 and
let the man in the
field not return to the
things behind to pick
up his outer garment.
17 Woe to the preg-
nant women and those
suckling a baby in
those days! 18 Keep
praying that it may
not occur in winter-
time; 19 for those
days will be [days of]
a tribulation such
as has not occurred
from [the] beginning
of the creation which
God created until that
time, and will not oc-
cur again. 20 In fact,
unless Jehovah* had
cut short the days, no
flesh would be saved.
But on account of the
chosen ones whom he
has chosen he has cut
short the days.
21 "Then, too, if
anyone says to you,
'See! Here is the
Christ,' 'See! There he
is,' do not believe [it].
22 For false Christs
and false prophets
will arise and will give
signs and wonders

ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτοὺς·
to be leading astray if possible the chosen (ones);
23 ὑμεῖς δὲ βλέπετε· προεῖρηκα
you but be you looking at; I have foretold
ὑμῖν πάντα.
to you all (things).
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those the days after
τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
the tribulation that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος,
and the moon not will give the shining
αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ
of it, and the stars will be out of the
οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
heavens falling, and the powers the (ones)
ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε
in the heavens will be shaken. And then
ᾄδονταί· τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son of the man coming
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·
in clouds with power much and glory;
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
and then he will send off the angels
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ
and will lead together the chosen (ones) of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
out of the four winds from extremity
γῆς ἕως ἄκρου οὐρανοῦ.
of earth until extremity of heaven.
28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολήν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ
tender should become and should produce out the
φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
leaves, you are knowing that near the summer
ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν
is; thus also you, whenever
ἴδῃτε ταῦτα γινόμενα,
you should see these (things) happening,
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ
you are knowing that near he is upon
θύραις. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ
doors. Amen I am saying to you that not
μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις
not should pass away the generation this until
οὗ ταῦτα πάντα γένηται.
which [time] these (things) all should happen.

to lead astray, if pos-
sible, the chosen ones.
23 You, then, watch
out; I have told you
all things beforehand.
24 "But in those
days, after that
tribulation, the sun
will be darkened, and
the moon will not give
its light, 25 and the
stars will be falling
out of heaven, and
the powers that are
in the heavens will
be shaken. 26 And
then they will see the
Son of man coming
in clouds with great
power and glory.
27 And then he will
send forth the angels
and will gather his
chosen ones together
from the four winds,
from earth's extremity
to heaven's extremity.
28 "Now from the
fig tree learn the illus-
tration: Just as soon
as its young branch
grows tender and puts
forth its leaves, you
know that summer is
near. 29 Likewise
also you, when you
see these things hap-
pening, know that he
is near, at the doors.
30 Truly I say to you
that this generation
will by no means
pass away until all
these things happen.

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ παρελεύσονται.
the but words of me not will pass away.

32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
About but the day that or
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
the hour no one has known, neither the angels
ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
in heaven nor the Son, if not the Father.

33 βλέπετε ἀγρυπνεῖτε, οὐκ
Be you looking at be you abstaining from sleep, not
οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν·
you have known for when the appointed time is;

34 ὥς ἄνθρωπος ἀπόδημος
as man away from his people

ἄφεις τὴν οἰκίαν αὐτοῦ καὶ δούς
having let go off the house of him and having given
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ
to the slaves of him the authority, to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
the work of him, and to the doorkeeper
ἐνετείλατο ἵνα
he commanded in order that

γρηγορή. 35 γρηγορεῖτε
he should be staying awake. Be you staying awake

οὐκ οἴδατε γὰρ πότε ὁ
therefore, not you have known for when the
κύριος τῆς οἰκίας ἔρχεται, ἢ
lord of the house is coming, whether
ὥστε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ
late or midnight or of cockcrowing or

πρωί, 36 μὴ ἐλθὼν ἐξέφνης
early in the morning, not having come suddenly

εὕρῃ ὑμᾶς καθεύδοντας· 37 ὁ δὲ
he might find you sleeping; which but
ὕμιν λέγω πᾶσιν λέγω,
to you I am saying to all I am saying,

γρηγορεῖτε.
Be you staying awake.

14 *Ἦν δὲ τὸ πάσχα καὶ τὰ
Was but the passover and the
ἄζυμα μετὰ δύο
unfermented [cakes] after two

ἡμέρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
days. And were seeking the chief priests and
οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
the scribes how him in crafty device
κρατήσαντες ἀποκτείνωσιν, 2 ἔλεγον
having seized they may kill, they were saying

31 Heaven and earth
will pass away, but
my words will not
pass away.

32 "Concerning
that day or the hour
nobody knows, neither
the angels in heaven
nor the Son, but the
Father. 33 Keep
looking, keep awake,
for you do not know
when the appointed
time is. 34 It is
like a man traveling
abroad that left his
house and gave the
authority to his
slaves, to each one his
work, and commanded
the doorkeeper to
keep on the watch.

35 Therefore keep
on the watch, for
you do not know
when the master of
the house is coming,
whether late in the
day or at midnight
or at cockcrowing or
early in the morning;
36 in order that when
he arrives suddenly,
he does not find you
sleeping. 37 But
what I say to you I
say to all, Keep on
the watch."

14 Now the passover
and the [festival
of] unfermented cakes
was two days later.
And the chief priests
and the scribes were
seeking how to seize
him by crafty device
and kill him; 2 for
they repeatedly said:

γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται
for Not in the festival, not at any time will be
θόρυβος τοῦ λαοῦ.
uproar of the people.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being of him in Bethany in the
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
house of Simon the leper lying down of him
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
came woman having alabaster [case]

μύρου νάρδου πιστικῆς πολυτελοῦς·
of perfumed oil nard genuine very expensive;
συντρίψασα τὴν ἀλάβαστρον
having crushed the alabaster [case]

κατέχευεν αὐτοῦ τῆς κεφαλῆς.
she was pouring down of him of the head.

4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς
Were but some expressing indignation toward
ἐαυτοὺς· Εἰς τί ἡ ἀπώλεια αὐτῆ τοῦ
themselves Into what the destruction this of the
μύρου γέγονεν; 5 ἠδύνατο γὰρ
perfumed oil has taken place? Was able for
τοῦτο τὸ μύρον παρῆναι ἐπάνω
this the perfumed oil to be sold upward

δηνარიῶν τριακοσίων καὶ δοθῆναι τοῖς
of denarii three hundred and to be given to the
πτωχοῖς· καὶ ἐνεβριμῶντο
poor; and they were feeling great displeasure at

αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν Ἀφετε
her. The but Jesus said Let you go off

αὐτήν· τί αὐτῇ κόπους παρέχετε;
her; why to her troubles you are having beside?

καλὸν ἔργον ἡγάσαστο ἐν ἐμοί· 7 πάντοτε
Fine work she worked in me; always
γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ὑμῶν,
for the poor (ones) you are having with

ἐαυτῶν, καὶ ὅταν θέλητε
selves, and whenever you may will
δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
you are able to them always well to do,

ἐμὲ δὲ οὐ πάντοτε ἔχετε· 8 ὁ
me but not always you are having; which
ἔσχεν ἐποίησεν, προέλαβεν
she had she did, she undertook beforehand

μυρίσαι τὸ σῶμά μου εἰς τὸν
to put perfumed oil on the body of me into the
ἐνταφιασμόν. 9 ἀμὴν δὲ λέγω ὑμῖν,
burial. Amen but I am saying to you,
ὅπου ἐάν κηρυχθῇ τὸ εὐαγγέλιον
where if ever might be preached the good news

"Not at the festival;
perhaps there might
be an uproar of the
people."

3 And while he
was at Beth'a-ny in
the house of Simon
the leper, as he was
reclining at the meal,
a woman came with
an alabaster case of
perfumed oil, genuine
nard, very expensive.
Breaking open the
alabaster case she
began to pour it
upon his head. 4 At
this there were some
expressing indignation
among themselves:
"Why has this waste
of the perfumed oil
taken place? 5 For
this perfumed oil
could have been sold
for upward of three
hundred denarii and
been given to the
poor!" And they
were feeling great
displeasure at her.
6 But Jesus said: "Let
her alone. Why do you
try to make trouble
for her? She did a
fine deed toward me.
7 For you always
have the poor with
you, and whenever
you want to you
can always do them
good, but me you
do not have always.
8 She did what she
could; she undertook
beforehand to put
perfumed oil on my
body in view of the
burial. 9 Truly I say
to you, Wherever the
good news is preached

εις ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
into whole the world, also which did
αὕτη λαληθήσεται εἰς μνημόσυνον
this [woman] will be spoken into remembrance
αὐτῆς.
of her.

10 Καὶ Ἰούδας Ἰσκαριώθ ὁ εἰς τῶν
And Judas Iscariot the one of the
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
twelve went off toward the chief priests

ἵνα αὐτὸν παραδοῖ αὐτοῖς.
in order that him he might give over to them.

11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
The (ones) but having heard rejoiced and
ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
promised to him silver [money] to give. And

ἐζήτηι πῶς αὐτὸν εὐκαιρῶς
he was seeking how him at well appointed time
παραδοῖ.
he might give over.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
And to the first day of the
ἀζύμων, ὅτε τὸ πάσχα
unfermented [cakes], when the passover

ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταί
they were sacrificing, are saying to him the disciples
αὐτοῦ Ποῦ θέλεις ἀπελθόντες
of him Where are you willing having gone off

ἐτοιμάσωμεν ἵνα φάγῃς τὸ
we should prepare in order that you might eat the
πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν
passover? And he sends off two of the disciples

αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be ye going under
εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος
into the city, and will encounter you man

κεράμιον ὕδατος βαστάζων
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔαν
follow you to him, and where if ever

εἰσέλθῃ εἰπάτε τῷ οἰκοδεσπότην ὅτι
he might enter say you to the householder that
Ὁ διδάσκαλος λέγει Ποῦ ἐστὶν τὸ
The Teacher is saying Where is the

κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν
guest room of me where the passover with the
μαθητῶν μου φάγω; 15 καὶ αὐτὸς
disciples of me I might eat? And he

ὑμῖν δεῖξει ἀνάγειον μέγα
to you will show upper room great

in all the world, what
this woman did shall
also be told as a
remembrance of her."

10 And Judas
Is-car'i-ot, one of the
twelve, went off to
the chief priests in
order to betray him to
them. 11 When they
heard it, they rejoiced
and promised to give
him silver money.
So he began seeking
how to betray him
conveniently.

12 Now on the first
day of unfermented
cakes, when they cus-
tomarily sacrificed the
passover [victim], his
disciples said to him:
"Where do you want
us to go and prepare
for you to eat the
passover?" 13 With
that he sent forth
two of his disciples
and said to them:
"Go into the city, and
a man carrying an
earthenware vessel of
water will encounter
you. Follow him,
14 and wherever he
goes inside say to the
householder, 'The
Teacher says: "Where
is the guest room for
me where I may eat
the passover with my
disciples?"' 15 And
he will show you a
large upper room,

ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ
having been furnished ready; and there
ἐτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταί
prepare you for us. And went off the disciples

καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
and came into the city and found according as
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
he said to them, and they prepared the passover.

17 Καὶ ὀψίας γενομένης ἔρχεται
And of evening having occurred he is coming
μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένον
with the twelve. And reclining up at

αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
of them and eating the Jesus
εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἰς
said Amen I am saying to you that one

ἐξ ὑμῶν παραδώσει με ὁ
out of you will give over me the (one)
ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
eating with me. They started to be grieved

καὶ λέγειν αὐτῷ εἰς κατὰ εἰς
and to be saying to him one according to one
Μήτι ἐγώ; 20 ὁ δὲ εἶπεν
Not what I? The (one) but said

αὐτοῖς Εἰς τῶν δώδεκα, ὁ
to them One of the twelve, the (one)
ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ
dipping in with me into the one

τρύβλιον· 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου
bowl; that the indeed Son of the man
ὑπάγει καθὼς γέγραπται
is going under according as it has been written

περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
about him, woe but to the man
ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
that through whom the Son of the man

παραδίδεται· καλὸν αὐτῷ εἰ οὐκ
is being given over; fine to him if not
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
was generated the man that.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
And eating of them having taken loaf
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
having blessed he broke and gave to them and

εἶπεν Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.
said Take ye, this is the body of me.
23 καὶ λαβὼν ποτήριον
And having taken cup

εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ
having offered thanks he gave to them, and

furnished in prepara-
tion; and there pre-
pare for us." 16 So
the disciples went out,
and they entered the
city and found it just
as he said to them;
and they prepared for
the passover.

17 After evening
had fallen he came
with the twelve.
18 And as they were
reclining at the table
and eating, Jesus said:
"Truly I say to you,
One of you, who is
eating with me, will
betray me." 19 They
started to be grieved
and to say to him one
by one: "It is not I,
is it?" 20 He said to
them: "It is one of the
twelve, who is dipping
with me into the com-
mon bowl. 21 True,
the Son of man is
going away, just as it
is written concerning
him, but woe to that
man through whom
the Son of man is
betrayed! It would
have been finer for
that man if he had
not been born."

22 And as they
continued eating,
he took a loaf, said
a blessing, broke it
and gave it to them,
and said: "Take it,
this means my body."
23 And taking a cup,
he offered thanks and
gave it to them, and

ἐπιον ἐξ αὐτοῦ πάντες. 24 καὶ they drank out of it all (they). And εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι And is saying to them the Jesus that Πάντες σκανδαλισθήσεσθε, ὅτι All you will be stumbled, because γέγραπται Πατάξω τὸν ποιμένα, καὶ ἡ πρόβατα διασκορπισθήσονται. 28 ἀλλὰ μετὰ τὸ ἐγεροῦναι με προῶν ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ Πέτρος εἶπεν αὐτῷ Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω εἰς σοὶ ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς εἰπὼν ἔλεγει Ἐάν δέ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ And they are coming into spot of which the

they all drank out of it. 24 And he said to them: "This means my 'blood of the covenant,' which is to be poured out in behalf of many. 25 Truly I say to you, I shall by no means drink anymore of the product of the vine until that day when I drink it new in the kingdom of God." 26 Finally, after singing praises, they went out to the Mount of Olives.

27 And Jesus said to them: "You will all be stumbled, because it is written, 'I will strike the shepherd, and the sheep will be scattered about.' 28 But raised up I will go ahead of you into Galilee." 29 But Peter said to him: "Even if all the others are stumbled, yet I will not be." 30 At that Jesus said to him: "Truly I say to you, You today, yes, this night, before a cock crows twice, even you will disown me three times." 31 But he began to say profusely: "If I have to die with you, I will by no means disown you." Also, all the others began saying the same thing.

32 So they came to a spot

ὄνομα Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξωμαι. 33 καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν, 34 καὶ λέγει αὐτοῖς Περὶλυπτός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. 35 καὶ προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν Ἀββὰ ὁ πατήρ, πάντα δυνατόν σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. 37 καὶ ἔρχεται καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ ἰσχυρὰς μίαν ὥραν γρηγορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἐλθῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν ἀπελθὼν προσήχετο τὸν αὐτὸν λόγον εἰπὼν. 40 καὶ πάλιν ἐλθὼν εὗρεν

named Geth-sem'a-ne, and he said to his disciples: "Sit down here while I pray." 33 And he took Peter and James and John along with him, and he started to be stunned and to be sorely troubled. 34 And he said to them: "My soul is deeply grieved, even to death. Stay here and keep on the watch." 35 And going a little way forward he proceeded to fall on the ground and began praying that, if it were possible, the hour might pass away from him. 36 And he went on to say: "Abba, Father, all things are possible to you; remove this cup from me. Yet not what I want, but what you want." 37 And he came and found them sleeping, and he said to Peter: "Simon, are you sleeping? Did you not have strength to keep on the watch one hour? 38 Men, keep on the watch and praying, in order that you do not come into temptation. The spirit, of course, is eager, but the flesh is weak." 39 And he went away again and prayed, saying the same word. 40 And again he came and found

αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
 them sleeping, were for of them the
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
 eyes being weighed down, and not they knew
 τί ἀποκριθῶσιν αὐτῷ. 41 καὶ
 what they might answer to him. And
 ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
 he is coming the third [time] and is saying to them
 Καθεύδετε τὸ λοιπὸν καὶ
 you are sleeping the leftover (thing) and
 ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ ὥρα,
 you are resting up; it is having off; came the hour,
 ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου
 look! is being given over the Son of the mar.
 εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.
 into the hands of the sinners.
 42 ἐγείρεσθε ἄγωμεν· ἰδοὺ
 Be you getting up let us be going; look!
 ὁ παραδιδούς με ἤγγικεν.
 the (one) giving over me has drawn near.
 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
 And at once yet of him speaking
 παραγίνεται ὁ Ἰούδας εἰς τῶν δώδεκα
 comes alongside the Judas one of the twelve
 καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ
 and with him crowd with swords and
 ξύλων παρὰ τῶν ἀρχιερέων καὶ
 woods beside the chief priests and
 τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
 the scribes and the older men.
 44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν
 Had given but the (one) giving over him
 σύσημον αὐτοῖς λέγων "Ὁν ἂν φιλήσω
 agreed sign to them saying Whom likely I should kiss
 αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
 he it is; seize you him and
 ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν
 be you leading off safely. And having come
 εὐθὺς προσελθὼν αὐτῷ λέγει
 at once having come toward him he is saying
 'Ραββί, καὶ κατεφίλησεν αὐτόν.
 Rabbi, and he kissed down him.
 46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
 The (ones) but thrust upon the hands to him
 καὶ ἐκράτησαν αὐτόν. 47 εἰς δὲ τις
 and they seized him. One but any
 τῶν παρεστηκότων σπασάμενος τὴν
 of the (ones) having stood beside the
 μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως
 sword hit the slave of the chief priest

them sleeping, for their eyes were weighed down, and so they did not know what to answer him. 41 And he came the third time and said to them: "At such a time as this you are sleeping and taking your rest! It is enough! The hour has come! Look! The Son of man is betrayed into the hands of sinners. 42 Get up, let us go. Look! My betrayer has drawn near." 43 And immediately, while he was yet speaking, Judas, one of the twelve, arrived and with him a crowd with swords and clubs from the chief priests and the scribes and the older men. 44 Now his betrayer had given them an agreed sign, saying: "Whoever it is I kiss, this is he; take him into custody and lead him away safely." 45 And he came straight up and approached him and said: "Rabbi!" and kissed him very tenderly. 46 So they laid their hands upon him and took him into custody. 47 However, a certain one of those standing by drew his sword and struck the slave of the high priest

καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. 48 καὶ
 and lifted up off of him the little ear. And
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
 having answered the Jesus said to them As
 ἐπὶ ληστὴν ἐξήλαθε μετὰ μαχαίρων καὶ
 upon robber you came out with swords and
 ξύλων συλλαβεῖν με; 49 καθ' ὅσον
 woods to arrest me? According to
 ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 day I was toward you in the temple
 διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ'
 teaching and not you seized me; but
 ἵνα πληρωθῶσιν αἱ γραφαί.
 in order that might be fulfilled the Scriptures.
 50 καὶ ἀφέντες αὐτὸν ἔφυγον
 And having let go off him they fled
 πάντες. 51 Καὶ νεανίσκος τις
 all, And young man any
 συνηκολούθει αὐτῷ
 was following with him
 περιβεβλημένος σινδόνα
 having thrown around himself fine linen garment
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
 upon naked [body], and they are seizing him,
 52 ὁ δὲ καταλιπὼν τὴν
 the (one) but having left behind the
 σινδόνα γυμνὸς ἔφυγεν.
 fine linen garment naked fled.
 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
 And they led off the Jesus toward the
 ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
 chief priest, and are coming together all the
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
 chief priests and the older men and the
 γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ
 scribes. And the Peter from
 μακρόθεν ἠκολούθησεν αὐτῷ ἕως
 long way off followed to him until
 ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
 inside into the courtyard of the chief priest, and
 ἦν συνεκαθήμενος μετὰ τῶν ὑπηρέτων
 he was (one) sitting together with the subordinates
 καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ
 and warming himself toward the light. The
 δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
 but chief priests and whole the Sanhedrin
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
 were seeking down on the Jesus witness
 εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ
 into the to put to death him, and not

and took his ear off. 48 But in response Jesus said to them: "Did you come out with swords and clubs as against a robber to arrest me? 49 Day after day I was with you in the temple teaching, and yet you did not take me into custody. Nevertheless, it is in order that the Scriptures may be fulfilled." 50 And they all abandoned him and fled. 51 But a certain young man wearing a fine linen garment over his naked body began to follow him nearby; and they tried to seize him, 52 but he left his linen garment behind and got away naked. 53 They now led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled. 54 But Peter, from a good distance, followed him as far as in the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire. 55 Meantime the chief priests and the whole San'he-drin were looking for testimony against Jesus to put him to death, but

ἤρρισκον. 56 πολλοὶ γὰρ
they were finding. Many for
ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ
were giving false witness down on him, and
ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ
equal (ones) the testimonies not were. And
τινες ἀναστάντες ἐψευδομαρτύρουν
some having stood up were giving false witness
κατ' αὐτοῦ λέγοντες ὅτι 58 Ἡμεῖς ἠκούσαμεν
down on him saying that We heard
αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
of him saying that I shall loose down the
ναὸν τοῦτον τὸν χειροποίητον
divine habitation this the (one) made with hands
καὶ διὰ τριῶν ἡμερῶν ἄλλον
and through three days another
ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ
not made with hands I shall build; and neither
οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
thus equal was the testimony of them.

60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς
And having stood up the chief priest into
μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ
midst inquired upon the Jesus saying Not
ἀποκρίνη οὐδέν; τί οὐτοί σου
are you answering nothing? What these of you
καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα
are testifying down on? The (one) but was silent
καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ
and not answered nothing. Again the
ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
chief priest was inquiring upon him and is saying
αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
to him You are the Christ the Son of the
εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ
Blessed One? The but Jesus said I
εἰμι, καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
am, and you will see the Son of the man
ἐκ δεξιῶν καθήμενον τῆς
out of right-hand [parts] sitting of the
δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
power and coming with the clouds
τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
of the heaven. The but chief priest
διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει
having ripped the inner garments of him is saying
Τί ἐτι χρεῖαν ἔχομεν μαρτύρων;
What yet need are we having of witnesses?
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν
You heard of the blasphemy? What to you

they were not finding any. 56 Many, indeed, were giving false witness against him, but their testimonies were not in agreement. 57 Also, certain ones were rising and bearing false witness against him, saying: 58 "We heard down this temple that was made with hands and in three days I will build another not made with hands." 59 But neither on these grounds was their testimony in agreement.

60 Finally the high priest rose in their midst and questioned Jesus, saying: "Do you say nothing in reply? What is it these are testifying against you?" 61 But he kept silent and made no reply at all. Again the high priest began to question him and said to him: "Are you the Christ the Son of the Blessed One?" 62 Then Jesus said: "I am; and you persons will see the Son of man sitting at the right hand of power and coming with the clouds of heaven." 63 At this the high priest ripped his inner garments and said: "What further need do we have of witnesses?" 64 You heard the blasphemy. What

φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
appears? The (ones) but all judged down him
ἐνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες
held in to be of death. And started some
ἐμπτύειν αὐτὸν καὶ περικαλύπτειν αὐτοῦ
to spit on to him and to be covering about of him
τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ
the face and to be buffeting him and
λέγειν αὐτῷ Προφητεῖουσιν, καὶ οἱ
to be saying to him Prophecy, and the
ὑπηρεταὶ ραπίσμασιν αὐτὸν ἔλαβον.
subordinates to slaps on the face him took.

66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ
And being of the Peter below in the
αὐλῇ ἔρχεται μία τῶν παιδικῶν τοῦ
courtyard is coming one of the servant girls of the
ἀρχιερέως, 67 καὶ ἰδούσα τὸν Πέτρον
chief priest, and having seen the Peter
θερμαινόμενον ἐμβλέψασα αὐτῷ
warming himself having looked on to him
λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
she is saying And you with the Nazarene were
τοῦ Ἰησοῦ; 68 ὁ δὲ ἡρνήσατο λέγων
of the Jesus; the [man] but denied saying
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
Neither I have known nor I understand you what
λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὴν
you are saying, and he went out outside into the
προαύλιον. 69 καὶ ἡ παιδίσκη ἰδούσα
fore-court. And the servant girl having seen
αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
him started again to be saying to the (ones)
παρεστώσιν ὅτι Οὗτος ἐξ αὐτῶν
having stood beside that This (one) out of them
ἐστίν. 70 ὁ δὲ πάλιν ἡρνεῖτο. καὶ
is. The (one) but again was denying. And
μετὰ μικρὸν πάλιν οἱ
after little [time] again the (ones)
παρεστώτες ἔλεγον τῷ Πέτρῳ
having stood beside were saying to the Peter
Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ
Truthfully out of them you are, also for
Γαλιλαῖος εἶ. 71 ὁ δὲ ἤρξατο
Galilean you are; the (one) but started
ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον τοῦτον
I have known the man this whom
λέγετε. 72 καὶ εὐθὺς ἐκ
you are saying. And at once out of

is evident to you?" They all condemned him to be liable to death. 65 And some started to spit on him and to cover his whole face and hit him with their fists and say to him: "Prophecy!" And, slapping him in the face, the court attendants took him.

66 Now while Peter was below in the courtyard, one of the servant girls of the high priest came, 67 and, seeing Peter warming himself, she looked straight at him and said: "You, too, were with the Nazarene, this Jesus." 68 But he denied it, saying: "Neither do I know him nor do I understand what you are saying," and he went outside into the vestibule. 69 There the servant girl, at the sight of him, started again to say to those standing by: "This is one of them." 70 Again he was denying it. And once more after a little while those standing by began saying to Peter: "Certainly you are one of them, for, in fact, you are a Galilean." 71 But he commenced to curse and swear: "I do not know this man of whom you speak." 72 And immediately

δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
second [time] cock sounded; and recalled
ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
the Peter the saying as said to him the
'Ιησοῦς ὅτι Πρὶν ἀλέκτορα δις
Jesus that Before cock twice
φωνήσῃσι τρίς με ἀπαρνήσῃ,
to sound three times me you will disown,
καὶ ἐπιβαλὼν ἔκλαιεν.
and having thrown upon he was weeping.

15 Καὶ εὐθὺς πρῶι
And at once early in the morning
συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ
consultation having made the chief priests with
τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλων
the older men and scribes and whole
τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν
the Sanhedrin having bound the Jesus
ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. **2** καὶ
brought off and gave over to Pilate. And
ἐπηρώτησεν αὐτὸν ὁ Πειλάτος Σὺ εἶ
inquired upon him the Pilate You are the
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
king of the Jews? The (one) but
ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.
having answered to him is saying You you are saying.
3 καὶ κατηγοροῦσιν αὐτοῦ οἱ ἀρχιερεῖς
And were accusing of him the chief priests
πολλά. **4** ὁ δὲ Πειλάτος πάλιν
many (things). The but Pilate again
ἐπηρώτα αὐτὸν λέγων Οὐκ
was inquiring upon him saying Not
ἀποκρίνη οὐδέν; ἴδε πόσα
are you answering nothing? See how many (things)
σου κατηγοροῦσιν. **5** ὁ δὲ Ἰησοῦς
of you they are accusing. The but Jesus
οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
not yet nothing answered, as-and to be wondering
τὸν Πειλάτον.
the Pilate.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν
According to but festival he was loosing off
αὐτοῖς ἓνα δέσμιον ὃν
to them one bound one whom
παρητούντο. **7** ἦν δὲ ὁ
they were petitioning for. Was but the (one)
λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
being said Barabbas with the seditionists
δεδεμένος οἵτινες ἐν τῇ στάσει φόνον
having been bound who in the sedition murder

a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: "Before a cock crows twice, you will disown me three times." And he broke down and gave way to weeping.

15 And immediately at dawn the chief priests with the older men and the scribes, even the whole Sanhedrin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. **2** So Pilate put the question to him: "Are you the king of the Jews?" In answer to him he said: "You yourself say [it]." **3** But the chief priests proceeded to accuse him of many things. **4** Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." **5** But Jesus made no further answer, so that Pilate began to marvel.

6 Well, from festival to festival he used to release to them one prisoner, whom they petitioned for. **7** At the time there was the so-called Barabbas in bonds with the seditionists, who in their sedition

πεποιήκεισαν. **8** καὶ ἀναβὰς ὁ ὄχλος
they had done. And having come up the crowd
ἤρξατο αἰτεῖσθαι καθὼς
started to be petitioning according as
ἐποίει αὐτοῖς. **9** ὁ δὲ Πειλάτος
he was doing to them. The but Pilate
ἀπεκρίθη αὐτοῖς λέγων Θέλετε
answered to them saying Are you willing
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
I should loose off to you the king of the
'Ιουδαίων; **10** ἐγίνωσκεν γὰρ ὅτι
Jews? He was knowing for that
διὰ φθόνον παραδεδώκεισαν αὐτὸν
through envy had given over him
οἱ ἀρχιερεῖς. **11** οἱ δὲ ἀρχιερεῖς
the chief priests. The but chief priests
ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
stirred up the crowd in order that rather the
Βαραββᾶν ἀπολύσῃ αὐτοῖς. **12** ὁ
Barabbas he should loose off to them. The
δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν
but Pilate again having answered was saying
αὐτοῖς Τί οὖν ποιήσω ὃν
to them What therefore should I do [with] whom
λέγετε τὸν βασιλέα τῶν Ἰουδαίων;
you are saying the king of the Jews?
13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον
The (ones) but again cried out Put on the stake
αὐτόν. **14** ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς
him. The but Pilate was saying to them
Τί γὰρ ἐποίησεν κακόν; οἱ
What (thing) for did he do bad? The (ones)
δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
but abundantly cried out Put on the stake him.
15 ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ
The but Pilate wishing to the crowd
τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
the (thing) sufficient to do loosed off to them
τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν
the Barabbas, and gave over the
'Ιησοῦν φραγελλώσας ἵνα
Jesus having whipped in order that
σταυρωθῇ.
he might be put on the stake.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
The but soldiers led off him
ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον,
inside the courtyard, which is Praetorium,
καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
and they call together whole the body of troops.

had committed murder. **8** So the crowd came on up and started to make petition according to what he used to do for them. **9** Pilate responded to them, saying: "Do you want me to release to you the king of the Jews?" **10** For he was aware that because of envy the chief priests had handed him over. **11** But the chief priests stirred up the crowd to have him release Bar-ab-bas to them, instead. **12** Again in reply Pilate was saying to them: "What, then, shall I do with him whom you call the king of the Jews?" **13** Once more they cried out: "Impale him!" **14** But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!" **15** At that Pilate, wishing to satisfy the crowd, released Bar-ab-bas to them, and, after having Jesus whipped, he handed him over to be impaled. **16** The soldiers now led him off into the courtyard, that is, into the governor's palace; and they called the whole body of troops together,

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ
And they deck him purple and
περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
place around him having braided thorny
στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι
crown; and they started to be greeting
αὐτὸν Χαίρε, βασιλεῦ τῶν Ἰουδαίων·
him Be rejoicing, King of the Jews;
19 καὶ ἐτύπτον αὐτοῦ τὴν κεφαλὴν
and they were smiting of him the head
καλὰ μὴ καὶ ἐνέπνυν αὐτῷ, καὶ
to reed and were spitting on him, and
τιθέντες τὰ γόνατα προσεκύνουν
placing the knees they were doing obeisance
αὐτῷ. 20 καὶ ὅτε ἐνέπαιζαν αὐτῷ,
to him. And when they made fun of him,
ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ
they stripped him the purple and
ἐνέδυσαν αὐτὸν τὰ ἱμάτια
they clothed him the outer garments
αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα
of him. And they lead out him in order that
σταυρώσωσιν αὐτόν· 21 καὶ
they might put on the stake him; and
ἀγγαρεύουσιν παράγοντά τινά Σίμωνα
they impress into service going beside any Simon
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
Cyrenian coming from field, the father
Ἀλεξάνδρου καὶ Ῥούφου, ἵνα
of Alexander and of Rufus, in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ.
he should lift up the stake of him.
22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
And they are bearing him upon the
Γολγοθὰν τόπον, ὃ ἐστὶν μεθερμηνεύμενος
Golgotha place, which is being translated
Κρανίου Τόπος. 23 καὶ ἐδίδουν αὐτῷ
of Skull Place. And they were giving to him
ἐσμυρνισμένον οἶνον, ὃς δὲ οὐκ
having been drugged with myrrh wine, who but not
ἔλαβεν. 24 καὶ σταυροῦσιν
he took. And they are putting on the stake
αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια
him and are distributing the outer garments
αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά· τίς
of him, casting lot upon them who
τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ
what might lift up. Was but hour third and

17 and they decked him with purple and
braided a crown of thorns and put it
on him. 18 And they started greeting
him: "Good day, you King of the
Jews!" 19 Also, they would hit him on
the head with a reed and spit upon him
and, bending their knees, they would
do obeisance to him. 20 Finally, when they
had made fun of him, they stripped him of
the purple and put his outer garments
upon him. And they led him out to impale
him. 21 Also, they impressed into service
a passerby, a certain Simon of Cy-re-ne,
coming from the country, the father of
Alexander and Rufus, that he should lift up
his torture stake.*
22 So they brought him to the place
Gol'go-tha, which means, when trans-
lated, Skull* Place. 23 Here they tried to
give him wine drugged with myrrh, but he
would not take it. 24 And they impaled
him and distributed his outer garments by
casting the lot over them as to who takes
what. 25 It was now the third hour, and

ἑσταύρωσαν αὐτόν. 26 καὶ ἦν ἡ
they put on the stake him. And was the
ἐπιγραφή τῆς αἰτίας αὐτοῦ
inscription of the charge of him
ἐπιγεγραμμένη Ὁ Βασιλεὺς τῶν
having been written upon The King of the
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ
Jews. And together with him
σταυροῦσιν δύο ληστές, ἓνα ἐκ
they are putting on stakes two robbers, one out of
δεξιῶν καὶ ἓνα ἐξ εὐωνύμων
right-hand [parts] and one out of left-hand [parts]
αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι
of him. And the (ones) going their way by
ἐβλάσφημον αὐτὸν κινούμενους τὰς κεφαλὰς
were blaspheming him moving the heads
αὐτῶν καὶ λέγοντες Οὐαὶ ὁ καταλύν
of them and saying Wa! The (one) loosing down
τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν
the divine habitation and building in three
ἡμέραις, 30 σῶσον σεαυτὸν καταβάς
days, save yourself having come down
ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
chief priests making fun toward one another
μετὰ τῶν γραμματέων ἔλεγον Ἄλλους
with the scribes were saying Others
ἔσωσεν, ἐαυτὸν οὐ δύναται σῶσαι· 32 ὁ
he saved, himself not he is able to save; the
χριστὸς ὁ βασιλεὺς Ἰσραὴλ
Christ the King of Israel
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
let him come down now from the stake,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ
in order that we might see and might believe. And
οἱ συνσταυρωμένοι σὺν
the (ones) having been put on stakes together with
αὐτῷ ὠνείδιζον αὐτόν.
him were reproaching him.
33 Καὶ γενομένης ὥρας ἑκτῆς
And having come to be of hour sixth
σκοτὸς ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness came to be upon whole the earth until
ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ
hour ninth. And to the ninth hour
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
called out the Jesus to voice great

they impaled him. 26 And the
inscription of the charge against him
was written above,
"The King of the
Jews." 27 Moreover,
they impaled two
robbers with him, one
on his right and one
on his left. 28 —
29 And those going by
would speak abusively
to him, wagging their
heads and saying:
"Bah! You would-be
thrower-down of the
temple and builder of
it in three days'
time, 30 save
yourself by coming
down off the torture
stake." 31 In like
manner also the chief
priests were making
fun among themselves
with the scribes and
saying: "Others he
saved; himself he
cannot save! 32 Let
the Christ the King of
Israel now come down
off the torture stake,
that we may see and
believe." Even those
impaled together with
him were reproach-
ing him.
33 When it became
the sixth hour a
darkness fell over the
whole land until the
ninth hour.* 34 And
at the ninth hour
Jesus called out
with a loud voice:

21* See App 3c. 22* Cal-va'-ri-ae (Calvary), Vg.

28* ABCD and the Westcott and Hort Greek text omit this verse. 30* See App 3c. 33* Ninth hour, that is, about 3 p.m.

Ἐλωὶ Ἐλωὶ λαμὰ σαβαχθανεὶ; ὃ ἐστὶν
Eloi Eloi lama sabakhthani? which is
μεθερμηνεύοντων Ὁ θεὸς μου ὁ θεός
being translated The God of me the God
μου, εἰς τί ἐγκατέλιπές με; 35 καὶ
of me, into what left you down in me? And

τινὲς τῶν παρεστηκότων
some of the (ones) having stood alongside

ἀκούσαντες ἔλεγον Ἴδε Ἠλείαν
having heard were saying "See! Elijah

φωνεῖ. 36 δρᾶν δέ τις
he is sounding to, Having run but someone

γεμίνας σπόγγον ὄξους
having filled sponge of sour wine

περιθεὶς καλάμῳ ἐπότιζεν
having put around reed was causing to drink

αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται
him, saying Let you go off let us see if is coming

Ἠλείας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς
Elijah to take down him. The but Jesus

ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.
having let go off voice great expired.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ
And the curtain of the divine habitation

ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.
was split into two from above until below.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ
Having seen but the centurion the (one)

παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
having stood alongside out of opposite of him

ὅτι οὕτως ἐξέπνευσεν εἶπεν Ἀληθῶς
that thus he expired said Truthfully this

ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
the man Son of God was.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
Were but also women from afar

θεωροῦσαι, ἐν αἷς καὶ Μαριάμ ἡ
viewing, in which ones also Mary the

Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
Magdalene and Mary the of James the

μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη,
little (one) and of Jos'es mother and Salome,

41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
who when he was in the Galilee

ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,
were following to him and were serving to him,

καὶ ἄλλαι πολλαὶ αἱ
and others many the [women]

"E'li, E'li, la'ma
sa-bach-tha'ni?" which
means, when translated:
"My God, my God,
why have you forsaken
me?" 35 And some of those standing
near, on hearing it, began to say: "See!
He is calling E-li'jah."

36 But a certain one ran, soaked a sponge with sour wine, put it on a reed, and began giving him a drink, saying: "LET [him] be! Let us see whether E-li'jah" comes to take him down." 37 But Jesus let out a loud cry and expired.

38 And the curtain of the sanctuary was rent in two from top to bottom. 39 Now, when the army officer that was standing by with him in view saw he had expired under these circumstances, he said: "Certainly this man was God's Son."

40 There were also women viewing from a distance, among them Mary Mag'da-lene as well as Mary the mother of James the Less and of Jo's'es, and Sal'o-me, 41 who used to accompany him and minister to him when he was in Gal'i-lee, and many other women

συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
having gone up with him into Jerusalem.

42 Καὶ ἤδη ὀψίας γενομένης,
And already of evening having come to be,

ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν
since it was Preparation, which is

προσάββατον, 43 ἐλθὼν Ἰωσήφ
(one) before the sabbath, having come Joseph

ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς
from Arimathea reputable counselor, who

καὶ αὐτὸς ἦν προσδεχόμενος τὸν βασιλεῖαν
also very was (one) waiting for the kingdom

τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
of the God, having dared he went in toward the

Πειλάτον καὶ ᾐτήσατο τὸ σῶμα τοῦ
Pilate and asked for the body of the

Ἰησοῦ. 44 ὁ δὲ Πειλάτος ἐθαύμασεν εἰ
Jesus. The but Pilate wondered if

ἤδη τέθνηκεν, καὶ
already he has died, and

προσκαλεσάμενος τὸν κεντυρίωνα
having called toward himself the centurion

ἐπρώτησεν αὐτόν εἰ ἤδη ἀπέθανεν
he inquired upon him if already he died;

45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
and having known from the centurion

ἔδωκεν αὐτῷ τὸ πτώμα τῷ Ἰωσήφ. 46 καὶ
he granted the corpse to the Joseph. And

ἀγοράσας σινδὼνα καθελὼν
having bought fine linen having taken down

αὐτόν ἐνέειλθεν τῇ σινδόνι καὶ
him he wrapped in the fine linen cloth and

ἔθηκεν αὐτόν ἐν μνήματι ὃ ἦν
put him in memorial (tomb) which was

λελατομημένον ἐκ πέτρας, καὶ
having been quarried out of rock-mass, and

προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
he rolled toward stone upon the door of the

μνημείου. 47 Ἡ δὲ Μαρία ἡ
memorial tomb. The but Mary the

Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος
Magdalene and Mary the [mother] of Jos'es

ἐθεώρουν ποῦ τέθειται.
were viewing where he has been put.

16 Καὶ διαγενομένου τοῦ
And having come to be through the

σαββάτου ἡ Μαρία ἡ Μαγδαληνὴ καὶ
sabbath the Mary the Magdalene and

who had come up together with him to Jerusalem.

42 Now as it was already late in the afternoon, and since it was Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathea, a reputable member of the Council, who also himself was waiting for the kingdom of God. He took courage to go in before Pilate and asked for the body of Jesus. 44 But Pilate wondered whether he was already dead, and, summoning the army officer, he asked him whether he had already died. 45 So after making certain from the army officer, he granted the corpse to Joseph. 46 Accordingly he bought fine linen and took him down, wrapped him in the fine linen and laid him in a tomb which was quarried out of a rock-mass; and he rolled a stone up to the door of the memorial tomb. 47 But Mary Mag'da-lene and Mary the mother of Jo's'es continued looking at where he had been laid.

16 So when the sabbath had passed, Mary Mag'da-lene, and

Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ
Mary the [mother] of the James and Salome
ἡγόρασαν ἀρώματα ἵνα ἐλθοῦσαι
bought spices in order that having come
ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρῶι
they might grease him. And exceedingly early
τῇ μιᾷ τῶν σαββάτων ἔρχονται
to the one [day] of the sabbaths they are coming
ἐπὶ τὸ μνημεῖον ἀνατεῖλαντος τοῦ
upon the memorial tomb having risen up of the
ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
sun. And they were saying toward themselves
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
Who will roll away to us the stone out of the
θύρας τοῦ μνημείου; 4 καὶ
door of the memorial tomb? And
ἀναβλέψασα θεωροῦσιν ὅτι
having looked up they are viewing that
ἀνακεκλιῖσται ὁ λίθος, ἦν γὰρ μέγας
has been rolled away the stone, it was for great
σφόδρα. 5 καὶ εἰσελθοῦσαι εἰς τὸ
extremely. And having entered into the
μνημεῖον εἶδον νεανίσκον
memorial tomb they saw young man
καθήμενον ἐν τοῖς δεξιαῖς
sitting in the right-hand [places]
περιβεβλημένον στολὴν λευκὴν, καὶ
having thrown around himself robe white, and
ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς
they were stunned. The (one) but is saying to them
Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν
Not be you stunned; Jesus you are seeking the
Ναζαρενὸν τὸν ἐσταυρωμένον·
Nazarene the (one) having been put on the stake;
ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
he was raised up, not he is here; see! the place
ὅπου ἔθηκαν αὐτόν; 7 ἀλλὰ ὑπάγετε
where they put him; but be you going under
εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
say to the disciples of him and to the Peter
ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
that He is going before you into the Galilee;
ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὁ κύριος.
there him you will see, according as he said to you.
8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ
And having come out they fled from the
μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
memorial tomb, was having for them trembling

Mary the mother of
James, and Sa-lo'me
bought spices in order
to come and grease
him. 2 And very
early on the first day
of the week they came
to the memorial tomb,
when the sun had ris-
en. 3 And they were
saying one to another:
"Who will roll the
stone away from the
door of the memorial
tomb for us?" 4 But
when they looked up,
they beheld that the
stone had been rolled
away, although it was
very large. 5 When
they entered into the
memorial tomb, they
saw a young man
sitting on the right
side clothed in a
white robe, and they
were stunned. 6 He
said to them: "Stop
being stunned. You
are looking for Jesus
the Naz-a-rene, who
was impaled. He was
raised up, he is not
here. See! The place
where they laid him.
7 But go, tell his
disciples and Peter,
'He is going ahead
of you into Gal'i-lee;
there you will see
him, just as he told
you.'" 8 So when
they came out they
fled from the memori-
al tomb, for trembling

καὶ ἔκστασις· καὶ οὐδενὶ οὐδέν
and and ecstasy; and to no one nothing
εἶπαν, ἐφοβοῦντο γὰρ
they said, they were fearing for; and strong emotion were gripping them. And they told nobody anything, for they were in fear.*

LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSy^{c,p}) add the following long conclusion, but which ^{MS}BSy^cArm omit:

9 [[Ἄναστας δὲ πρῶι πρῶτῃ σαββάτου
[[Having stood up but early to first [day] of sabbath
ἐφάνη πρῶτον Μαρίῃ τῇ Μαγδαληνῇ, παρ'
he appeared first to Mary the Magdalene, beside
ἧς ἐκδεβλήκει ἑπτὰ δαίμονια. 10 ἔκεινη
whom he had thrown out seven demons. That (one)
πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
having gone her way reported back to the (ones) with him
γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι
having come to be mourning and weeping; as they were mourning and weeping. 11 But they,
ἀκούσαντες ὅτι ἔζη καὶ ἐθεάθη ὑπ' αὐτῆς
having heard that he lives and was viewed by her
ἥπιστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ
disbelieved. After but these (things) to two out of
αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρῃ
them walking about he was made manifest in different
μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι
form going their way into field; and those (ones)
ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ
having gone off reported back to the leftover (ones); not-but
ἐκείνοις ἐπίστευσαν. 14 Ὑστερον δὲ
to those (ones) they believed. Later but
ἀνακειμένους αὐτοῖς τοῖς ἑνδεκα
to (ones) lying up to them to the eleven
ἐφανερώθη, καὶ ὤνειδισεν τὴν ἀπιστίαν
he was made manifest, and he reproached the lack of faith
αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς
of them and hardheartedness because to the (ones)
θεασαμένοις αὐτὸν ἐξηγερέμενον ἐκ νεκρῶν
having viewed him having been raised up out of dead (ones)
οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς
not they believed. And he said to them
Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξτε
Having gone you way into the world all preach you
τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ
the good news to all the creation. The (one)
πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
having believed and having been baptized will be saved,
ὁ δὲ ἀπιστήσας κατακριθήσεται.
the (one) but having disbelieved will be judged down.
17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει
Signs but to the (ones) having believed will follow
ταῦτα, ἐν τῷ ὀνόματι μου δαίμονια ἐκβαλοῦσιν,
these, in the name of me demons they will throw out,
γλώσσας λαλήσουσιν, 18 καὶ ἐν ταῖς χερσὶν
to tongues they will speak, and in the hands
18 and with their hands

ὄφεις ἀροῦσιν κἄν θανάσιμόν τι
serpents they will lift up and if ever
πῶσιν οὐ μὴ αὐτοὺς δλῶσιν, ἐπὶ
they should drink not not them it should hurt, upon
ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.
sick (ones) hands they will impose and finely they will have.

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the
λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and
ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,
τοῦ κυρίου συνεργούντος καὶ τὸν λόγον δεδαιούντος
of the Lord working with and the word stabilizing
διὰ τῶν ἐπακολουθούντων σημείων.]]
through the following upon signs.]]

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παρηγγελμένα
[All but the (things) having been commanded
τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγειλαν.
to the (ones) about the Peter briefly they related.
Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ
After but these (things) also himself the Jesus from
ἀνατολῆς καὶ ἀχρὸς δύσεως ἐξαπέστειλεν δι'
east and until west he sent off out through
αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς
them the sacred and incorruptible preaching of the
αἰωνίου σωτηρίας.]]
everlasting salvation.]]

But all the things that
they related briefly to
those around Peter.
Further, after these
things, Jesus himself sent
out through them from
the east to the west the
holy and incorruptible
proclamation of everlast-
ing salvation.

*

8* Manuscript L 019 (Codex Regius of the eighth century) contains both conclusions after Mark 16:8; giving first the short conclusion and prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

they will pick up
serpents, and if they
drink anything deadly it
will not hurt them at all.
They will lay their hands
upon sick persons, and
these will become well."
19 So, then, the Lord
Jesus, after having
spoken to them, was
taken up to heaven and
sat down at the right
hand of God. 20 They,
accordingly, went out
and preached everywhere,
while the Lord worked
with them and backed up
the message through the
accompanying signs.

KATA ΛΟΥΚΑΝ
ACCORDING TO LUKE

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν
Since even many took in hand
ἀνατάσσειν διήγησιν περὶ τῶν
to compile statement about the
πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us
πραγμάτων, 2 καθὼς παρέδωκεν ἡμῖν οἱ
of facts, according as gave over to us the
ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
from beginning eyewitnesses and subordinates
γενόμενοι τοῦ λόγου, 3 ἔδοξε
having become of the word, it seemed [good]
καί μοι παρακολουθηκόντι ἄνωθεν
also to me having followed closely from above
πᾶσιν ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence
σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,
4 ἵνα ἐπιγνῶς περὶ ὧν
in order that you might know upon about which
κατηχήθης λόγων τὴν
you have been taught orally of words the
ἀσφάλειαν.
safeness.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου
Happened to be in the days of Herod
βασιλέως τῆς Ἰουδαίας ἱερεὺς τις
king of the Judea priest someone
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
to name Zechariah out of upon-day [service]
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the
θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her
Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι
Elizabeth. Were but righteous both (ones)
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all
ταῖς ἐντολαῖς καὶ δικαιομασίαις
the commandments and righteous requirements

1 Whereas many
have undertaken to
compile a statement
of the facts that are
given full credence
among us, 2 just as
those who from [the]
beginning became
eyewitnesses and
attendants of the
message* delivered
these to us, 3 I re-
solved also, because I
have traced all things
from the start with
accuracy, to write
them in logical order
to you, most excellent
Theoph'ilius, 4 that
you may know fully
the certainty of the
things that you have
been taught orally.

5 In the days of
Herod, king of Ju-de'a,
there happened to
be a certain priest
named Zech-a-ri'ah*
of the division of
A-bi'jah,* and he
had a wife from the
daughters of Aaron,
and her name was
Elizabeth. 6 They
both were righteous
before God because of
walking blamelessly
in accord with all the
commandments and
legal requirements

2* Literally, "of the word"; Jehovah's word, J18.22.
"Jah Has Remembered", J7-18.21,22; Zech-a-ri'as, κAB.
Father Is Jah", J7-18.21,22; A-bi'a, κAB.

5* Zech-a-ri'ah, meaning
5* A-bi'jah, meaning "My

τοῦ κυρίου ἄμεμπτοι. ⁷ καὶ οὐκ ἦν
of the Lord blameless (ones). And not was
αὐτοῖς τέκνον, καθότι ἦν ἡ
to them child, according to which was the
'Ελισάβετ στεῖρα, καὶ ἀμφοτέροι
Elizabeth barren, and both (ones)
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
having advanced in the days of them were.

⁸ Ἐγένετο δὲ ἐν τῷ
It happened to be but in the
ἱερατεῖν αὐτὸν ἐν τῇ τάξει τῆς
to be serving as priest him in the order of the
ἐφημερίας αὐτοῦ ἐναντί τοῦ θεοῦ
upon-day [service] of him in front of the God

⁹ κατὰ τὸ ἔθος τῆς ἱερατίας
according to the custom of the priestly office
ἔλαχε τοῦ θυμιάσαι
he obtained by lot of the to offer incense
εἰσελθὼν εἰς τὸν ναὸν τοῦ
having entered into the divine habitation of the
κυρίου, ¹⁰ καὶ πᾶν τὸ πλῆθος ἦν τοῦ
Lord, and all the multitude was of the
λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ
people praying outside to the hour
τοῦ θυμιάματος. ¹¹ ὦφθη δὲ αὐτῷ
of the incensing; was seen but to him
ἄγγελος κυρίου ἔστῶς ἐκ
angel of Lord having stood out of
δεξιῶν τοῦ θυσιαστηρίου τοῦ
right-hand [places] of the altar of the
θυμιάματος. ¹² καὶ ἐταράχθη Ζαχαρίας
incense. And became troubled Zechariah
ιδῶν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen, and fear fell over upon him.

¹³ εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος Μὴ
Said but toward him the angel Not
φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
be fearing, Zechariah, because was heard within
ἡ δέσῃς σου, καὶ ἡ γυνὴ σου
the supplication of you, and the woman of you
'Ελισάβετ γεννήσει υἱόν σοι, καὶ
Elizabeth will generate son to you, and
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ
you will call the name of him John; and
ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
will be joy to you and exultation, and many
ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται
upon the origin of him will rejoice; he will be

of Jehovah.* ⁷ But they had no child, because Elizabeth was barren, and they both were well along in years.

⁸ Now as he was acting as priest in the assignment of his division before God, ⁹ according to the solemn practice of the priestly office it became his turn to offer incense when he entered into the sanctuary of Jehovah;* ¹⁰ and all the multitude of the people was praying outside at the hour of offering incense. ¹¹ To him Jehovah's* angel appeared, standing at the right side of the incense altar. ¹² But Zechariah became troubled at the sight, and fear fell upon him. ¹³ However, the angel said to him: "Have no fear, Zechariah, because your supplication has been favorably heard, and your wife Elizabeth will become mother to a son to you, and you are to call his name John.*" ¹⁴ And you will have joy and great gladness, and many will rejoice over his birth; ¹⁵ for he will be

γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ
for great in sight of Lord, and wine and
σίκερα οὐ μὴ πῖν, καὶ πνεύματος
strong drink not not he might drink, and of spirit
ἀγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
holy he will be filled yet out of cavity of mother
αὐτοῦ, ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
of him, and many of the sons of Israel
ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν
he will turn back upon Lord the God of them;
¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
and he will go ahead in sight of him in
πνεύματι καὶ δυνάμει Ἡλεία, ἐπιστρέψαι
spirit and power of Elijah, to turn back
καρδίας πατέρων ἐπὶ τέκνα καὶ
hearts of fathers upon children and
ἀπειθεῖς ἐν φρονήσει
disobedient (ones) in sensibleness
δικαίων, ἐτοιμᾶσαι κυρίῳ λαόν
of righteous (ones), to get ready to Lord people
κατεσκευασμένον.
having been furnished down.

¹⁸ καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον
And said Zechariah toward the angel
Κατὰ τί γινώσκωμαι τοῦτο; ἐγὼ γὰρ
According to what shall I know this? I for
εἰμι πρεσβύτερος καὶ ἡ γυνὴ μου
am aged and the woman of me
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ¹⁹ καὶ
having advanced in the days of her, And
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ
having answered the angel said to him I
εἰμι Γαβριὴλ ὁ
am Gabriel the (one)
παρεστηκὼς ἐνώπιον τοῦ
having been standing alongside in sight of the
θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ
God, and I was sent off to speak toward you and
εὐαγγελίσασθαί σοι ταῦτα
to declare good news to you these (things);
²⁰ καὶ ἰδοὺ ἔση σιωπῶν καὶ
and look! you will be (one) being silent and
μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
not being able to speak until of which
ἡμέρας γένονται ταῦτα, ἀνθ'
day should take place these (things), instead of
ὧν οὐκ ἐπίστευσας τοῖς λόγοις
which (things) not you believed to the words

great before Jehovah.* But he must drink no wine and strong drink at all, and he will be filled with holy spirit right from his mother's womb; ¹⁶ and many of the sons of Israel will he turn back to Jehovah* their God. ¹⁷ Also, he will go before him with E-li'jah's* spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah* a prepared people."

¹⁸ And Zech-ari'ah said to the angel: "How am I to be sure of this? For I am aged and my wife is well along in years." ¹⁹ In reply the angel said to him: "I am Ga'bri-el, who stands near before God, and I was sent forth to speak with you and declare the good news of these things to you. ²⁰ But, look! you will be silent and not able to speak until the day that these things take place, because you did not believe my words,

6* Jehovah, J7-17,23; the Lord, κΑΒ. 9* Jehovah, J7-18,22,23; the Lord, κΑΒ. 11* Jehovah's, J7-13,16-18,22,24; Lord's, κΑΒ. 13* See Matthew 3:1 footnote.

15* Jehovah, J7,8,10-18,22,23; Lord, κΑΒ. 16*, 17* Jehovah, J7-18,22-24; Lord, κΑΒ. 17* E-li'jah's ('E-li-ya'hu), meaning "My God Is Jehovah," J17,18,22.

μου, οἵτινες πληρωθήσονται εἰς τὸν
of me, which will be fulfilled into the
καὶ ὁ χρόνος αὐτῶν. 21 καὶ ἦν ὁ λαὸς
appointed time of them. And was the people
προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
waiting for the Zechariah, and were wondering
ἐν τῷ χρόνῳ αὐτοῦ. 22 ἐξελθὼν δὲ
in the to be taking [his] time in the
divine habitation him. 22 Having come out but
οὐκ ἔδύνατο λαλήσαι αὐτοῖς, καὶ
not he was able to speak to them, and
ἐπέγνωσαν ὅτι ὅπτασίαν ἐώρακεν
they recognized that sight he had seen
ἐν τῷ ναῷ. καὶ αὐτὸς ἦν
in the divine habitation; and he was
διανεύων αὐτοῖς, καὶ διέμενεν
(one) making signs to them, and was remaining
κωφός. 23 Καὶ ἐγένετο ὡς ἐπληρώσαν
dumb. And it happened as were fulfilled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
the days of the public service of him,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
he went off into the house of him.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
After but these the days conceived
'Ελισάβετ ἡ γυνὴ αὐτοῦ· καὶ
Elizabeth the woman of him; and
περιέκρυβεν ἑαυτὴν μῆνας
she was hiding round about herself [for] months
πέντε, λέγουσα ὅτι 25 Οὕτως μοι πεποίηκεν
five, saying that Thus to me has done
Κύριος ἐν ἡμέραις αἷς ἐπέιδεν
Lord in days to which he looked upon
ἀφελεῖν ὀνειδὸς μου ἐν ἀνθρώποις.
to lift up off reproach of me in men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
In but the month the sixth was sent off
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from the God into
πόλιν τῆς Γαλιλαίας ἣ ὄνομα
city of the Galilee to which [city] name
Ναζαρεθ. 27 πρὸς παρθένον
Nazareth toward virgin
ἐμνηστευμένην ἀνδρὶ
having been promised in marriage to male person
ὃ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυεὶδ,
to whom name Joseph out of house of David,

which will be fulfilled in their appointed time." 21 Meanwhile the people continued waiting for Zech-ari-ah, and they began to wonder at his delaying in the sanctuary. 22 But when he came out he was not able to speak to them, and they perceived that he had just seen a supernatural sight in the sanctuary; and he kept making signs to them, but remained dumb. 23 When, now, the days of his public service were fulfilled, he went off to his home.

24 But after these days Elizabeth his wife became pregnant; and she kept herself secluded for five months, saying: 25 "This is the way Jehovah* has dealt with me in these days when he has given me his attention to take away my reproach among men."

26 In her* sixth month the angel Ga-bri-el was sent forth from God to a city of Gal'i-lee named Naz-a-reth, 27 to a virgin promised in marriage to a man named Jo-seph of David's house;

καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ
and the name of the virgin Mary. And
εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαίρε, ὁ κύριος
having entered toward her he said Be rejoicing,
κεχαριτωμένη, ὁ ὅτι μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ
(one) having been highly favored, the Lord
with you. The (one) but upon the word
διεταράχθη καὶ διελογίζετο
was deeply disturbed and was reasoning out
ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.
of what sort would be the greeting this.

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ,
And said the angel to her Not be fearing,
Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ
Mary, you found for favor beside the
θεῷ. 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
God; 31 and look! you will conceive in belly
καὶ τέξῃ υἱόν, καὶ καλέσεις
and you will give birth to son, and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
the name of him Jesus. This one will be
μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ
great and Son of Most High will be called, and
δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
will give to him Lord the God the throne
Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
of David of the father of him, and
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
he will reign upon the house of Jacob into the
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ages, and of the kingdom of him not
ἔσται τέλος.
will be end.

34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον
Said but Mary toward the angel
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
How will be this, since male person not
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ
am knowing? And having answered the
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
angel said to her Spirit holy
ἐπελεούσεται ἐπὶ σέ, καὶ δύναμις
will come over upon you, and power
Ἰησοῦ ἐπισκιάσει σοί· διὸ
of Most High will overshadow you; through which
καὶ τὸ γεννῶμενον ἅγιον κληθήσεται,
also the (thing) being generated holy will be called,

and the name of the virgin was Mary. 28 And when he went in before her he said: "Good day, highly favored one, Jehovah* is with you." 29 But she was deeply disturbed at the saying and began to reason out what sort of greeting this might be. 30 So the angel said to her: "Have no fear, Mary, for you have found favor with God; 31 and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus." 32 This one will be great and will be called Son of the Most High; and Jehovah* God will give him the throne of David his father, 33 and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."

34 But Mary said to the angel: "How is this to be, since I am having no intercourse with a man?" 35 In answer the angel said to her: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy,

25* Jehovah, J7-18,22,23; Lord, KAB. 26* Literally, "the."

28* Jehovah, J5,7-18,22,23; the Lord, KAB. 31* See Matthew 1:21 footnote. 32* Jehovah, J5-18,22-24; Lord, KAB.

υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὕτη συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστίν αὐτῇ τῇ καλουμένῃ στεῖρα· 37 ὅτι οὐκ ἄδυνατῆσαι παρὰ τοῦ θεοῦ πᾶν ρῆμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ρῆμά σου, καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 Ἀναστὰς δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρινην μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἑλισάβετ. 41 καὶ ἐγένετο, ὥς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ, 42 καὶ ἀνέφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν αὐτῇ·

Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; 44 ἰδοὺ

God's Son. 36 And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman; 37 because with God no declaration will be an impossibility. 38 Then Mary said: "Look! Jehovah's" slave girl! May it take place with me according to your declaration." At that the angel departed from her.

39 So Mary rose in these days and went into the mountainous country with haste, to a city of Judah, 40 and she entered into the house of Zechariah and greeted Elizabeth. 41 Well, as Elizabeth heard the greeting of Mary, the infant in her womb leaped; and Elizabeth was filled with holy spirit, 42 and she called out with a loud cry and said: "Blessed are you among women, and blessed is the fruit of your womb! 43 So how is it that this [privilege] is mine, to have the mother of my Lord come to me? 44 For, look!

γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλίᾳ τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

45 καὶ μακαρὶα ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, 47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου· 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι αἱ γενεαί· 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 51 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 52 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 53 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 54 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ.

45 And happy the [woman] having believed because ἔσται complete performance to the (things) having been spoken to her beside Lord.

46 And said Mary Magnifies the soul of me the Lord, 47 and exulted the spirit of me upon the God the savior of me; 48 because he looked over upon the low position of the slave girl of him, look! for from the now will pronounce happy me all the

generations; because ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 51 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 52 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 53 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 54 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ.

generations and generations to the (ones) fearing him. 51 He did κράτος φοβουμένοις αὐτόν. 52 καθεῖλεν διανοίαν καρδίαν αὐτῶν, 53 ἐξαιπάσας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς, 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, 55 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 56 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 57 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 58 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 59 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 60 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 61 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 62 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 63 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 64 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 65 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 66 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 67 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 68 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 69 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 70 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 71 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 72 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 73 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 74 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 75 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 76 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 77 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 78 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 79 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 80 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 81 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 82 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 83 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 84 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 85 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 86 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 87 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 88 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 89 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 90 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 91 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 92 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 93 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 94 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 95 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 96 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 97 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 98 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 99 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 100 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ.

generations and generations to the (ones) fearing him. 51 He did κράτος φοβουμένοις αὐτόν. 52 καθεῖλεν διανοίαν καρδίαν αὐτῶν, 53 ἐξαιπάσας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς, 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, 55 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 56 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 57 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 58 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 59 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 60 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 61 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 62 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 63 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 64 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 65 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 66 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 67 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 68 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 69 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 70 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 71 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 72 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 73 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 74 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 75 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 76 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 77 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 78 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 79 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 80 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 81 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 82 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 83 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 84 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 85 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 86 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 87 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 88 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 89 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 90 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 91 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 92 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 93 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 94 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 95 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 96 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 97 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 98 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 99 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 100 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ.

generations and generations to the (ones) fearing him. 51 He did κράτος φοβουμένοις αὐτόν. 52 καθεῖλεν διανοίαν καρδίαν αὐτῶν, 53 ἐξαιπάσας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς, 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, 55 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 56 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 57 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 58 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 59 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 60 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 61 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 62 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 63 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 64 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 65 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 66 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 67 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 68 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 69 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 70 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 71 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 72 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 73 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 74 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 75 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 76 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 77 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 78 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 79 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 80 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 81 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 82 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 83 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 84 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 85 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 86 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 87 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 88 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 89 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 90 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 91 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 92 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 93 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 94 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 95 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 96 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 97 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 98 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 99 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ, 100 καὶ τὸ ἔλεος αὐτοῦ εἰς ὄνομα αὐτοῦ.

as the sound of your greeting fell upon my ears, the infant in my womb leaped with great gladness. 45 Happy too is she that believed, because there will be a complete performance of those things spoken to her from Jehovah."

46 And Mary said: "My soul magnifies Jehovah," 47 and my spirit cannot keep from being overjoyed at God my Savior; 48 because he has looked upon the low position of his slave girl. For, look! from now on all generations will pronounce me happy; 49 because the powerful One has done great deeds for me, and holy is his name; 50 and for generations after generations his mercy is upon those who fear him. 51 He has performed mightily with his arm, he has scattered abroad those who are haughty in the intention of their hearts. 52 He has brought down men of power from thrones and exalted lowly ones; 53 he has fully satisfied hungry ones with good things and he has sent away empty those who had wealth. 54 He has come to the aid of Israel his servant,

μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν
to call to mind of mercy, according as he spoke
πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ
toward the fathers of us, to the Abraham
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him into the age.
56 Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ
Remained but Mary together with her
ὡς μηνῶν τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
as months three, and returned into the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλεῖσάβετ ἐπλήσθη ὁ
To the but Elizabeth was filled the
χρόνος τοῦ τεκεῖν αὐτήν, καὶ
time of the to give birth her, and
ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
she generated son. And heard of the
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
neighbors and the relatives of her that
ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ'
magnified Lord the mercy of him with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ
her, and they were rejoicing with her. And
ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν
it occurred in the day the eighth they came
περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
to circumcise the little boy, and they were calling
αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
it upon the name of the father of it
Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ
Zechariah. And having answered the mother
αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
of it said No, but he will be called
Ἰωάννης. 61 καὶ εἶπαν πρὸς αὐτήν ὅτι
John. And they said toward her that
Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς
No one is out of the relationship of you who
καλεῖται τῷ ὀνόματι τούτῳ.
is being called to the name this.
62 ἐνένεον δὲ τῷ πατρὶ αὐτοῦ
They were nodding in but to the father of it
τὸ τί ἂν θέλοι καλεῖσθαι
the what likely he would will to be being called
αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν
it. And having asked for tablet he wrote
λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ
saying John is name of it. And

58* Jehovah, J5-18,22-24; Lord, KAB.

to call to mind mercy,
55 just as he told
to our forefathers,
to Abraham and to
his seed, forever."
56 Then Mary
remained with her
about three months,
and returned to her
own home.

57 The time now
became due for Eliza-
beth to give birth, and
she became mother
to a son. 58 And the
neighbors and
her relatives heard
that Jehovah* had
magnified his mercy
to her, and they began
to rejoice with her.
59 And on the eighth
day they came to
circumcise the young
child, and they were
going to call it by the
name of its father,
Zech-a-ri'ah. 60 But
its mother answered
and said: "No, indeed!
but he shall be called
John." 61 At this
they said to her:
"There is no one
among your relatives
that is called by this
name." 62 Then
they went asking its
father by signs what
he wanted it to be
called. 63 And he
asked for a tablet
and wrote: "John is
its name." At this

ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ
wondered all. Was opened but the
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
mouth of him instantly and the tongue
αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
of him, and he was speaking blessing the God.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοῦς
And came to be upon all fear the
περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ
(ones) dwelling around them, and in whole
τῇ ὄρει τῆς Ἰουδαίας
the mountainous [country] of the Judea
διελαλεῖτο πάντα τὰ ῥήματα
was being spoken through all the sayings
ταῦτα, 66 καὶ ἔθεντο πάντες οἱ
these, and put all the (ones)
ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί
having heard in the heart of them, saying What
ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ
really the little boy this will be? And for hand
Κυρίου ἦν μετ' αὐτοῦ.
of Lord was with it.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zechariah the father of it was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων
of spirit holy and prophesied saying
68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ,
Blessed Lord the God of the Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν
because he looked upon and did
λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ
deliverance to the people of him, and
ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ
he raised up horn of salvation to us in house
Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν
of David boy of him, according as he spoke
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
through mouth of the holy from age
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν
prophets of him, salvation out of enemies
ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
of us and out of hand of all the (ones)
μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ
hating us, to do mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to call to mind of covenant
ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς
holy of him, oath which he swore toward

they all marveled.
64 Instantly his
mouth was opened
and his tongue loosed
and he began to
speak, blessing God.
65 And fear fell upon
all those living in
their neighborhood;
and in the whole
mountainous country
of Ju-de'a all these
things began to
be talked around,
66 and all that heard
made note of it in
their hearts, saying:
"What really will this
young child be?" For
the hand of Jehovah*
was indeed with it.
67 And Zech-a-ri'ah
its father was filled
with holy spirit,
and he prophesied,
saying: 68 "Blessed
be Jehovah* the God
of Israel, because he
has turned his atten-
tion and performed
deliverance toward his
people. 69 And he
has raised up a horn
of salvation for us in
the house of David
his servant, 70 just
as he, through the
mouth of his holy
prophets from of old,
has spoken 71 of
a salvation from our
enemies and from
the hand of all those
hating us; 72 to
perform the mercy in
connection with our
forefathers and to
call to mind his holy
covenant, 73 the
oath that he swore to

66*, 68* Jehovah, J5-18,22-24; Lord, KAB.

Ἀβραάμ τὸν πατέρα ἡμῶν, **74** τοῦ δοῦναι
 Abraham the father of us, of the to give
 ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν
 to us fearlessly out of hand of enemies
 ῥυσθέντας λατρεύειν
 having been drawn to be rendering sacred service
 αὐτῷ **75** ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
 to him in loyalty and righteousness in sight
 αὐτοῦ πάσας ταῖς ἡμέρας ἡμῶν. **76** Καὶ σὺ
 of him to all the days of us. And you
 δέ, παιδίον, προφήτης Ὑψίστου
 but, little boy, prophet of Most High
 κληθήσῃ, προπορεύσῃ γὰρ
 you will be called, you will go your way before for
 ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,
 in sight of Lord to make ready ways of him,
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
 of the to give knowledge of salvation to the
 λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
 people of him in letting go off of sins of them,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν
 through intestines of mercy of God of us, in
 οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἔξ ὕψους,
 which will look upon us daybreak out of height,
79 ἐπιφάναι τοῖς ἐν σκοτει καὶ
 to shine upon to the (ones) in darkness and
 σκιά θανάτου καθημένοις, τοῦ
 shadow of death sitting, of the
 κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
 to straighten down the feet of us into way
 εἰρήνης.
 of peace.
80 τὸ δὲ παιδίον ἠϋζανε καὶ
 The but little boy was growing and
 ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
 was getting mighty to spirit, and he was in the
 ἐρήμοις ἕως ἡμέρας ἀναδείξωσιν αὐτοῦ
 desolate [places] until day of showing up of him
 πρὸς τὸν Ἰσραὴλ.
 toward the Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
 It happened but in the days those
 ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγουστοῦ
 went out decree beside Caesar Augustus
 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην
 to be getting registered all the inhabited [earth];
2 αὕτη ἀπογραφή πρώτη ἐγένετο
 this registration first occurred

74* Or, "rendering worship." **76*** Jehovah, J5-18,22-24; Lord, AB.

Abraham our fore-
 father, **74** to grant
 us, after we have
 been rescued from the
 hands of enemies, the
 privilege of fearlessly
 rendering sacred ser-
 vice* to him **75** with
 loyalty and righteous-
 ness before him all
 our days. **76** But as
 for you, young child,
 you will be called a
 prophet of the Most
 High, for you will
 go in advance before
 Jehovah* to make his
 ways ready, **77** to
 give knowledge of
 salvation to his people
 by forgiveness of their
 sins, **78** because of
 the tender compassion
 of our God. With
 this [compassion] a
 daybreak will visit us
 from on high, **79** to
 give light to those
 sitting in darkness
 and death's shadow,
 to direct our feet
 prosperously in the
 way of peace."

80 And the young
 child went on growing
 and getting strong
 in spirit, and he
 continued in the
 deserts until the day
 of showing himself
 openly to Israel.

2 Now in those days
 a decree went forth
 from Caesar Augustus
 for all the inhabited
 earth to be regis-
 tered; **2** (this first
 registration took place

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου
 being governor of the Syria Quirinius;
3 καὶ πάντες ἔπορεύοντο εἰς τὴν
 and they were going their way all into the
 ἀπογράφεσθαι, ἕκαστος εἰς τὴν
 to be getting registered, each (one) into the
 αὐτοῦ πόλιν. **4** Ἀνέβη δὲ καὶ Ἰωσήφ
 of himself city. Went up but also Joseph
 ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ
 from the Galilee out of city Nazareth
 εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις
 into the Judea into city of David which
 καλεῖται Βηθλέεμ, διὰ τὸ εἶναι
 is being called Bethlehem, through the to be
 αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ,
 him out of house and father [place] of David,
5 ἀπογράψασθαι σὺν Μαρίας τῇ
 to get registered together with Mary the (one)
 ἔμνηστευμένη αὐτῷ, οὕσῃ
 having been given in marriage to him, being
 ἐγκύῳ. **6** Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦ
 pregnant. It occurred but in the to be them
 ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν
 there were fulfilled the days of the to give birth
 αὐτῇ, **7** καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
 her, and she gave birth to the son of her
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ
 the firstborn, and she swaddled him and
 ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
 made recline him in manger, because not was
 αὐτοῖς τόπος ἐν τῷ καταλύματι.
 to them place in the loosing-down [place].

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
 And shepherds were in the country the
 αὐτῇ ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς
 very living in the fields and guarding watches
 τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. **9** καὶ
 of the night upon the flock of them. And
 ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα
 angel of Lord stood upon them and glory
 Κυρίου περιέλαμψεν αὐτοὺς, καὶ ἐφοβήθησαν
 of Lord gleamed around them, and they feared
 φόβον μέγαν. **10** καὶ εἶπεν αὐτοῖς ὁ ἄγγελος
 fear great; and said to them the angel
 Μὴ φοβεῖσθε, ἰδοὺ γὰρ
 Not be you fearing, look! for
 εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
 I am declaring good news to you joy great

9* Jehovah's, J5,7-13,16,17,22-24; Lord's, AB. **9*** Jehovah's, J5,7,8,10-18,22-24; Lord's, AB.

when Qui-rin'i-us was
 governor of Syria;) **3** and all people
 went traveling to be
 registered, each one
 to his own city. **4** Of
 course, Joseph also
 went up from Gal'i-lee,
 out of the city of Naz-
 areth, into Jude'a, to
 David's city, which
 is called Beth'le-hem,
 because of his being a
 member of the house
 and family of David,
5 to get registered
 with Mary, who had
 been given him in
 marriage as promised,
 at present heavy
 with child. **6** While
 they were there, the
 days came to the
 full for her to give
 birth. **7** And she
 gave birth to her son,
 the firstborn, and she
 bound him with cloth
 bands and laid him
 in a manger, because
 there was no place for
 them in the lodging
 room.

8 There were also
 in that same country
 shepherds living out
 of doors and keeping
 watches in the night
 over their flocks. **9**
 And suddenly Jeho-
 vah's* angel stood by
 them, and Jehovah's*
 glory gleamed around
 them, and they
 became very fearful. **10**
 But the angel said
 to them: "Have no
 fear, for, look! I am
 declaring to you good
 news of a great joy

ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι
which will be to all the people, because
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστίν
was born to you today Savior who is
χριστὸς κύριος ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο
Christ Lord in city of David; and this
ὑμῖν σημεῖον, εὐρήσετε βρέφος
to you sign, you will find infant
ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swaddled and lying in manger.
13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly came to be with the angel
πλήθος στρατιάς οὐρανοῦ αἰνούντων
multitude of army heavenly of (ones) praising
τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν
the God and saying 14 "Glory ἐν
ὕψιστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη
highest [places] to God and upon earth peace
ἐν ἀνθρώποις εὐδοκίας.
in men of well thinking.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους
And it occurred as they went off from them into the heaven the angels, the shepherds were speaking toward one another
Διελθόμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός
Let us go through actually until Bethlehem and let us see the saying this the having occurred
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθον σπεύσαντες καὶ ἀνεύραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ

that all the people will have, 11 because there was born to you today a Savior, who is Christ [the] Lord, in David's city. 12 And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger." 13 And suddenly there came to be with the angel a multitude of the heavenly army, praising God and saying: 14 "Glory in the heights above to God, and upon earth peace among men of goodwill."

15 So when the angels had departed from them into heaven, the shepherds began saying to one another: "Let us by all means go clear to Bethlehem and see this thing that has taken place, which Jehovah" has made known to us." 16 And they went with haste and found Mary as well as Joseph, and the infant lying in the manger. 17 When they saw it, they made known the saying that had been spoken to them concerning this young child. 18 And all that heard marveled over the things told them by the shepherds, 19 but

Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα· 20 καὶ συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πάνσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτόν εἰς Ἱερουσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγει μῆτραν ἁγίον τῷ κυρίῳ κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, Ζεύγος τρυγόνων ἢ δύο νοσσοῦς περιστερῶν.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ὃν ὀνόματι Σιμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος

Mary began to preserve all these sayings, drawing conclusions in her heart. 20 Then the shepherds went back, glorifying and praising God for all the things they heard and saw, just as these had been told them.

21 Now when eight days came to the full for circumcising him, his name was also called Jesus," the name called by the angel before he was conceived in the womb.

22 Also, when the days for purifying them according to the law of Moses came to the full, they brought him up to Jerusalem to present him to Jehovah.* 23 just as it is written in Jehovah's* law: "Every male opening a womb must be called holy to Jehovah." 24 and to offer sacrifice according to what is said in the law of Jehovah: "A pair of turtledoves or two young pigeons."

25 And, look! there was a man in Jerusalem named Sim'e-on, and this man was righteous and reverent, waiting for

15* Jehovah, J5,7,8,10-18,22,23; the Lord, KAB.

21* See Matthew 1:21 footnote. 22*, 23*, 24* Jehovah, J5-18,22,23,(24); (the) Lord, KAB. 23* Jehovah's, J5-18,22-24; Lord's, KAB.

παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
consolation of the Israel, and spirit was
ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ
holy upon him; and was to him
κεκηρυγμένον ὑπὸ τοῦ πνεύματος
having been divinely revealed by the spirit
τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
of the holy not to see death prior to or likely
ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν
he should see the Christ of Lord. And he came
ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
in the spirit into the temple; and in the
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
to lead in the parents the little boy Jesus
τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
of the to do them according to the (thing)
εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
having been made custom of the law about it
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
and he received it into the arms
καὶ εὐλόγησεν τὸν θεόν καὶ εἶπεν 29 Νῦν
and blessed the God and said Now
ἀπολύεις τὸν δούλόν σου, δέσποτα,
you are loosing off the slave of you, Sovereign Lord,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
according to the saying of you in peace;
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
because saw the eyes of me the
σωτήριόν σου 31 ὃ ἡτοίμασας
means of saving of you which you made ready
κατὰ πρόσωπον πάντων τῶν λαῶν
according to face of all the peoples,
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν
light into uncovering of nations and glory
λαοῦ σου Ἰσραὴλ. 33 καὶ ἦν ὁ πατὴρ
of people of you of Israel. And was the father
αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ
of it and the mother wondering upon
τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ
the (things) being spoken about it. And
εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν τὸρὼς
blessed them Simeon and said toward
Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
Mary the mother of it Look! This (one)
κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν
is lying into fall and standing up of many
ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον
in the Israel and into sign

Israel's consolation, and holy spirit was upon him. 26 Furthermore, it had been divinely revealed to him by the holy spirit that he would not see death before he had seen the Christ of Jehovah.* 27 Under the power of the spirit he now came into the temple; and as the parents brought the young child Jesus in to do for it according to the customary practice of the law, 28 he himself received it into his arms and blessed God and said: 29 "Now, Sovereign Lord,* you are letting your slave go free in peace according to your declaration; 30 because my eyes have seen your means of saving 31 that you have made ready in the sight of all the peoples, 32 a light for removing the veil from the nations* and a glory of your people Israel." 33 And its father and mother continued wondering at the things being spoken about it. 34 Also, Sim'e-on blessed them, but said to Mary its mother: "Look! This one is laid for the fall and the rising again of many in Israel and for a sign

26* Jehovah, J^{5-18, 22-24}; Lord, κ AB. 29* Sovereign Lord, κ ABJ^{7, 8, 10, 13, 16, 17, 22}; Jehovah, J^{9, 18}. 32* Or, "a light for a revelation of the nations."

ἀντιλεγόμενον, 35 καὶ σοὺ αὐτῆς τὴν
being talked against, and of you very the
ψυχὴν διελεύσεται ῥομφαία, ὅπως
soul will go through long sword, so that
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
likely may be uncovered out of many hearts
διαλογισμοί.
reasonings.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
And was Anna prophetess, daughter
Φανουήλ, ἐκ φυλῆς Ἀσὴρ, αὕτη
of Phanuel, out of tribe of Asher, this
προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ἥσα
having advanced in days many, having lived
μετὰ ἀνδρὸς ἑπτὰ ἐτὶ ἀπὸ τῆς παρβενίας
with male person years seven from the virginity
αὐτῆς, 37 καὶ αὕτη χήρα ἕως ἐτῶν
of her, and she widow until years
ὀγδοήκοντα τεσσάρων, ἥ οὐκ
eighty-four, who not
ἀφίστατο τοῦ ἱεροῦ νηστεύσας καὶ
was missing from the temple to fastings and
δεήσεσιν λατρεύουσα νύκτα καὶ
supplications rendering sacred service night and
ἡμέραν. 38 καὶ αὕτη τῇ ὥρᾳ
day. And to very the hour
ἐπιστάσα ἄνωμολογεῖτο τῷ θεῷ
having stood upon was returning thanks to the God
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
and was speaking about it to all the (ones)
προσδεχομένοις λύτρωσιν Ἰερουσαλὴμ.
waiting for deliverance of Jerusalem.
39 Καὶ ὡς ἐτέλεσαν πάντα τὰ
And as they ended all the (things)
κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν
according to the law of Lord, they returned
εἰς τὴν Γαλιλαίαν εἰς πόλιν ἐαυτῶν
into the Galilee into city of themselves
Ναζαρέτ. 40 Τὸ δὲ παιδίον ἤρξαν
Nazareth. The but little boy was growing
καὶ ἐκραταιοῦτο πληρούμενον
and was getting mighty being filled
σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
to wisdom, and favor of God was upon it.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
And were going their way the parents of him
κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ
according to year into Jerusalem to the festival

to be talked against 35 (yes, a long sword will be run through the soul of you yourself), in order that the reasonings of many hearts may be uncovered."

36 Now there was Anna a prophetess, Phan'uel's daughter, of Ash'er's tribe (this woman was well along in years, and had lived with a husband for seven years from her virginity. 37 and she was a widow now eighty-four years old), who was never missing from the temple, rendering sacred service* night and day with fastings and supplications. 38 And in that very hour she came near and began returning thanks to God* and speaking about [the child] to all those waiting for Jerusalem's deliverance.

39 So when they had carried out all the things according to the law of Jehovah,* they went back into Gal'ilee to their own city Naz'a-reth. 40 And the young child continued growing and getting strong, being filled with wisdom, and God's favor continued upon him.

41 Now his parents were accustomed to go from year to year to Jerusalem for the festival

37* Or, "rendering worship." 38* God, κ AB; Jehovah, J^{5, 7-17}; the Lord, VgS^{9, 18}. 39* Jehovah, J^{5-18, 22-24}; Lord, κ AB.

τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο
of the passover. And when he came to be
ἐτῶν δώδεκα, ἀναβαίνοντων αὐτῶν
of years twelve, going up of them
κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
according to the custom of the festival and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
having finished the days, in the to be returning
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them remained behind Jesus the boy in
Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and not knew the parents
αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν
of him. Having opined but him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
the company they came of day way and
ἀνεζήτουν αὐτὸν ἐν τοῖς
were seeking up him in the
συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ
relatives and the acquaintances, and not
εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ
having found they returned into Jerusalem
ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ
seeking up him. And it occurred after
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ
days three they found him in the temple
καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
sitting in midst of the teachers and
ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς
hearing them and inquiring upon them;
47 ἐξίσταντο δὲ πάντες οἱ
were being amazed but all the (ones)
ἀκούοντες αὐτοῦ ἐπὶ τῇ συνείσει καὶ
hearing him upon the understanding and
ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
the answers of him. And having seen
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
him they were astounded, and said toward
αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας
him the mother of him Child, why did you do
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ
to us thus? Look! The father of you and I
ὁδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν
being pained we are seeking you. And he said
πρὸς αὐτούς τί ὅτι ἐζητεῖτέ με;
toward them Why that you were seeking me?
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Not had you known that in the (things) of the
πατρὸς μου δεῖ εἶναί με; 50 καὶ
Father of me it is necessary to be me? And

of the passover. 42 And when he
became twelve years
old, they went up
according to the
custom of the festival
43 and completed the
days. But when they
were returning, the
boy Jesus remained
behind in Jerusalem,
and his parents
did not notice it.
44 Assuming that he
was in the company
traveling together,
they covered a day's
distance and then
began to hunt him up
among the relatives
and acquaintances.
45 But, not finding
him, they returned
to Jerusalem, making
a diligent search for
him. 46 Well, after
three days they found
him in the temple,
sitting in the midst
of the teachers and
listening to them
and questioning
them. 47 But all
those listening to
him were in constant
amazement at his
understanding and
his answers. 48 Now
when they saw him
they were astounded,
and his mother said to
him: "Child, why did
you treat us this way?
Here your father and
I in mental distress
have been looking
for you." 49 But he
said to them: "Why
did you have to go
looking for me? Did
you not know that I
must be in the [house]
of my Father?"
50 However,

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ
they not comprehended the saying which
ἐλάλησεν αὐτοῖς.
he spoke to them.
51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν
And he went down with them and came
εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
into Nazareth, and he was (one) subjecting himself
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
to them. And the mother of him
διετήρει πάντα τὰ ῥήματα ἐν τῇ
was thoroughly keeping all the sayings in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus was cutting before
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι
to the wisdom and to physical growth and to favor
παρὰ θεῶ καὶ ἀνθρώπων.
beside God and men.
3 Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς
In year but five and tenth of the
ἡγεμονίας Τιβερίου Καίσαρος,
governorship of Tiberius Caesar,
ἡγεμονεύοντος Ποντίου Πιλάτου τῆς
being governor of Pontius Pilate of the
Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας
Judea, and being tetrarch of the Galilee
Ἡρῶδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
of Herod, of Philip but the brother of him
τετραρχούντος τῆς Ἰτουραίας καὶ
being tetrarch of the Ituraea and
Τραχανιτίδος χώρας, καὶ Λυσανίου τῆς
of Trachonitis of country, and of Lysanias of the
Ἀβελιηνῆς τετραρχούντος, 2 ἐπὶ ἀρχιερέως
Abilene being tetrarch, upon chief priest
Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ
Annas and Caiaphas, came to be saying of God
ἐπὶ Ἰωάννῃ τὸν Ζαχαρίου υἱὸν ἐν τῇ
upon John the of Zechariah son in the
ἐρήμῳ.
desolate [place].
3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον
And he came into all country around
τοῦ Ἰορδάνου κηρύσσων βάπτισμα
of the Jordan preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
of repentance into letting go off of sins,
4 ὥς γέγραπται ἐν βιβλῷ λόγων
as it has been written in book of words
Ἠσαίου τοῦ προφήτου Φωνῇ βοῶντος
of Isaiah the prophet Voice of (one) calling out

they did not grasp the
saying that he spoke
to them.

51 And he went
down with them and
came to Nazareth,
and he continued
subject to them. Also,
his mother carefully
kept all these sayings
in her heart. 52 And
Jesus went on
progressing in wisdom
and in physical
growth and in favor
with God and men.

3 In the fifteenth
year of the reign
of Ti-be'ri-us Caesar,
when Pontius Pilate
was governor of
Judea, and Herod
was district ruler of
Gal'ilee, but Philip
his brother was
district ruler of the
country of It-u-rae'a
and Trach-o-ni'tis, and
Lysa-ni-as was district
ruler of Ab-i-le-ne,
2 in the days of chief
priest An'nas and
of Ca'i-phas, God's
declaration came
to John the son of
Zech-a-ri'ah in the
wilderness.

3 So he came
into all the country
around the Jordan,
preaching baptism [in
symbol] of repentance
for forgiveness of
sins, 4 just as it is
written in the book
of the words of Isaiah
the prophet: "Listen!
Someone is crying out

ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν
in the desolate [place] Make you ready the way
Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
of Lord, straight be you making the roads
αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
of him. Every gully will be filled and
πάν ὄρος καὶ βουνὸς ταπεινωθήσεται,
every mountain and hill will be made low,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας (ones)
and will be the crooked (things) into straight (ones)
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ
and the rough (ones) into ways smooth; and
ὁψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
will see all flesh the saving means of the God.

7 Ἐλεγεν οὖν τοῖς
He was saying therefore to the
ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὲρ
going their way out crowds to be baptized by
αὐτοῦ Γεννημάτων ἐχιδνῶν, τίς ὑπέδειξεν
him Generated (ones) of vipers, who showed
ὕμιν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to you to flee from the about to be wrath?
8 ποιήσατε οὖν καρποὺς ἀξίους τῆς
Make you therefore fruits worthy of the
μετανοίας; καὶ μὴ ἄρρηστοι λέγειν ἐν
repentance; and not start you to be saying in
ἑαυτοῖς Πατέρα ἔχουμεν τὸν Ἀβραάμ,
selves Father we are having the Abraham,
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
I am saying for to you that is able the God
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
out of the stones these to raise up children to the
Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίη πρὸς
Abraham. Already but also the ax toward
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
is being cut out and into fire is being thrown.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι
And were inquiring upon him the crowds
λέγοντες· Τί οὖν ποιήσωμεν;
saying What therefore should we do?
11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς
Having answered but he was saying to them
Ὁ ἔχων δύο χιτῶνας
The (one) having two undergarments

in the wilderness,
"Prepare the way of
Jehovah,* you people,
make his roads
straight. 5 Every
gully must be filled
up, and every moun-
tain and hill leveled
down, and the curves
must become straight
ways and the rough
places smooth ways;
6 and all flesh will
see the saving means
of God."

7 Therefore he
began to say to the
crowds coming out
to be baptized by
him: "You offspring
of vipers, who has
intimated to you to
flee from the coming
wrath? 8 Therefore
produce fruits that
befit repentance.* And
do not start saying
within yourselves,
'As a father we have
Abraham.' For I say
to you that God has
power to raise up
children to Abraham
from these stones.
9 Indeed, the ax is
already in position at
the root of the trees;
every tree, therefore,
not producing fine
fruit is to be cut down
and thrown into the
fire."

10 And the crowds
would ask him:
"What, then, shall we
do?" 11 In reply he
would say to them:
"Let the man that has
two undergarments

μεταδότω τῷ μὴ ἔχοντι, καὶ
let him share with the (one) not having, and
ὁ ἔχων βρώματα ὁμοίως
the (one) having things to eat likewise
ποιεῖτω. 12 ἦλθον δὲ καὶ τελῶναι
let him be doing. Came but also tax collectors
βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν
baptized and they said toward him
Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ
Teacher, what should we do? The (one) but
εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον παρὰ
said toward them Nothing more beside
τὸ διατεταγμένον ὑμῖν
the (thing) having been prorated to you
πράσσετε. 14 ἐπηρώτων δὲ
be you performing. Were inquiring upon but
αὐτὸν καὶ στρατευόμενοι λέγοντες
him also [men] serving in the army saying
Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς
What should do also we? And he said to them
Μηδὲνα διασεῖσητε μηδὲ
No one you should harass nobody nor
συκοφαντήσητε, καὶ ἀρκεῖσθε
should you take by fig-showing, and be you satisfied
τοῖς ὀψωνίοις ὑμῶν.
to the provisions of you.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Expecting but of the people and
διαλογιζομένων πάντων ἐν ταῖς καρδίαις
reasoning of all (ones) in the hearts
αὐτῶν περὶ τοῦ Ἰωάννου, μὴ ποτε
of them about the John, not at sometime
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο
he might be the Christ, he answered
λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν
saying to all the John I indeed
ὑδατὶ βαπτίζω ὑμᾶς· ἔρχεται δὲ
to water am baptizing you; is coming but
ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ
the (one) stronger of me, whose not I am
ἱκανὸς λύσαι τὸν ἵμάντα τῶν υποδημάτων
sufficient to loosen the lace of the sandals
αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of him; he you will baptize in spirit
ἀγίῳ καὶ πυρί· 17 οὗ τὸ πύθον
holy and fire; whose the winnowing shovel
ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν
in the hand of him to clean thoroughly the
ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον
threshing floor of him and to lead together the wheat

share with the man
that has none, and
let him that has
things to eat do the
same." 12 But even
tax collectors came to
be baptized, and they
said to him: "Teacher,
what shall we do?"
13 He said to them:
"Do not demand any-
thing more than the
tax rate." 14 Also,
those in military ser-
vice would ask him:
"What shall we also
do?" And he said to
them: "Do not harass
anybody or accuse
anybody falsely, but
be satisfied with your
provisions."

15 Now as the
people were in expec-
tation and all were
reasoning in their
hearts about John:
"May he perhaps be
the Christ?" 16 John
gave the answer,
saying to all: "I, for
my part, baptize you
with water; but the
one stronger than I
am is coming, the
lace of whose sandals
I am not fit to untie.
He will baptize you
people with holy spirit
and fire. 17 His
winnowing shovel is
in his hand to clean
up his threshing
floor completely and
to gather the wheat

4* Jehovah, J7-15,17,18,22-24; Lord, KAB. 8* Or, "change of mind."

εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
into the storehouse of him, the but chaff
κατακαύσει πυρὶ ἀσβέστω.
he will burn down to fire inextinguishable.

18 Πολλά μὲν οὖν καὶ ἕτερα
Many [things] indeed therefore and different
παρακαλῶν εὐηγγελίζετο τὸν
exhorting he was declaring good news to the
λαόν· 19 ὁ δὲ Ἡρώδης ὁ τετραάρχης,
people; the but Herod the tetrarch,
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
being reproved by him about Herodias the
γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
woman of the brother of him and about
πάντων ὧν ἐποίησεν πονηρῶν
all of which did of wicked [things]

ὁ Ἡρώδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ
the Herod, added also this upon
πάσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.
all [deeds], he locked down the John in prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
It occurred but in the to be baptized
ἅπαντα τὸν λαόν καὶ Ἰησοῦ
all the people also of Jesus

βαπτισθέντος καὶ προσευχομένου
having been baptized and praying
ἀνεωχθῆναι τὸν οὐρανὸν 22 καὶ
to be opened the heaven and

καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς
to come down the spirit the holy to bodily
εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
shape as dove upon him, and voice

ἐξ οὐρανοῦ γενέσθαι· Σὺ εἶ ὁ
out of heaven to come to be You are the
υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
Son of me the loved, in you I thought well.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει
And he was Jesus commencing as if
ἑτῶν τριάκοντα, ὧν υἱός, ὡς
of years thirty, being son, as

ἐνομίζετο, Ἰωσήφ τοῦ Ἡλεί
it was being opined, of Joseph of the Heli

24 τοῦ Ματθαίου τοῦ Λευεὶ τοῦ Μελχεί τοῦ
of the Matthat of the Levi of the Melchi of the
Ἰανναί τοῦ Ἰωσήφ 25 τοῦ Ματθαίου τοῦ
Jannai of the Joseph of the Matthias of the

Ἀμώς τοῦ Ναοῦμ τοῦ Ἐσλεί τοῦ Ναγγαί
Amos of the Nahum of the Esli of the Naggai

26 τοῦ Μαθθ τοῦ Ματθαίου τοῦ Σεμεῖν
of the Maath of the Matthias of the Semein

into his storehouse,
but the chaff he will
burn up with fire that
cannot be put out."

18 Therefore he
also gave many other
exhortations and
continued declaring
good news to the peo-
ple. 19 But Herod
the district ruler, for
being reproved by him
concerning He-ro-di-as
the wife of his brother
and concerning all
the wicked deeds that
Herod did, 20 added
also this to all those
[deeds]: he locked
John up in prison.

21 Now when
all the people were
baptized, Jesus also
was baptized and, as
he was praying, the
heaven was opened
up 22 and the holy
spirit in bodily shape
like a dove came down
upon him, and a voice
came out of heaven:
"You are my Son,
the beloved; I have
approved you."

23 Furthermore,
Jesus himself, when
he commenced [his
work], was about thirty
years old, being the
son, as the opinion
was, of Joseph, [son]
of He'li, 24 [son]
of Mat'that, [son]
of Le'vi, [son] of Mel'chi,
[son] of Jan'na-i, [son]
of Joseph, 25 [son]
of Mat-ta-thi'as, [son]
of A'mos, [son] of
Na'hum, [son] of Es'li,
[son] of Nag'gai,
26 [son] of Ma'ath,
[son] of Mat-ta-thi'as,
[son] of Sem'e-in,

τοῦ Ἰωσήφ τοῦ Ἰωδά 27 τοῦ Ἰωάναν
of the Josech of the Joda of the Joanan

τοῦ Ῥησά τοῦ Ζοροβάβελ τοῦ Σαλαθηήλ
of the Rhesa of the Zerubbabel of the Shealtiel

τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ
of the Neri of the Melchi of the Addi of the

Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ 29 τοῦ
Cosam of the Elmadam of the Er of the

Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεῖμ τοῦ
Jesus of the Eliezer of the Jorim of the

Μαθθάτ τοῦ Λευεὶ 30 τοῦ Συμεών
Matthat of the Levi of the Symeon

τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ
of the Judas of the Joseph of the Jonam of the

Ἐλιακίμ 31 τοῦ Μελεά τοῦ Μεννά τοῦ
Eliakim of the Melea of the Menna of the

Ματταθά τοῦ Ναθάμ τοῦ Δαυεὶδ
Mattatha of the Nathan of the David

32 τοῦ Ἰεσσαί τοῦ Ἰωβήλ τοῦ Βοός
of the Jesse of the Obed of the Boaz

τοῦ Σαλά τοῦ Ναασσών 33 τοῦ
of the Salmon of the Nahshon of the

Ἀδμεῖν τοῦ Ἀρνεὶ τοῦ Ἑσρών τοῦ
Amminadab of the Arni of the Hezron of the

Φαρέζ τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ
Perez of the Judah of the Jacob of the

Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θαρα τοῦ Ναχῶρ
Isaac of the Abraham of the Terah of the Nahor

35 τοῦ Σερούχ τοῦ Ῥαγαῦ τοῦ Φάλεκ
of the Serug of the Reu of the Peleg

τοῦ Ἐβερ τοῦ Σαλά 36 τοῦ Καϊνάμ
of the Eber of the Shelah of the Cainan

τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ
of the Arphaxad of the Shem of the Noah of the

Λάμεχ 37 τοῦ Μαθουσαλά τοῦ Ἐνώχ
Lamech of the Methuselah of the Enoch

τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ
of the Jared of the Mahaleel of the Cainan

38 τοῦ Ἐνὼς τοῦ Σήθ τοῦ Ἀδάμ τοῦ
of the Enos of the Seth of the Adam of the

θεοῦ.
God.

[son] of Jo'sech, [son]
of Jo'da, 27 [son]
of Jo-an'an, [son]
of Rh'es'a, [son] of
Zerub'ba-bel, [son]
of Sheal'tiel, [son]
of Ne'ri, 28 [son] of
Mel'chi, [son] of Addi,
[son] of Co'sam, [son]
of El-ma'dam, [son] of
Er, 29 [son] of Je-sus,
[son] of Eli'e-zer,
[son] of Jo'rim, [son]
of Mat'that, [son] of
Le'vi, 30 [son] of
Sym'e-on, [son] of
Judas, [son] of Joseph,
[son] of Jo'nam,
[son] of Eli'a-kim,
31 [son] of Me'lea,
[son] of Men'na, [son]
of Mat'ta-tha, [son]
of Nathan, [son] of
David, 32 [son] of
Jes'se, [son] of O'bed,*
[son] of Bo'az, [son]
of Sal'mon, [son] of
Nah'shon, 33 [son] of
Am-min'a-dab, [son] of
Ar'ni, [son] of Hez'ron,
[son] of Pe'rez, [son]
of Judah, 34 [son] of
Jacob, [son] of Isaac,
[son] of Abraham,
[son] of Ter'ah, [son]
of Na'h-or, 35 [son] of
Se'rug, [son] of Re'u,
[son] of Pe'leg, [son] of
E'ber, [son] of She'lah,
36 [son] of Cai'nan,
[son] of Ar-pach'shad,
[son] of Shem, [son]
of Noah, [son] of
La'mech, 37 [son] of
Me-thu'se-lah, [son] of
E'noch, [son] of Ja'red,
[son] of Ma-ha-la-leel,
[son] of Cai'nan,
38 [son] of E'nosh,
[son] of Seth, [son] of
Adam, [son] of God.

29* Jesus, κΑΒVgSy^{18,22}; Jo'se(s), SyrJ^{17,21}. 32* Jobel, κ¹BSy⁴.

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
Jesus but full of spirit holy
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ
turned under from the Jordan, and
ἦγετο ἐν τῷ πνεύματι ἐν τῇ
was being led in the spirit in the
ἐρήμῳ 2 ἡμέρας τεσσαράκοντα
desolate [place] 2 days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the Devil. And not
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
he ate nothing in the days those, and
συντελεσθεῖσάν αὐτῶν ἐπείνασεν.
having been concluded of them he got hungry.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ
Said but to him the Devil If son you are
τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
of the God, say to the stone this in order that
γενῇται ἄρτος. 4 καὶ ἀπεκρίθη
it may become loaf [of bread]. And answered
πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται
toward him the Jesus It has been written
ὅτι· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ
that Not upon bread alone will live the
ἄνθρωπος.
man.

5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
And having led up him he showed to him
πάσας τὰς βασιλείας τῆς οἰκουμένης
all the kingdoms of the inhabited [earth].
ἐν στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ
in puncture of time; and said to him the
διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην
Devil To you I shall give the authority this
ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
all and the glory of them, because to me
παραδέδοται καὶ ᾧ ἂν θέλω
it has been given and to whom likely I am willing
δοῦμαι αὐτήν· 7 σὺ οὖν ἐὰν
I am giving it; you therefore if ever
προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοὺ
you should worship in sight of me, will be of you
πάντα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
all. And having answered the Jesus
εἶπεν αὐτῷ· Γέγραπται· Κύριον τὸν θεόν
said to him It has been written Lord the God

1* Or, "active force"; *Spiritu*, Vg. 4* ADITVgSy^{h,p} add: but by every word of God; J7.8,10,13-15,17 add: but by everything proceeding from Jehovah's mouth. 8* Jehovah, J7-18,22-24; Lord, *κ*AB.

4 Now Jesus, full of
holy spirit, turned
away from the Jordan,
and he was led about
by the spirit* in the
wilderness 2 for
forty days, while being
tempted by the Devil.
Furthermore, he ate
nothing in those days,
and so, when they
were concluded, he
felt hungry. 3 At
this the Devil said
to him: "If you are a
son of God, tell this
stone to become a
loaf of bread." 4 But
Jesus replied to him:
"It is written, 'Man
must not live by bread
alone.'"

5 So he brought
him up and showed
him all the kingdoms
of the inhabited earth
in an instant of time;
6 and the Devil said
to him: "I will give
you all this authority
and the glory of them,
because it has been
delivered to me, and
to whomever I wish
I give it. 7 You,
therefore, if you do
an act of worship
before me, it will all
be yours." 8 In reply
Jesus said to him:
"It is written, 'It is
Jehovah* your God

σου προσκυνήσεις καὶ αὐτῷ μόνῳ
of you you shall worship and to him alone
λατρεύσεις.
you shall render sacred service.

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ
He led but him into Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
stationed upon the wing of the temple, and
εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him If son you are of the God, hurl
σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται
yourself from here down; it has been written
γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
for that to the angels of him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι
he will give charge about you of the to guard
σε, 11 καὶ ὅτι ἐπὶ χειρῶν ἀρουσὶν σε
you, and that upon hands they will lift you
μή ποτε προσκώψῃς πρὸς λίθον τὸν
not at any time you should strike toward stone the
πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ
foot of you. And having answered said to him
ὁ Ἰησοῦς ὅτι· Εἴρηται· Οὐκ
the Jesus that It has been said Not
ἐκπειράσεις Κύριον τὸν θεόν σου. 13 Καὶ
you shall test out Lord the God of you. And
συντελέσας πάντα πειρασμὸν ὁ
having concluded all temptation the
διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
Devil stood off from him until
καιροῦ.
appointed time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
And turned under the Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
power of the spirit into the Galilee.
καὶ φήμῃ ἐξῆλθεν καθ' ὅλης τῆς
And [good] talk went out down through whole the
περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς
surrounding country about him. And he
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
was teaching in the synagogues of them,
δοξαζόμενος ὑπὸ πάντων.
being glorified by all.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came into Nazareth, where he was
τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ
having been reared, and he went in according to the

you must worship,
and it is to him alone
you must render
sacred service."

9 Now he led him
into Jerusalem and
stationed him upon
the battlement of
the temple and said
to him: "If you are
a son of God, hurl
yourself down from
here; 10 for it is
written, 'He will
give his angels a
charge concerning
you, to preserve you,'
11 and, 'They will
carry you on their
hands, that you may
at no time strike your
foot against a stone.'"
12 In answer Jesus
said to him: "It is
said, 'You must not
put Jehovah* your
God to the test.'"
13 So the Devil,
having concluded
all the temptation,
retired from him until
another convenient
time.

14 Now Jesus
returned in the power
of the spirit into
Gal'ilee. And good
talk concerning him
spread out through
all the surrounding
country. 15 Also,
he began to teach
in their synagogues,
being held in honor
by all.

16 And he came
to Naza-reth, where
he had been reared;
and, according to

12* Jehovah, J7-18,22-24; Lord, *κ*AB.

εἰσὼς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
 custom to him in the day of the sabbaths
 εἰς τὴν συναγωγὴν, καὶ ἀνέστη
 into the synagogue, and he stood up
 ἀναγνῶναι. 17 καὶ ἐπεδόθη
 to read. And was given upon [hand]
 αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ
 to him scroll of the prophet Isaiah, and
 ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον
 having opened the scroll he found the place
 οὗ ἦν γεγραμμένον 18 Πνεῦμα
 where it was having been written Spirit
 Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν
 of Lord upon me, of which on account
 ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 he anointed me to declare good news to poor (ones),
 ἀπέσταλκέν με κηρύττειν αἰχμαλώτοις
 he has sent off me to preach to captives
 ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
 letting go off and to blind (ones) looking again,
 ἀποστέλλειν τεθραυσμένους ἐν ἀφέσει,
 to send off (ones) having been crushed in release,
 19 κηρύττει ἐνιαυτὸν Κυρίου δεκτὸν. 20 καὶ
 to preach year of Lord acceptable. And
 πτύξας τὸ βιβλίον ἀποδοὺς
 having rolled up the scroll having given back
 τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ
 to the subordinate he sat down; and of all the
 ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
 eyes in the synagogue were
 ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ
 looking intently to him. He started but
 λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
 to be saying toward them that Today
 πεπληρώται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν
 has been fulfilled the scripture this in the ears
 ὑμῶν.
 of you.
 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
 And all were witnessing to him and
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
 were wondering upon the words of the
 χάριτος τοῖς ἐκπορευομένοις ἐκ
 graciousness to the (ones) proceeding forth out of
 τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
 the mouth of him, and were saying Not
 υἱὸς ἐστὶν Ἰωσήφ οὗτος; 23 καὶ εἶπεν
 son is of Joseph this (one)? And he said

18* Jehovah's, J7-15,20,23,24; Lord's, KAB. 18* He, KAB; Jehovah, J7,8,10,13,15.
 19* Jehovah's, J7-18,20,22-24; Lord's, KAB.

his custom on the sabbath day, he entered into the synagogue, and he stood up to read.
 17 So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written:
 18 "Jehovah's" spirit is upon me, because he" anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, 19 to preach Jehovah's" acceptable year." 20 With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him.
 21 Then he started to say to them: "Today this scripture that you just heard is fulfilled."
 22 And they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying: "This is a son of Joseph, is it not?"
 23 At this he said

πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν
 toward them At all events you will say to me the
 παραβολὴν ταύτην Ἱατρί, θεράπευσον
 parable this Healer, cure
 σεαυτὸν; ὅσα ἡκούσαμεν
 yourself; as many (things) as we heard
 γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον
 having happened into the Capernaum do you
 καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν
 also here in the father [place] of you. He said
 δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
 but Amen I am saying to you that no one prophet
 δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.
 acceptable is in the father [place] of him.
 25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ
 Upon truth but I am saying to you, many
 χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῇ
 widows were in the days of Elijah in the
 Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη
 Israel, when was shut up the heaven years
 τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς
 three and months six, as occurred famine
 μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς
 great upon all the earth, and toward
 οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς
 not one of them was sent Elijah if not into
 Σάρεππα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
 Zarephath of the Sidon toward woman widow.
 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
 And many lepers were in the Israel
 ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
 upon Elisha the prophet, and no one
 αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμάν ὁ Σύρος.
 of them was cleansed, if not Naaman the Syrian.
 28 καὶ ἐπληρώθησαν πάντες θυμοῦ ἐν τῇ
 And were filled all of anger in the
 συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ
 synagogue hearing these (things), and
 ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
 having stood up they threw out him outside the
 πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ
 city, and they led him until brow of the
 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο
 mountain upon which the city had been built
 αὐτῶν, ὥστε κατακρημνίσαι αὐτόν.
 of them, as-and to throw down headlong him;
 30 αὐτὸς δὲ διελθὼν διὰ
 he but having gone through through
 μέσου αὐτῶν ἐπορεύετο.
 midst of them he was going his way.

to them: "No doubt you will apply this illustration to me, 'Physician, cure yourself; the things we heard as having happened in Capernaum do also here in your home territory.'" 24 But he said: "Truly I tell you that no prophet is accepted in his home territory." 25 For instance, I tell you in truth, There were many widows in Israel in the days of Elij'jah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land, 26 yet Elij'jah was sent to none of those [women], but only to Zarephath in the land of Sid'on to a widow. 27 Also, there were many lepers in Israel in the time of Elij'sha the prophet, yet not one of them was cleansed, but Na'a-man the man of Syria." 28 Now all those hearing these things in the synagogue became filled with anger; 29 and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. 30 But he went through the midst of them and continued on his way.

31 Καὶ κατήλθεν εἰς Καφαρναούμ πόλιν
And he went down into Capernaum city
τῆς Γαλιλαίας. Καὶ ἦν διδάσκων
of the Galilee. And he was teaching
αὐτοὺς ἐν τοῖς σάββασι· 32 καὶ
them in the sabbaths; and
ἐξεπλήσσοντο ἐπὶ τῇ διδασκίᾳ αὐτοῦ,
were being astounded upon the teaching of him,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
because in authority was the word of him.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
And in the synagogue was a man having
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν
spirit of demon unclean, and he shouted
φωνῇ μεγάλῃ 34 Ἐα, τί ἡμῖν καὶ
to voice great Ah! What to us and
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
to you, Jesus Nazarene? Came you to destroy
ἡμᾶς; ἰδοὺ σε τίς εἰ, ὁ
us? I have known you who you are, the
ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμυσεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξέλθε ἀπ'
the Jesus saying Be muzzled and come out from
αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ
him. And having thrown him the
δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
demon into the midst came out from him
μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο
nothing having hurt him. And came to be
θαύμος ἐπὶ πάντας, καὶ
astonishment upon all, and
συνελάλουν πρὸς ἀλλήλους λέγοντες
they were conversing toward one another saying
Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ
What the word this because in authority and
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
power he gives orders to the unclean
πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ
spirits, and they come out? And
ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς
was going its way out resound about him into
πάντα τόπον τῆς περιχώρου.
every place of the surrounding country.
38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
Having stood up but from the synagogue
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ
he entered into the house of Simon. Mother-in-law
δὲ τοῦ Σίμωνος ἦν συνεχομένη
but of the Simon was being held together

31 And he went down to Capernaum, a city of Galilee. And he was teaching them on the sabbath; 32 and they were astounded at his way of teaching, because his speech was with authority. 33 Now in the synagogue there was a man with a spirit, an unclean demon, and he shouted with a loud voice: 34 "Ah! What have we to do with you, Jesus you Nazarene? Did you come to destroy us? I know exactly who you are, the Holy One of God." 35 But Jesus rebuked it, saying: "Be silent, and come out of him." So, after throwing the man down in their midst, the demon came out of him without hurting him. 36 At this, astonishment fell upon all, and they began to converse with one another, saying: "What sort of speech is this, because with authority and power he orders the unclean spirits, and out they come?" 37 So the news concerning him kept going out into every corner of the surrounding country. 38 After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed

πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ
to fever great, and they requested him about
αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
her. And having stood upon on top of her
ἐπετίμυσεν τῷ πυρετῷ, καὶ ἀφῆκεν
he gave rebuke to the fever, and it let go off
αὐτήν· παραχρῆμα δὲ ἀναστὰσα
her; instantly but having stood up
διηκόνει αὐτοῖς.
she was serving to them.
40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες
Setting but of the sun all
ὄσοι εἶχον ἀσθενούντας
as many as were having (ones) being sick
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
to diseases various led them toward
αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν
him; the (one) but to one each of them
τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
the hands putting upon was curing them.
41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
Were coming out but also demons from
πολλῶν, κρίζοντα καὶ λέγοντα ὅτι Σὺ εἶ
many, crying out and saying that You are
ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ
the Son of the God; and rebuking not
εἶα αὐτὰ λαλεῖν, ὅτι
he was permitting them to be speaking, because
ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ him to be.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν
Having become but of day having gone out
ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
he went his way into lonely place; and the
ὄχλοι ἐπεζήτουν αὐτόν, καὶ
crowds were seeking upon him, and
ἦλθον ἕως αὐτοῦ, καὶ κατείχον
they came until him, and were detaining
αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
him of the not to be going his way from them.
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ
The (one) but said toward them that Also
ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με
to the different cities to declare the good news me
δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι
it is necessary the kingdom of the God, because
ἐπὶ τοῦτο ἀπεστάλην. 44 Καὶ ἦν
upon this (thing) I was sent off. And he was
κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
preaching into the synagogues of the Judea.

with a high fever, and they made request of him for her. 39 So he stood over her and rebuked the fever, and it left her. Instantly she rose and began ministering to them. 40 But when the sun was setting, all those who had people sick with various diseases brought them to him. By laying his hands upon each one of them he would cure them. 41 Demons also would come out of many, crying out and saying: "You are the Son of God." But, rebuking them, he would not permit them to speak, because they knew him to be the Christ. 42 However, when it became day, he went out and proceeded to a lonely place. But the crowds began hunting about for him and came out as far as he was, and they tried to detain him from going away from them. 43 But he said to them: "Also to other cities I must declare the good news of God, because for this I was sent forth." 44 Accordingly he went on preaching in the synagogues of Judea.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον
It occurred but in the [time] the crowd
ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν
to be lying upon him and to be hearing the
λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς
word of the God and he was having stood
παρὰ τὴν λίμνην Γεννησαρέτ, **2** καὶ εἶδεν
beside the lake Gennesaret, and he saw
πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ
boats two having stood beside the lake, the but
ἀλεεῖς ἀπ' αὐτῶν ἀποβάντες
fishermen from them having stepped off
ἐπλυνον τὰ δίκτυα. **3** Ἐμβὰς
were washing off the nets. Having stepped in
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
but into one of the boats, which was of Simon,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
he requested him from the earth
ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ
to lead upward upon little, having sat down but
ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
out of the boat he was teaching the crowds.
4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς
As but he ceased speaking, he said toward
τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
the Simon Lead upward upon into the deep
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.
and lower the nets of you into catch.
5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
And having answered Simon said Instructor,
δι' ὅλης νυκτὸς κοπιᾶσάντες οὐδὲν
through whole night having toiled nothing
ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου
we took, upon but the saying of you
χαλάσω τὰ δίκτυα. **6** καὶ τοῦτο
I shall lower the nets. And this
ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων
having done they enclosed multitude of fishes
πολύ, διερρήσσετο δὲ τὰ δίκτυα
much, were being broken through but the nets
αὐτῶν. **7** καὶ κατένευσαν τοῖς μετόχοις
of them. And they motioned to the partners
ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος
in the different boat of the (ones) having come
συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθαν, καὶ
to give assistance to them; and they came, and
ἐπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι
they filled both the boats as-and to be sinking
αὐτά. **8** ἰδὼν δὲ Σίμων Πέτρος
them. Having seen but Simon Peter

5 On an occasion
when the crowd
was pressing close
upon him and
listening to the
word of God, he was
standing beside the
lake of Genesaret.
2 And he saw two
boats docked at the
lakeside, but the
fishermen had got
out of them and were
washing off their
nets. **3** Going aboard
one of the boats,
which was Simon's,
he asked him to pull
away a bit from land.
Then he sat down,
and from the boat he
began teaching the
crowds. **4** When he
ceased speaking, he
said to Simon: "Pull
out to where it is
deep, and you men
let down your nets
for a catch." **5** But
Simon in reply said:
"Instructor, for a
whole night we toiled
and took nothing,
but at your bidding I
will lower the nets."
6 Well, when they did
this, they enclosed
a great multitude of
fish. In fact, their nets
began ripping apart.
7 So they motioned
to their partners in the
other boat to come
and assist them; and
they did come, and
they filled both boats,
so that these began
to sink. **8** Seeing
this, Simon Peter

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων
fell down toward the knees of Jesus saying
Ἔξελε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
Go out from me, because male person
ἀμαρτωλός εἰμι, κύριε. **9** θάμβος γὰρ
sinful I am, Lord; astonishment for
περιέσχεν αὐτὸν καὶ πάντας τοὺς
overwhelmed him and all the (ones)
σὺν αὐτῷ ἐπὶ τῇ
together with him upon the
ἄγρᾳ τῶν ἰχθύων ὧν
catch of the fishes of which
συνέλαβον, **10** ὁμοίως δὲ καὶ Ἰάκωβον
they took together, likewise but also James
καὶ Ἰωάννη υἱοῦς Ζεβεδαίου, οἱ ἦσαν
and John sons of Zebedee, who were
κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
sharers to the Simon. And said toward
τὸν Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ
the Simon Jesus Not be fearing; from the
νῦν ἀνθρώπους ἔσῃ ζωγρῶν. **11** καὶ
now men you will be catching alive. And
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
having led down the boats upon the earth
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
having let go off all (things) they followed to him.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it occurred in the to be him in
μῇ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities and look! male person full
λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
of leprosy; having seen but the Jesus
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
having fallen upon face he begged of him
λέγων Κύριε, ἐάν θέλῃς δύνασαί με
saying Lord, if ever you may will you are able me
καθαρίσαι. **13** καὶ ἐκτείνας τὴν
to make clean. And having stretched out the
χεῖρα ἤψατο αὐτοῦ λέγων Θέλω,
hand he touched him saying I am willing,
καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
be you made clean; and immediately the leprosy
ἀπῆλθεν ἀπ' αὐτοῦ. **14** καὶ αὐτὸς
went off from him. And he
παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ
gave orders to him to no one to say, but
ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
having gone off show yourself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
offer about the cleansing of you

fell down at the knees
of Jesus, saying: "De-
part from me, because
I am a sinful man,
Lord." **9** For at the
catch of fish which
they took up aston-
ishment overwhelmed
him and all those
with him, **10** and
likewise both James
and John, Zeb'edee's
sons, who were shar-
ers with Simon. But
Jesus said to Simon:
"Stop being afraid.
From now on you
will be catching men
alive." **11** So they
brought the boats
back to land, and
abandoned everything
and followed him.
12 On a further oc-
casion while he was in
one of the cities, look!
a man full of leprosy!
When he caught sight
of Jesus he fell upon
his face and begged
him, saying: "Lord,
if you just want to,
you can make me
clean." **13** And so,
stretching out his
hand, he touched him,
saying: "I want to. Be
made clean." And im-
mediately the leprosy
vanished from him.
14 And he gave the
man orders to tell no-
body: "But go off and
show yourself to the
priest, and make an
offering in connection
with your cleansing,

καθὼς according as προσέταξεν directed Μωσῆς Moses εἰς into μαρτύριον αὐτοῖς. 15 διήρχετο δὲ but witness to them. Was coming through μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ and rather the word about him, and συνήρχοντο ὄχλοι πολλοὶ ἀκούειν were coming together crowds many to be hearing καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν and to be cured from the sicknesses of them; 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς he but was (one) retiring in the ἐρήμοις καὶ προσευχόμενος. desolate (places) and praying.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν And it occurred in one of the days καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν and he was (one) teaching, and were καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι (ones) sitting Pharisees and law teachers οἱ ἦσαν ἐληλυθότες ἐκ πάσης who were (ones) having come out of every κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ village of the Galilee and Judea and Ἱερουσαλὴμ καὶ δύναμις Κυρίου ἦν εἰς Jerusalem; and power of Lord was into τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες the to be healing him. And look! male persons φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν bearing upon bed man who was παραλελυμένος, καὶ ἐζήτουν (one) having been paralyzed, and they were seeking αὐτόν εἰσενεγκεῖν καὶ θεῖναι αὐτόν ἐνώπιον him to bring in and to put him in sight αὐτοῦ. 19 καὶ μὴ εὐρόντες of him. And not having found

ποίας εἰσενέγκωσιν αὐτόν of what sort of [way] they might bring in him διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ through the crowd having stepped up upon the δώμα διὰ τῶν κεράμων καθέκταν αὐτόν roof through the tiles they let go down him σὺν τῷ κλινιδίῳ εἰς τὸ μέσον together with the little bed into the midst ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδοὺ in front of the Jesus. And having seen τὴν πίστιν αὐτῶν εἶπεν the faith of them he said "Ἄνθρωπε,

just as Moses directed, for a witness to them." 15 But the word about him was spreading the more, and great crowds would come together to listen and to be cured of their sicknesses. 16 However, he continued in retirement in the deserts and praying.

17 In the course of one of the days he was teaching, and Pharisees and teachers of the law who had come out of every village of Galilee and Ju-de'a and Jerusalem were sitting there; and Jehovah's power was there for him to do healing. 18 And, look! men carrying on a bed a man who was paralyzed, and they were seeking a way to bring him in and place him before him. 19 So, not finding a way to bring him in on account of the crowd, they climbed up to the roof, and through the tiling they let him down with the little bed among those in front of Jesus. 20 And when he saw their faith he said: "Man,

ἀφένωνταί σοι αἱ ἁμαρτίαι σου. have been let go off to you the sins of you. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς And started to be reasoning the scribes καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν οὗτος and the Pharisees saying Who is this ὃς λαλεῖ βλασφημίας; τίς δύναται who is speaking blasphemies? Who is able ἁμαρτίας ἀφέναι εἰ μὴ μόνος ὁ θεός; sins to be letting go off if not alone the God? 22 ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς the Having recognized but the Jesus their reasonings, αὐτῶν ἀποκριθεὶς εἶπεν toward them having answered said πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς toward them? What are you reasoning in the καρδίᾳ ὑμῶν; 23 τί ἐστὶν is hearts of you? Which (thing) easier, εἰπεῖν Ἄφένωνταί σοι easier, to say Have been let go off to you αἱ ἁμαρτίαι σου, ἢ εἰπεῖν "Εγείρε the sins of you, or to say Be getting up καὶ περὶπάτει; 24 ἵνα δὲ and be walking about? In order that but εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου you might know that the Son of the man ἐξουσίαν ἔχει ἐπὶ τῆς γῆς authority is having upon the earth ἀφίεναι ἁμαρτίας — εἶπεν τῷ to be letting go off sins — he said to the παραλελυμένῳ Σοὶ λέγω, (one) having been paralyzed To you I am saying, ἔγειρε καὶ ἄρας τὸ κλινιδίον Be getting up and having lifted up the little bed σου πορεύου εἰς τὸν οἶκόν σου. of you be going your way into the house of you. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον And instantly having stood up in sight αὐτῶν, ἄρας ἐφ' ὃ of them, having lifted up upon which κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον he was lying down, he went off into the house. αὐτοῦ δοξάζων τὸν θεόν. 26 Καὶ ἔκστασις of him glorifying the God. And ecstasy ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν took all (them) and they were glorifying the θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι God, and became filled of fear saying that Εἶδαμεν παράδοξα σημεῖον. We saw strange (things) today.

your sins are forgiven you." 21 Thereupon the scribes and the Pharisees started to reason, saying: "Who is this that is speaking blasphemies? Who can forgive sins except God alone?" 22 But Jesus, discerning their reasonings, said in answer to them: "What are you reasoning out in your hearts? 23 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? 24 But in order for you to know that the Son of man has authority on the earth to forgive sins—" he said to the paralyzed man: "I say to you, Get up and pick up your little bed and be on your way home." 25 And instantly he rose up before them, picked up what he used to lie on and went off to his home, glorifying God. 26 Then an ecstasy seized one and all, and they began to glorify God, and they became filled with fear, saying: "We have seen strange things today!"

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ
And after these (things) he went out and
ἐθεάσατο τελῶνην ὀνόματι Λευεὶν
beheld tax collector to name Levi
καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ εἶπεν
sitting upon the tax office, and he said
αὐτῷ Ἀκολουθεῖ μοι. 28 καὶ
to him Be following to me. And

καταλιπὼν πάντα ἀναστὰς
having left behind all (things) having stood up
ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν
he was following to him. And made

δοκὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ
reception feast great Levi to him in the
οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς
house of him; and was crowd much

τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ'
of tax collectors and of others who were with
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
them lying down. And were murmuring

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
toward the disciples of him saying

Διὰ τί μετὰ τῶν τελωνῶν καὶ
Through what with the tax collectors and
ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
sinners are you eating and are you drinking?

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
πρὸς αὐτοὺς Οὐ χρεῖαν ἔχουσιν οἱ
toward them Not need are having the

ὕγιαίνοντες ἱατροῦ ἀλλὰ οἱ
(ones) being healthy of healer but the (ones)
κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλεῖσθαι
badly having; not I have come to call

δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
righteous (ones) but sinners into repentance.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ
The (ones) but said toward him The
μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ
disciples of John are fasting frequently and

δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ
supplications are making, likewise also the (ones)
τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν
of the Pharisees, the (ones) but to you are eating

καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν
and are drinking. The but Jesus said
πρὸς αὐτοὺς Μὴ δύνασθε τοὺς υἱοὺς τοῦ
toward them Not you are able the sons of the

27 Now after these things he went out and beheld a tax collector named Le'vi sitting at the tax office, and he said to him: "Be my follower."

28 And leaving everything behind he rose up and went following him. 29 Also, Le'vi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal.

30 At this the Pharisees and their scribes began murmuring to his disciples, saying:

"Why is it you eat and drink with tax collectors and sinners?"

31 In reply Jesus said to them: "Those who are healthy do not need a physician, but those who are ailing do. 32 I have come to call, not righteous persons, but sinners to repentance."

33 They said to him: "The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but you eat and drink."

34 Jesus said to them: "You cannot make the friends of the

friends of the

friends of the

friends of the

friends of the

friends of the

νυμφῶνος ἐν ᾧ ὁ νυμφίος
bridechamber in which [time] the bridegroom
μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;
with them is to make to fast?

35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
Will come but days, and whenever
ἀπαρθῇ ἀπ' αὐτῶν ὁ
may have been removed from them the

νυμφίος τότε νηστεύουσιν ἐν ἐκείναις ταῖς
bridegroom then they will fast in those the
ἡμέραις.
days.

36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς
He was saying but also parable toward
αὐτοὺς ὅτι Οὐδεὶς ἐπιβλήμα ἀπὸ
them that No one cast-upon (piece) from

ἱματίου καινοῦ σχίσας ἐπιβάλλει
outer garment new having torn he casts on
ἐπὶ ἱματίον παλαιόν· εἰ δὲ μῆγε,
upon outer garment old; if but not at least,

καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
also the new will tear away and to the old
οὐ συμφωνήσει τὸ ἐπιβλήμα τὸ ἀπὸ
not will sound with the cast-upon (piece) the from

τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον
the new. And no one throws wine new
εἰς ἀσκούς παλαιοῦς· εἰ δὲ μῆγε,
into skin bags old; if but not at least,

ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,
will burst the wine the new the skin bags,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
and it will be spilled out and the skin bags

ἀπολούνται· 38 ἀλλὰ οἶνον νέον εἰς
will be destroyed; but wine new into
ἀσκούς καινοὺς βλητέον. 39 Οὐδεὶς
skin bags new (ones) to be thrown. No one

πιὼν παλαιὸν θέλει νέον· λέγει
having drunk old is willing new; he is saying
γάρ Ὁ παλαιὸς χρηστός ἐστίν.
for The old nice is.

6 Ἐγένετο δὲ ἐν σαββάτῳ
It occurred but in sabbath
διαπορεύεσθαι αὐτὸν διὰ
to be going his way through him through

σπορίμων, καὶ ἐτίλλον οἱ μαθηταὶ αὐτοῦ
sowings, and were plucking the disciples of him
καὶ ἔσθιον τοὺς στάχους ψώχοντες
and were eating the heads of grain rubbing

ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων
to the hands. Some but of the Pharisees
some of the Pharisees

bridegroom fast while the bridegroom is with them, can you? 35 Yet days will come when the bridegroom will indeed be taken away from them; then they will fast in those days."

36 Further, he went on to give an illustration to them: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old."

37 Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins, and it will be spilled out and the wineskins will be ruined. 38 But new wine must be put into new wineskins. 39 No one that has drunk old wine wants new; for he says, "The old is nice."

6 Now on a sabbath he happened to be passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands. 2 At this some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

some of the Pharisees

εἶπαν Τί ποιεῖτε δὲ οὐκ ἔξεστιν
said Why are you doing which not is lawful
τοῖς σάββασι; 3 καὶ ἀποκριθεὶς
to the sabbaths? And having answered
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ
toward them said the Jesus Neither
τοῦτο ἀνέγνωτε δὲ ἐποίησεν Δαυεὶδ ὅτε
this did you read which did David when
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he got hungry he and the (ones) with him?
4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
How he entered into the house of the God
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν
and the loaves of the presentation having taken
ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
he ate and gave to the (ones) with him,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους
which not it is lawful to eat if not alone
τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς
the priests? And he was saying to them
Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
Lord is of the sabbath the Son of the
ἀνθρώπου.
man.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
It occurred but in different sabbath
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
to enter him into the synagogue and
διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ
to be teaching; and was man there and the
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
hand of him the right was dry;
7 παρεθροῦντο δὲ αὐτὸν οἱ γραμματεῖς
were observing beside but him the scribes
καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if in the sabbath
θεραπεύει, ἵνα εὕρωσιν
he is curing, in order that they might find
κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς
to be accusing him. He but had known the
διαλογισμοὺς αὐτῶν, εἶπεν δὲ
reasonings of them, said but
τῷ ἀνδρὶ τῷ ξηρᾷ
to the male person to the (one) dry
ἔχοντι τὴν χεῖρα· Ἐγείρε
having the hand Be getting up
καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς
and stand into the midst; and having stood up
ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς
he stood. Said but the Jesus toward

said: "Why are you
doing what is not law-
ful on the sabbath?"
3 But Jesus said in
reply to them: "Have
you never read the
very thing David did
when he and the men
with him got hungry?"
4 How he entered into
the house of God and
received the loaves of
presentation and ate
and gave some to the
men with him, which
it is lawful for no
one to eat but for the
priests only?" 5 And
he went on to say to
them: "Lord of the
sabbath is what the
Son of man is."

6 In the course
of another sabbath
he entered into the
synagogue and began
teaching. And there
was a man present
whose right hand was
withered. 7 The
scribes and the
Pharisees were now
watching him closely
to see whether he
would cure on the
sabbath, in order to
find some way to
accuse him. 8 He,
however, knew their
reasonings, yet he said
to the man with the
withered hand: "Get
up and stand in the
center." And he rose
and took his stand.
9 Then Jesus said to

αὐτοὺς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
them I inquire upon you, If it is lawful to the
σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
sabbath to do good or to do bad,
ψυχὴν σώσαι ἢ ἀπολέσαι; 10 καὶ
soul to save or to destroy?
περιβλεψάμενος πάντας αὐτοὺς εἶπεν
having looked around at all them he said
αὐτῷ Ἐκτείνε τὴν χεῖρά σου· ὁ
to him Stretch out the hand of you; the (one)
δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
but did, and was restored the hand
αὐτοῦ. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
of him. They but became filled of madness,
καὶ διελάλουν πρὸς ἀλλήλους τί
and were talking through toward one another what
ἂν ποιήσαιεν τῷ Ἰησοῦ.
likely they would do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
It happened but in the days these
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος
to go out him into the mountain
προσεύξασθαι, καὶ ἦν
to pray, he was
διανυκτερεύων ἐν τῇ προσευχῇ
continuing through the night in the prayer
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα,
of the God. And when it became day,
προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
he sounded toward [himself] the disciples of him,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν
also apostles he named, 14 Σίμωνα ὃν
καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν
also he named Peter and Andrew the
ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην καὶ
brother of him and James and John and
Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον
Philip and Bartholomew and Matthew
καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ
and Thomas and James of Alphaeus and
Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ
Simon the (one) being called Zealot and
Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ δς
Judas of James and Judas Iscariot who
ἐγένετο προδότης,
became betrayer,

17 καὶ καταβὰς μετ' αὐτῶν
and having come down with them

them: "I ask you men,
Is it lawful on the
sabbath to do good or
to do injury, to save
or to destroy a soul?"
10 And after looking
around at them all,
he said to the man:
"Stretch out your
hand." He did so, and
his hand was restored.
11 But they became
filled with madness,
and they began to talk
over with one another
what they might do to
Jesus.

12 In the progress
of these days he went
out into the mountain
to pray, and he
continued the whole
night in prayer to
God. 13 But when
it became day he
called his disciples to
him and chose from
among them twelve,
whom he also named
apostles: 14 Simon,
whom he also named
Peter, and Andrew his
brother, and James
and John, and Philip
and Bartholomew,
15 and Matthew and
Thomas, and James
[the son] of Alphaeus,
and Simon who is
called "the zealous
one," 16 and Judas
[the son] of James,
and Judas Iscariot,
who turned traitor.

17 And he came
down with them

ἔστη ἐπὶ τόπου πεδινού, καὶ ὄχλος πολλὸς
he stood upon place level, and crowd much
μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ
of disciples of him, and multitude much of the
λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
people from all the Judea and
Ἱερουσαλὴμ καὶ τῆς παραλίου
Jerusalem and the maritime [country]

Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκοῦσαι αὐτοῦ
of Tyre and Sidon, who came to hear him

καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν
and to be healed from the sicknesses of them;

18 καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων
and the (ones) being troubled from spirits

ἀκαθάρτων ἐθεραπεύοντο· 19 καὶ πᾶς ὁ
unclean were being cured; and all the

ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι
crowd were seeking to be touching him, because

δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
power beside him was coming out and

ἰάτο πάντας.
was healing all.

20 Καὶ αὐτὸς ἐπάρας τοῦς
And he having lifted upon the

ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
eyes of him into the disciples of him

ἔλεγεν
was saying

Μακάριοι οἱ πτωχοί, ὅτι
Happy the poor (ones), because

ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
yours is the kingdom of the God.

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
Happy the (ones) hungering now, because

χορτασθήσεσθε.
you will be satiated.

μακάριοι οἱ κλαίοντες νῦν, ὅτι
Happy the (ones) weeping now, because

γελάσετε.
you will laugh.

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς
Happy you are whenever might hate you

οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
the men, and whenever they might separate

ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
you and might reproach and might throw out the

ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ
name of you as wicked on account of the Son

τοῦ ἀνθρώπου· 23 χάρητε ἐν ἐκείνῃ τῇ
of the man; 23 may you rejoice in that the

and took his station
on a level place, and
there was a great
crowd of his disciples,
and a great multitude
of people from all of
Judea and Jerusalem
and the maritime

country of Tyre and
Sidon, who came
to hear him and
be healed of their
sicknesses. 18 Even

those troubled with
unclean spirits were
cured. 19 And

all the crowd were
seeking to touch him,
because power was

going out of him and
healing them all.

20 And he lifted
up his eyes upon his
disciples and began

to say:

"Happy are you
poor, because yours is
the kingdom of God.

21 "Happy are you
who hunger now,
because you will be
filled.

"Happy are you who
weep now, because
you will laugh.

22 "Happy are you
whenever men hate
you, and whenever
they exclude you and
reproach you and cast

out your name as
wicked for the sake
of the Son of man.

23 Rejoice in that

the day and leap, for,
look! your reward
is great in heaven,
for those are the
same things their
forefathers used to do
to the prophets.

24 "But woe to you
rich persons, because
you are having your
consolation in full.

25 "Woe to you
who are filled up now,
because you will go
hungry.

"Woe, who who are
laughing now, because
you will mourn and
weep.

26 "Woe, whenever
all men speak well of
you, for things like
these are what their
forefathers did to the
false prophets.

27 "But I say to
you who are listening,
Continue to love
your enemies, to do
good to those hating
you, 28 to bless
those cursing you,
to pray for those
who are insulting
you. 29 To him that
strikes you on the
one cheek, offer the
other also; and from
him that takes away
your outer garment,
do not withhold even
the undergarment.

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be you blessing the (ones) cursing you,

προσεύχεσθε περὶ τῶν ἐπηρεάζοντων
be you praying about the (ones) insulting

ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν
you. To the (one) smiting you upon the

ἡμέρα καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
day and leap you, look! for the reward

ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ τὰ
of you much in the heaven; according to the

αὐτὰ γὰρ ἐποίουν τοῖς προφήταις
very (things) for were doing to the prophets

οἱ πατέρες αὐτῶν.
the fathers of them.

24 Πλὴν οὐαὶ ὑμῖν τοῖς
Besides woe you the

πλουσίοις, ὅτι ἀπέχετε τὴν
rich (ones), because you are having back the

παράκλησιν ὑμῶν.
consolation of you.

25 Οὐαὶ ὑμῖν, οἱ
Woe to you, the (ones)

ἐμπλησθέντες νῦν, ὅτι
having been filled within now, because

πεινάσετε.
you will hunger.

οὐαὶ, οἱ γελῶντες νῦν, ὅτι
Woe, the (ones) laughing now, because

πενθήσετε καὶ κλαύσετε.
you will mourn and you will weep.

26 Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν
Woe whenever finely you might say

πάντες οἱ ἄνθρωποι, κατὰ τὰ
all the men, according to the

αὐτὰ γὰρ ἐποίουν τοῖς
very (things) for were doing to the

ψευδοπροφήταις οἱ πατέρες αὐτῶν.
false prophets the fathers of them.

27 Ἀλλὰ ὑμῖν λέγω τοῖς
But to you I am saying to the (ones)

ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
hearing, Be you loving the enemies of you,

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
finely be you doing to the (ones) hating you,

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be you blessing the (ones) cursing you,

προσεύχεσθε περὶ τῶν ἐπηρεάζοντων
be you praying about the (ones) insulting

ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν
you. To the (one) smiting you upon the

σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
cheek be offering also the other, and from

τοῦ αἵροντός σου τὸ ἱμάτιον καὶ
the (one) lifting up of you the outer garment also

τὸν χιτῶνα μὴ καλύψεις.
the undergarment not you should keep back.

day and leap, for,
look! your reward
is great in heaven,
for those are the
same things their
forefathers used to do
to the prophets.

24 "But woe to you
rich persons, because
you are having your
consolation in full.

25 "Woe to you
who are filled up now,
because you will go
hungry.

"Woe, who who are
laughing now, because
you will mourn and
weep.

26 "Woe, whenever
all men speak well of
you, for things like
these are what their
forefathers did to the
false prophets.

27 "But I say to
you who are listening,
Continue to love
your enemies, to do
good to those hating
you, 28 to bless
those cursing you,
to pray for those
who are insulting
you. 29 To him that
strikes you on the
one cheek, offer the
other also; and from
him that takes away
your outer garment,
do not withhold even
the undergarment.

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be you blessing the (ones) cursing you,

προσεύχεσθε περὶ τῶν ἐπηρεάζοντων
be you praying about the (ones) insulting

ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν
you. To the (one) smiting you upon the

σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
cheek be offering also the other, and from

τοῦ αἵροντός σου τὸ ἱμάτιον καὶ
the (one) lifting up of you the outer garment also

τὸν χιτῶνα μὴ καλύψεις.
the undergarment not you should keep back.

ὄφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά,
eye of you rafter not seeing? Hypocrite,
ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
throw out first the rafter from the eye
σου, καὶ τότε διαβλέψεις τὸ κάρφος
of you, and then you will clearly see the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
the (one) in the eye of the brother of you
ἐκβαλεῖν.
to throw out.

43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν
Not for is tree fine making
καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν
fruit rotten, neither again tree rotten
ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον
making fruit fine. Each for tree
ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ
out of the own fruit is being known; not
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σύκα,
for out of thorns they are gathering figs,
οὐδὲ ἐκ βάτου σταφυλὴν
nor out of thornbush grapes
τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος
they are cutting off. The good man
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας
out of the good treasure of the heart
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
brings forth the good (thing), and the wicked (one)
ἐκ τοῦ πονηροῦ προφέρει τὸ
out of the wicked [treasure] brings forth the
πονηρὸν· ἐκ γὰρ περισσεύματος
wicked (thing); out of for abundance
καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
of heart speaks the mouth of him.

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ
Why but me are you calling Lord, Lord, and
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς
not you are doing what I am saying? Everyone
ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου
the (one) coming toward me and hearing of me
τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
the words and doing them, I shall show to you
τίνι ἔστιν ὁμοίος; 48 ὁμοίος ἔστιν ἀνθρώπῳ
to whom he is like; like he is to man
οικοδομοῦντι οἰκίαν ὃς ἐσκαψεν καὶ
building house who dug and
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν
deepened and put foundation upon the
πέτραν· πλημμύρης δὲ γενομένης
rock-mass; of flood-tide but having occurred

are not looking at
the rafter in that eye
of yours? Hypocrite!
First extract the rafter
from your own eye,
and then you will see
clearly how to extract
the straw that is in
your brother's eye.

43 "For there is not
a fine tree producing
rotten fruit; again
there is not a rotten
tree producing fine
fruit. 44 For each
tree is known by
its own fruit. For
example, people
do not gather figs
from thorns, nor do
they cut grapes off
a thornbush. 45 A
good man brings forth
good out of the good
treasure of his heart,
but a wicked man
brings forth what
is wicked out of his
wicked [treasure];
for out of the heart's
abundance his mouth
speaks.

46 "Why, then, do
you call me 'Lord!
Lord!' but do not
do the things I say?
47 Everyone that
comes to me and
hears my words and
does them, I will show
you whom he is like:
48 He is like a man
building a house, who
dug and went down
deep and laid a founda-
tion upon the rock-
mass. Consequently,
when a flood arose,

προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
broke toward the river to the house that,
καὶ οὐκ ἴσχυεν σαλεύσαι αὐτήν
and not was strong enough to shake it
διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν.
through the finely to be built it.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
The (one) but having heard and not having done
ὁμοίος ἔστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
like is to man having built house
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ
upon the ground apart from foundation, to which
προσέρρηξεν ὁ ποταμὸς, καὶ εὐθὺς
broke toward the river, and at once
συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς
it collapsed, and became the breaking up of the
οἰκίας ἐκείνης μέγα.
house that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
Since he completed all the sayings
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him into the hearings of the people, he entered
εἰς Καφαρναούμ. 2 Ἐκατοντάρχου δὲ
into Capernaum. Of centurion but
τινος δούλου κακῶς ἔχων ἤμελλεν
of any slave badly having was about
τελευτᾶν, ὃς ἦν αὐτῷ ἐν τιμῇ.
to be deceasing, who was to him in honor.
3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
Having heard but about the Jesus
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
he sent off toward him older men of the
Ἰουδαίων, ἐρωτᾶν αὐτὸν ὅπως
Jews, requesting him so that
ἐλθῶν διασώσῃ τὸν δούλον
having come he should save through the slave
αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
of him. The (ones) but having come to be beside
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
toward the Jesus were entreating him
σπουδαίως λέγοντες ὅτι ἀξιὸς ἔστιν
speedily saying that worthy he is
ὃς παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ
to whom you will confer this, he is loving for
τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦ
the nation of us and the synagogue he
ᾧκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
built to us. The but Jesus
ἐπορεύετο σὺν αὐτοῖς. ἤδη
was going his way together with them. Already

the river dashed
against that house,
but was not strong
enough to shake it,
because of its being
well built. 49 On the
other hand, he who
hears and does not
do, is like a man who
built a house upon
the ground without a
foundation. Against
it the river dashed,
and immediately it
collapsed, and the
ruin of that house
became great."

7 When he had
completed all
his sayings in the
hearing of the people,
he entered into Ca-
per'na-um. 2 Now a
certain army officer's
slave, who was dear
to him, was ailing
and was about to pass
away. 3 When he
heard about Jesus, he
sent forth older men
of the Jews to him to
ask him to come and
bring his slave safely
through. 4 Then
those that came up
to Jesus began to
entreat him earnestly,
saying: "He is worthy
of your conferring this
upon him, 5 for he
loves our nation and
he himself built the
synagogue for us."
6 So Jesus started off
with them. But when

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
but of him not far being distant from the
οἰκίας ἐπεμψεν φίλους ὁ ἑκατοντάρχης
house sent friends the centurion

λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ
saying to him Lord, not be bothering yourself, not
γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην
for sufficient I am in order that under the roof
μου εἰσέλθῃς· 7 διὸ οὐδὲ
of me you should enter; through which not-but

ἐμαυτὸν ἤξιωσα πρὸς σὲ ἐλθεῖν·
myself I considered worthy toward you to come;
ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθῇτω ὁ παῖς
but say to word, and let be healed the boy
μου· 8 καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ
of me; also for I man am under

ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
authority being stationed, having under myself
στρατιώτας, καὶ λέγω τούτῳ
soldiers, and I am saying to this (one)

Πορεύητι, καὶ πορεύεται, καὶ ἄλλῳ
Be on your way, and he is on his way, and to another

ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
Be coming, and he is coming, and to the slave
μου Ποίησον τοῦτο, καὶ ποιεῖ.
of me Do this, and he is doing.

9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς
Having heard but these (things) the Jesus

ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ
wondered at him, and having turned to the

ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω
following to him crowd he said I am saying

ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
to you, Not but in the Israel so great faith

εὑρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον
I found. And having returned into the house

οἱ πεμφθέντες εὑρον τὸν δούλον
the (ones) having been sent found the slave

ὕγιαίνοντα.
being in health.

11 Καὶ ἐγένετο ἐν τῷ ἑξῆς
And it occurred in the of subsequence

ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν,
he went his way into city being called Nain,

καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
and were going with him the disciples of him

καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ
also crowd much. As but he got near to the

πύλῃ τῆς πόλεως, καὶ ἰδοὺ
gate of the city, and look!

he was not far from
the house, the army
officer had already
sent friends to say
to him: "Sir, do not
bother, for I am not
fit to have you come
in under my roof.

7 For that reason I
did not consider my-
self worthy to come to
you. But say the word,
and let my servant be
healed. 8 For I too
am a man placed under
authority, having
soldiers under me, and
I say to this one, 'Be
on your way!' and he
is on his way, and to
another, 'Come!' and
he comes, and to my
slave, 'Do this!' and
he does it." 9 Well,

when Jesus heard
these things he mar-
veled at him, and he
turned to the crowd
following him and
said: "I tell you, Not
even in Israel have
I found so great a
faith." 10 And those
that had been sent,
on getting back to the
house, found the slave
in good health.

11 Closely following
this he traveled to
a city called Nain,
and his disciples
and a great crowd
were traveling with
him. 12 As he got
near the gate of
the city, why, look!

he was not far from
the house, the army
officer had already
sent friends to say
to him: "Sir, do not
bother, for I am not
fit to have you come
in under my roof.

7 For that reason I
did not consider my-
self worthy to come to
you. But say the word,
and let my servant be
healed. 8 For I too
am a man placed under
authority, having
soldiers under me, and
I say to this one, 'Be
on your way!' and he
is on his way, and to
another, 'Come!' and
he comes, and to my
slave, 'Do this!' and
he does it." 9 Well,

when Jesus heard
these things he mar-
veled at him, and he
turned to the crowd
following him and
said: "I tell you, Not
even in Israel have
I found so great a
faith." 10 And those
that had been sent,
on getting back to the
house, found the slave
in good health.

11 Closely following
this he traveled to
a city called Nain,
and his disciples
and a great crowd
were traveling with
him. 12 As he got
near the gate of
the city, why, look!

he was not far from
the house, the army
officer had already
sent friends to say
to him: "Sir, do not
bother, for I am not
fit to have you come
in under my roof.

ἐξεκομίζετο τεθνηκώς μονογενὴς
was being brought out having died only-begotten

υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα,
son to the mother of him, and she was widow,

καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν
and crowd of the city sufficient was together with

αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
her. And having seen her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτὴν καὶ εἶπεν αὐτῇ
was moved with pity upon her and said to her

Μὴ κλαίει. 14 καὶ προσελθὼν
Not be weeping. And having come toward

ἥψατο τῆς σοροῦ, οἱ δὲ
he touched the bier, the (ones) but

βαστάζοντες ἕστησαν, καὶ εἶπεν Νεανίσκε,
carrying stood (still), and he said Young man,

σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν
to you I am saying, Be raised up. And sat up

ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ
the dead (one) and started to be speaking, and

ἔδωκεν αὐτόν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβεν
he gave him to the mother of him. Took

δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν
but fear all (them), and they were glorifying the

θεὸν λέγοντες ὅτι Προφήτης μέγας
God saying that Prophet great

ἡγέρθη ἐν ἡμῖν, καὶ ὅτι
was raised up in us, and that

Ἐπεσκέψατο ὁ θεὸς τὸν λαόν
Turned his attention upon the God the people

αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν
of him. And went out the word this in

ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ
whole the Judea about him and to all

τῇ περιχώρῳ.
the surrounding country.

18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ
And they reported back to John the disciples

αὐτοῦ περὶ πάντων τούτων. 19 καὶ
of him about all these (things). And

προσκαλεσάμενος δύο τινας
having called toward himself two some ones

τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν
of the disciples of him the John sent

πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
toward the Lord saying You are the (one)

ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
coming or different (one) we are expecting?

20 παραγενόμενοι δὲ πρὸς αὐτόν
Having come to be alongside but toward him

there was a dead man
being carried out, the
only-begotten son of
his mother. Besides,
she was a widow. A
considerable crowd

from the city was also
with her. 13 And
when the Lord caught
sight of her, he was
moved with pity for
her, and he said to
her: "Stop weeping."

14 With that he
approached and
touched the bier, and
the bearers stood still,
and he said: "Young
man, I say to you,
Get up!" 15 And the
dead man sat up and
started to speak, and
he gave him to his
mother. 16 Now fear

seized them all, and
they began to glorify
God, saying: "A great
prophet has been
raised up among us,"
and, "God has turned
his attention to his
people." 17 And this
news concerning him
spread out into all
Judea and all the
surrounding country.

18 Now John's dis-
ciples reported to him
about all these things.
19 So John sum-
moned a certain two
of his disciples and
sent them to the Lord
to say: "Are you the
Coming One or are we
to expect a different
one?" 20 When
they came up to him

there was a dead man
being carried out, the
only-begotten son of
his mother. Besides,
she was a widow. A
considerable crowd
from the city was also
with her. 13 And
when the Lord caught
sight of her, he was
moved with pity for
her, and he said to
her: "Stop weeping."

14 With that he
approached and
touched the bier, and
the bearers stood still,
and he said: "Young
man, I say to you,
Get up!" 15 And the
dead man sat up and
started to speak, and
he gave him to his
mother. 16 Now fear
seized them all, and
they began to glorify
God, saying: "A great
prophet has been
raised up among us,"
and, "God has turned
his attention to his
people." 17 And this
news concerning him
spread out into all
Judea and all the
surrounding country.

18 Now John's dis-
ciples reported to him
about all these things.
19 So John sum-
moned a certain two
of his disciples and
sent them to the Lord
to say: "Are you the
Coming One or are we
to expect a different
one?" 20 When
they came up to him

there was a dead man
being carried out, the
only-begotten son of
his mother. Besides,
she was a widow. A
considerable crowd
from the city was also
with her. 13 And
when the Lord caught
sight of her, he was
moved with pity for
her, and he said to
her: "Stop weeping."

14 With that he
approached and
touched the bier, and
the bearers stood still,
and he said: "Young
man, I say to you,
Get up!" 15 And the
dead man sat up and
started to speak, and
he gave him to his
mother. 16 Now fear
seized them all, and
they began to glorify
God, saying: "A great
prophet has been
raised up among us,"
and, "God has turned
his attention to his
people." 17 And this
news concerning him
spread out into all
Judea and all the
surrounding country.

οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς
the male persons said John the Baptist
ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ
sent off us toward you saying You are

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
the (one) coming or another we are expecting?

21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς
In that the hour he cured many

ἀπὸ νόσων καὶ μαστιγῶν καὶ πνευμάτων
from sicknesses and scourges and spirits

πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
wicked, and to blind (ones) many he favored

βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν
to be seeing. And having answered he said

αὐτοῖς Πορευθέντες ἀπαγγεῖλατε
to them Having gone your way report back

Ἰωάννῃ ὅτι εἶδετε καὶ ἠκούσατε;
to John what (things) you saw and you heard;

τυφλοὶ ἀναβλέπουσιν, χωλοὶ
blind (ones) are seeing again, lame (ones)

περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
are walking about, lepers are being cleansed and

κωφοὶ ἀκούουσιν, νεκροὶ
deaf (ones) are hearing, dead (ones)

ἐγείρονται, πτωχοὶ
are being raised up, poor (ones)

εὐαγγελίζονται. 23 καὶ μακάριός
are being told the good news; and happy

ἐστὶν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
he is who if ever not might be stumbled in me.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων
Having gone off but of the messengers

Ἰωάννης ἤρξατο λέγειν πρὸς τοὺς
of John he started to be saying toward the

ὄχλους περὶ Ἰωάννου Τί ἐξήλθατε
crowds about John What did you go out

εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
into the desolate [place] to view? Reed

ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί
by wind being shaken? But what

ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
did you go out to see? Man in soft

ἱματίοις ἡμφιεσμένον; ἰδοὺ
outer garments having put on about himself? Look!

οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
The (ones) in dress splendid and luxury

υὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 26 ἀλλὰ
existing in the kingly houses are. But

τί ἐξήλθατε ἰδεῖν; προφήτην; ναι,
what did you go out to see? Prophet? Yes,

the men said: "John
the Baptist dispatched

us to you to say, 'Are
you the Coming One

or are we to expect
another?'" 21 In

that hour he cured
many of sicknesses

and grievous diseases
and wicked spirits,

and granted many
blind persons the

favor of seeing.
22 Hence in answer

he said to the [two]:
"Go your way, report

to John what you saw
and heard: the blind

are receiving sight,
the lame are walking,

the lepers are being
cleansed and the deaf

are hearing, the dead
are being raised up,

the poor are being
told the good news.

23 And happy is he
who has not stumbled

over me."

24 When the
messengers of John

had gone away, he
started to say to the

crowds concerning
John: "What did

you go out into the
wilderness to behold?

A reed being tossed by
the wind? 25 What,

then, did you go
out to see? A man

dressed in soft outer
garments? Why, those

in splendid dress and
existing in luxury

are in royal houses.
26 Really, then, what

did you go out to
see? A prophet? Yes,

λέγω ὑμῖν, καὶ περισσώτερον
I am saying to you, and (one) more abundant

προφήτου. 27 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται Ἴδοὺ ἀποστέλλω τὸν
it has been written Look! I am sending off the

ἄγγελόν μου πρὸ προσώπου σου, ὃς
messenger of me before face of you, who

κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
will prepare the way of you in front of you.

28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
I am saying to you, greater in (ones) generated

γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ
of women of John no one is; the but

μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
smaller one in the kingdom of the God greater

αὐτοῦ ἐστίν. — 29 Καὶ πᾶς ὁ λαὸς
of him is. — And all the people

ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
having heard also the tax collectors justified the

θεόν, βαπτισθέντες τὸ βάπτισμα
God, having been baptized the baptism

Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; the but Pharisees and the (ones)

νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἡθέτησαν
versed in law the counsel of the God disregarded

εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ'
into themselves, not having been baptized by

αὐτοῦ. —
him. —

31 Τίνι οὖν ὁμοιώσω τοὺς
To which one therefore shall I liken the

ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ
men of the generation this, and

τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσὶν
to which one are they like? Like they are

παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις
to little boys the (ones) in marketplace sitting

καὶ προσφωνοῦσιν ἀλλήλους, ὃς λέγει
and sounding toward to one another, who is saying

Ἡὺλῃσαμεν ὑμῖν καὶ οὐκ ὥρχησασθε·
We played the flute to you and not you danced;

ἐθρήνησαμεν καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθεν
we wailed and not you wept; has come

γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθων ἄρτον
for John the Baptist not eating bread

μήτε πίνων οἶνον, καὶ λέγετε
nor drinking wine, and you are saying

Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς
Demon he is having; has come the Son

I tell you, and
far more than a

prophet. 27 This is
he concerning whom

it is written, 'Look! I
am sending forth my

messenger before your
face, who will prepare

your way ahead of
you.' 28 I tell you,

Among those born of
women there is none

greater than John;
but a person that is a

lesser one in the king-
dom of God is greater

than he is." 29 (And
all the people and the

tax collectors, when
they heard [this],

declared God to be
righteous, they having

been baptized with the
baptism of John.

30 But the Pharisees
and those versed in

the Law disregarded
the counsel of God to

them, they not having
been baptized by

him.)

31 "With whom,
therefore, shall I

compare the men of
this generation, and

whom are they like?
32 They are like

young children sitting
in a marketplace and

crying out to one
another, and who say,

'We played the flute
for you, but you did

not dance; we wailed,
but you did not weep.'

33 Correspondingly,
John the Baptist

has come neither
eating bread nor

τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ
of the man eating and drinking, and
λέγετε ἰδοὺ ἄνθρωπος φάγος καὶ
you are saying Look! Man given to eating and
οἰνοπότης, φίλος τελωνῶν καὶ
wine drinker, friend of tax collectors and
ἀμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία
of sinners. And was justified the wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from all the children of it.

36 Ἡρώτα δὲ τις αὐτὸν τῶν
Was requesting but someone him of the
Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ·
Pharisees in order that he might eat with him;
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
and having entered into the house of the
Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἥτις
Pharisee he reclined. And look! woman who
ἦν ἐν τῇ πόλει ἀμαρτωλὸς, καὶ
was in the city sinner, and
ἐπιγνοῦσα ὅτι κατὰκειται ἐν
having accurately known that he is lying down in
τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισσάσα
the house of the Pharisee, having brought
ἀλάβαστρον μύρου 38 καὶ στᾶσα
alabaster [case] of perfumed oil and having stood
ὀπίσθεν τοὺς πόδας αὐτοῦ κλαίουσα,
behind beside the feet of him weeping,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
to the tears she started to be wetting the
πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς
feet of him and to the hairs of the
κεφαλῆς αὐτῆς ἐξεμάσεν, καὶ
head of her she was wiping off, and
κατεφίλει τοὺς πόδας αὐτοῦ καὶ
she was kissing down the feet of him and
ἠλειφεν τῷ μύρῳ.
was greasing to the perfumed oil.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ
Having seen but the Pharisee the (one)
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων
having called him said in himself saying
Οὗτος εἰ ἦν ὁ προφήτης,
This (one) if he was the prophet,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
he was knowing likely who and what sort of the
γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἀμαρτωλὸς
woman who is touching him, that sinner
ἐστίν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
she is. And having answered the Jesus

eating and drinking,
but you say, 'Look!
A man gluttonous
and given to drinking
wine, a friend of tax
collectors and sinners!'
35 All the same,
wisdom is proved
righteous by all its
children."

36 Now a certain
one of the Pharisees
kept asking him to
dine with him. Ac-
cordingly he entered
into the house of the
Pharisee and reclined
at the table. 37 And,
look! a woman who
was known in the
city to be a sinner
learned that he was
reclining at a meal
in the house of the
Pharisee, and she
brought an alabaster
case of perfumed
oil, 38 and, taking
a position behind at
his feet, she wept and
started to wet his feet
with her tears and
she would wipe them
off with the hair of
her head. Also, she
tenderly kissed his
feet and greased them
with the perfumed oil.
39 At the sight the
Pharisee that invited
him said within him-
self: "This man, if he
were a prophet, would
know who and what
kind of woman it is
that is touching him,
that she is a sinner."
40 But in reply Jesus

εἶπεν πρὸς αὐτὸν Σίμων, ἔχω σοί
said toward him Simon, I am having to you
τι εἰπεῖν. ὁ δὲ διδάσκαλε,
something to say. The (one) but Teacher,
εἰπέ, ἥσιν.
say, he is saying.

41 δύο χρεοφίλειται ἦσαν δανιστῇ τινί·
Two debtors were to lender any;
ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ
the one owed denarii five hundred, the but
ἕτερος πενήντα. 42 μὴ ἔχοντων
different (one) fifty. Not having
αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
of them to give back to both he freely forgave.
τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
Which (one) therefore of them more will love
αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν
him? Having answered Simon said
Ἐγὼ λαμβάνω ὅτι ὃν τὸ πλεῖον
I suppose that to whom the more
ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
he freely forgave. The (one) but said to him
Ὅρθῶς ἔκρινας. 44 καὶ στραφεὶς
Correctly you judged. And having turned
πρὸς τὴν γυναῖκα τῷ Σίμονι εἶπεν
toward the woman to the Simon he said
Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
Are you looking at this the woman? I entered
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of you into the house, water to me upon feet
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
not you gave; this (one) but to the tears
ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν
wetted of me the feet and to the hairs
αὐτῆς ἐξεμάσεν. 45 φίλημά μοι οὐκ
of her she wiped off. Kiss to me not
ἔδωκας· αὕτη δὲ ἀφ' ἧς
you gave; this (one) but from which [hour]
εἰσῆλθόν οὐ διέλιπεν καταφιλοῦσά μου τοὺς
I entered not left off kissing down of me the
πόδας. 46 ἐλαίω τὴν κεφαλὴν μου οὐκ
feet. To oil the head of me not
ἠλειψας· αὕτη δὲ μύρῳ
you greased; this (one) but to perfumed oil
ἠλειφεν τοὺς πόδας μου. 47 οὐ
greased the feet of me. Of which (thing)
χάριν, λέγω σοι, ἀφέωνται
thanks, I am saying to you, have been let go off
αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, ὅτι
the sins of her the many, because
said to him: "Simon,
I have something to
say to you." He said:
"Teacher, say it!"
41 "Two men were
debtors to a certain
lender; the one
was in debt for five
hundred denarii, but
the other for fifty.
42 When they did not
have anything with
which to pay back, he
freely forgave them
both. Therefore, which
of them will love him
the more?" 43 In
answer Simon said:
"I suppose it is the
one to whom he freely
forgave the more."
He said to him: "You
judged correctly."
44 With that he
turned to the woman
and said to Simon:
"Do you behold this
woman? I entered into
your house; you gave
me no water for my
feet. But this woman
wet my feet with her
tears and wiped them
off with her hair.
45 You gave me no
kiss; but this woman,
from the hour that I
came in, did not leave
off tenderly kissing
my feet. 46 You did
not grease my head
with oil; but this
woman greased my
feet with perfumed oil.
47 By virtue of this,
I tell you, her sins,
many though they are,
are forgiven, because

ἡγάπησεν πολὺν ὃν δὲ ὀλίγον
she loved much; to whom but little

ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν
is being let go off little he is loving. He said

δὲ αὐτῇ Ἀφένωνταί σου αἱ ἁμαρτίαι.
but to her Have been let go off of you the sins.

49 καὶ ἤρξαντο οἱ συνανακείμενοι
And started the (ones) lying up together

λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς
to be saying in themselves Who this is who

καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ
also sins is letting go off? 50 εἶπεν δὲ

πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν
toward the woman The faith of you has saved

σε· πορεύου εἰς εἰρήνην.
you; be going your way into peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς
And it happened in the order of subsequence

καὶ αὐτὸς διώδευεν κατὰ πόλιν
and he was journeying through down city

καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
and village preaching and declaring as good news

τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα
the kingdom of the God, and the twelve

σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἱ
together with him, and women some who

ἦσαν θεραπευόμεναι ἀπὸ πνευμάτων
were having been cured from spirits

πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
wicked and of sicknesses, Mary the (one)

καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια
being called Magdalene, from whom demons

ἐπτά ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ
seven had gone out, and Joanna woman of Chuza

ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ
man in charge of Herod and Susanna and

ἕτεραι πολλαί, αἵτινες διηκόνουν
different [women] many, who were serving

αὐτοῖς ἐκ τῶν ὑπαρχόντων
to them out of the (things) belonging

αὐταῖς.
to them [women].

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ
Collecting together but of crowd much and

τῶν κατὰ πόλιν
of the (ones) according to city

ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
going their way upon toward him he said through

παραβολῆς 5 Ἐξῆλθεν ὁ σπείρων τοῦ
parable Went out the (one) sowing of the

she loved much; but
he who is forgiven

little, loves little." 48 Then he said to

her: "Your sins are
forgiven." 49 At

this those reclining
at the table with

him started to say
within themselves:

"Who is this man who
even forgives sins?"

50 But he said to the
woman: "Your faith

has saved you; go
your way in peace."

8 Shortly afterwards
he went journeying

from city to city
and from village to

village, preaching and
declaring the good

news of the kingdom
of God. And the

twelve were with him,
2 and certain women

that had been cured
of wicked spirits and

sicknesses, Mary the
so-called Mag'da-lene,

from whom seven
demons had come out,

3 and Jo-an'na the
wife of Chu'za, Herod's

man in charge, and
Su-san'na and many

other women, who
were ministering

to them from their
belongings.

4 Now when a great
crowd had collected

together with those
that went to him

from city after city,
he spoke by means

of an illustration:
5 "A sower went out

to sow his seed. Well,
as he was sowing,

σπείρει τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
to sow the thing sown of him. And in the

σπείρειν αὐτὸν ὃ μὲν ἔπεσεν
to be sowing him which one indeed fell

παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ
beside the way, and was trampled down and

τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
the birds of the heaven ate down it.

6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν
And different (one) fell down upon the

πέτραν, καὶ φυνὲν ἐξηράνθη
rock-mass, and having sprouted it was dried up

διὰ τὸ μὴ ἔχειν ἰκμάδα.
through the not to be having moisture.

7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
And different (one) fell in midst of the

ἄκανθων, καὶ συνφυεῖσαι αἱ
thorns, and having grown up together the

ἄκανθαι ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
thorns choked off it. And different (one)

ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ
fell into the earth the good, and

φυνὲν ἐποίησεν καρπὸν
having sprouted it made fruit

ἑκατονταπλασίονα. Ταῦτα λέγων
hundredfold. These (things) saying

ὁ ἔφωνε ἔχων ὦτα
he was sounding to The (one) having ears

ἀκούειν ἀκουέτω.
to be hearing let him be hearing.

9 Ἐπηρώτων δὲ αὐτὸν οἱ
Were inquiring upon but him the

μαθηταὶ αὐτοῦ τίς αὕτη εἴη
disciples of him what this would be

ἡ παραβολή. 10 ὁ δὲ εἶπεν
the parable. The (one) but said

Ἰμὲν δέδοται γνῶναι τὰ
To you it has been given to know the

μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς
mysteries of the kingdom of the God, to the

δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
but leftover (ones) in parables, in order that

βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
looking not they may be looking and hearing

μὴ συνώσιν. 11 ἔστιν δὲ
not they may be comprehending. Is but

αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ
this the parable. The thing sown is the

λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ
word of the God. The (ones) but beside

to sow his seed. Well,
as he was sowing,

some of it fell
alongside the road

and was trampled
down, and the birds

of heaven ate it up.
6 Some other landed

upon the rock-mass,
and, after sprouting,

it dried up because of
not having moisture.

7 Some other fell
among the thorns, and

the thorns that grew
up with it choked it

off. 8 Some other fell
upon the good soil,

and, after sprouting,
it produced fruit a

hundredfold." As he
told these things, he

proceeded to call out:
"Let him that has ears

to listen, listen."

9 But his disciples
began to ask him

what this illustration
might mean. 10 He

said: "To you it is
granted to understand

the sacred secrets of
the kingdom of God,

but for the rest it is
in illustrations, in

order that, though
looking, they may

look in vain and,
though hearing, they

may not get the
meaning. 11 Now

the illustration
means this: The seed

is the word of God.
12 Those alongside

to sow his seed. Well,
as he was sowing,

some of it fell
alongside the road

and was trampled
down, and the birds

of heaven ate it up.

τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἴτα
the way are the (ones) having heard, then
ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον
is coming the Devil and lifts up the word
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
from the heart of them, in order that not
πιστεύσωντες σωθῶσιν. 13 οἱ δὲ
having believed they may be saved. The (ones) but
ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν
upon the rock-mass who whenever they might hear
μετὰ χαρὰς δέχονται τὸν λόγον, καὶ οὗτοι
with joy are receiving the word, and these
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
root not are having, who toward season
πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ
are believing and in season of testing
ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας
stand off. The (one) but into the thorns
πεσόν, οὗτοι εἰσὶν οἱ ἀκούσαντες,
having fallen, these are the (ones) having heard,
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
and by anxieties and riches and pleasures
τοῦ βίου πορεύονται
of the living going their way
συνπνίγονται καὶ οὐ
are being choked together and not
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ
are bearing to perfection. The (one) but in the
καλῇ γῇ, οὗτοι εἰσὶν οἵτινες ἐν καρδίᾳ καλῇ
fine earth, these are who in heart fine
καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
and good having heard the word
κατέχουσιν καὶ καρποφοροῦσιν ἐν
they are retaining and they are bearing fruit in
ὑπομονῇ.
endurance.

16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει
No one but lamp having lighted is covering
αὐτὸν σκευεῖ ἢ ὑποκάτω κλίνης
it to vessel or underneath bed
τίθισιν, ἀλλ' ἐπὶ λυχνίας τίθισιν,
is putting, but upon lampstand he is putting,
ἵνα οἱ εἰσπορευόμενοι
in order that the (ones) going their way in
βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἔστι
may be looking at the light. Not for is
κρυπτὸν ὃ οὐ φανερόν γενήσεται,
hidden (thing) which not manifest will become,
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
neither carefully concealed which not not

the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order that they may not believe and be saved. 13 Those upon the rock-mass are the ones who, when they hear it, receive the word with joy, but these have no root; they believe for a season, but in a season of testing they fall away. 14 As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and riches and pleasures of this life, they are completely choked and bring nothing to perfection. 15 As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance.

16 "No one, after lighting a lamp, covers it with a vessel or puts it underneath a bed, but he puts it on a lampstand, that those stepping in may behold the light. 17 For there is nothing hidden that will not become manifest, neither anything carefully concealed that will never

γνωσθῇ καὶ εἰς φανερόν
should be known and into what is manifest
ἔλθῃ. 18 Βλέπετε οὖν πῶς
should come. Be you looking at therefore how
ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
you are hearing; who likely for may be having,
δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
it will be given to him, and who likely not
ἔχῃ, καὶ ὃ δοκεῖ ἔχειν
may be having, also which he thinks to be having
ἀρθήσεται ἀπ' αὐτοῦ.
will be lifted up from him.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ
Came to be alongside but toward him the
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
mother and the brothers of him, and not
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
were able to meet up with him through the
ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ ἡ
crowd. It was reported back but to him The
μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν
mother of you and the brothers of you have stood
ἔξω ἵδεῖν θέλοντές σε. 21 ὁ δὲ
outside to see willing you. The (one) but
ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ
having answered said toward them Mother
μου καὶ ἀδελφοί μου οὗτοι εἰσὶν οἱ
of me and brothers of me these are the (ones)
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες,
the word of the God hearing and doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
It occurred but in one of the days and
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he stepped in into boat and the disciples
αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς Διέλθωμεν
of him, and he said toward them Let us go through
εἰς τὸ πέραν τῆς λίμνης, καὶ
into the other side of the lake, and
ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν
they were led up. Sailing but of them
ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου
he fell asleep. And descended violent storm of wind
εἰς τὴν λίμνην, καὶ συνεπληροῦντο
into the lake, and they were being filled up with
καὶ ἐκινδύνεον. 24 προσελθόντες δὲ
and were in danger. Having come toward but
διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
they roused him saying Instructor Instructor,
ἀπολλύμεθα· ὁ δὲ διεγερθεὶς
we are perishing; the (one) but having been roused

become known and never come into the open. 18 Therefore, pay attention to how you listen; for whoever has, more will be given him, but whoever does not have, even what he imagines he has will be taken away from him."

19 Now his mother and brothers came toward him, but they were unable to get to him because of the crowd. 20 However, it was reported to him: "Your mother and your brothers are standing outside wanting to see you." 21 In reply he said to them: "My mother and my brothers are these who hear the word of God and do it."

22 In the course of one of the days he and his disciples got into a boat, and he said to them: "Let us cross to the other side of the lake." So they set sail. 23 But as they were sailing he fell asleep. Now a violent windstorm descended upon the lake, and they began to fill up with [water] and to be in danger. 24 Finally they went to him and roused him, saying: "Instructor, Instructor, we are about to perish!" Rousing himself,

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι
gave rebuke to the wind and to the raging
τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
of the water, and they subsided, and came to be
γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ
calm. He said but to them Where the
πίστις ὑμῶν; φοβηθέντες δὲ
faith of you? Having been made fearful but
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς
they wondered, saying toward one another Who
ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις
really this is because also to the winds
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
he is giving orders and to the water, and
ὕπακούουσιν αὐτῷ;
they are obeying him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
And they sailed down into the country
τῶν Γερασσηνῶν, ἥτις ἐστὶν
of the Gerasenes, which is
ἀντίπερα τῆς Γαλιλαίας.
opposite on other side of the Galilee.

27 ἔξελθόντι δὲ αὐτῷ ἐπὶ τὴν
To (one) having gone out but to him upon the
γῆν ὑπὴντησεν ἀνὴρ τις ἐκ τῆς
earth met up with male person some out of the
πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
city (one) having demons; and to time
ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν
sufficient not put on outer garment, and in
οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
house not he was staying but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
Having seen but the Jesus having cried aloud
προσέειπεν αὐτῷ καὶ φωνῇ μεγάλῃ
he fell toward him and to voice great
εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ
said What to me and to you, Jesus Son of the
θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με
God of the Most High? I beg of you, not me

βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
you should torment; he was ordering for to the
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
spirit the unclean to come out from the
ἀνθρώπου. πολλοὶς γὰρ χρόνοις
man. To many for times
συνηρπάκει αὐτόν, καὶ
it had snatched away with him, and
ἔδεσμεύετο ἀλύσειν καὶ
he was being bound to chains and

he rebuked the wind and the raging of
the water, and they subsided, and a calm
set in. 25 Then he said to them: "Where
is your faith?" But struck with fear, they
marveled, saying to one another: "Who
really is this, for he orders even the winds
and the water, and they obey him?"

26 And they put in to shore in the country of the
Gerasenes, which is on the side opposite
Galilee. 27 But as he got out onto land
a certain man from the city who had
demons met him. And for a considerable
time he had not worn clothing, and he was
staying, not at home, but among the tombs.

28 At the sight of Jesus he cried aloud
and fell down before him, and with a loud
voice he said: "What have I to do with you,
Jesus Son of the Most High God? I beg you,
do not torment me."

29 (For he had been ordering the unclean
spirit to come out of the man. For over a
long time it had held him fast, and he was
repeatedly bound with chains and

πέδας φυλασσόμενος, καὶ διαρρήσων
fetters being guarded, and breaking through
τὰ δεσμὰ ἠλαύνετο ἀπὸ
the bonds he was being driven from
τοῦ δαιμονίου εἰς τὰς ἐρήμους.
the demon into the lonely [places].

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς τί
Inquired upon but him the Jesus What
σοὶ ὄνομα ἐστίν; ὁ δὲ εἶπεν Λεγιών,
to you name is? The (one) but said Legion,
ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.
because entered demons many into him.

31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ
And they were entreating him in order that not
ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
he should give orders to them into the abyss
ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
to go off. Was but there herd of pigs
ἱκανῶν βοσκομένη ἐν τῷ
sufficient feeding itself in the

ὄρει· καὶ παρεκάλει αὐτὸν ἵνα
mountain; and they entreated him in order that
ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους
he should give permission to them into those (ones)
εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
to enter; and he gave permission to them.

33 ἔξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
Having gone out but the demons from the
ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ
man entered into the pigs, and
ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς
rushed the herd down the precipice into
τὴν λίμνην καὶ ἀπέπνιγνεν. 34 Ἰδόντες δὲ
the lake and was drowned. Having seen but

οἱ βόσκοντες τὸ γεγονός
the (ones) feeding the (thing) having happened
ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
fled and reported back into the city and into
τοὺς ἀγρούς.
the fields.

35 ἔξηλθον δὲ ἰδεῖν τὸ
They came out but to see the (thing)
γεγονός καὶ ἦλθαν πρὸς τὸν
having happened and they came toward the
Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man
ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
from whom the demons came out
ἱματισμένον καὶ σωφρονοῦντα παρὰ
having been clothed and being of sound mind beside

fetters under guard, but he would burst
the bonds and be driven by the demon
into the lonely places.) 30 Jesus
asked him: "What is your name?" He said:
"Legion," because many demons had
entered into him. 31 And they kept
entreating him not to order them to
go away into the abyss. 32 Now a
herd of a considerable number of swine was
feeding there on the mountain; so they
entreated him to permit them to enter
into those. And he gave them permission. 33 Then the demons
went out of the man and entered into
the swine, and the herd rushed over the
precipice into the lake and drowned. 34 But
when the herders saw what had happened,
they fled and reported it to the city and to
the countryside.

35 Then people turned out to see
what had happened, and they came to
Jesus and found the man from whom the
demons came out, clothed and in his
sound mind, sitting at

τοὺς πόδας τοῦ Ἰησοῦ, καὶ
the feet of the Jesus, and
ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
they were made fearful. Reported back but

αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη
to them the (ones) having seen how was saved
ὁ δαίμονισθεὶς. 37 καὶ ἠρώτησεν
the (one) demon-possessed. And requested
αὐτὸν ἅπαν τὸ πλῆθος
him all the multitude
τῆς περιχώρου τῶν Γερασσηνῶν
of the surrounding country of the Gerasenes
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος μεγάλος
to get away from them, because to fear great
συνείχοντο· αὐτὸς δὲ
they were being held together; he but

ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
having stepped in into boat returned.

38 ἔδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ'
Was begging but of him the male person from
οὗ ἐξεληλύθει τὰ δαίμονια εἶναι σὺν
whom had gone out the demons to be together with
αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
him; he let loose off but him saying

39 Ὑποστρέφε εἰς τὸν οἶκόν σου, καὶ
Be returning into the home of you, and
διηγοῦ ὅσα σοι ἐποίησεν ὁ
be relating as many (things) as to you did the
θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν
God. And he went off down through whole the
πόλιν κηρύσσων ὅσα ἐποίησεν
city preaching as many (things) as did
αὐτῷ ὁ Ἰησοῦς.
to him the Jesus.

40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
In but the to be returning the Jesus
ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ
received off him the crowd, were for
πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ
all expecting him. And look!
ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ
came male person to whom name Jairus, and
οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
this [man] ruler of the synagogue was existing,
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
and having fallen beside the feet of Jesus
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
he was entreating him to enter into the house
αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν
of him, because daughter only-begotten was

the feet of Jesus;
and they became
fearful. 36 Those
who had seen it
reported to them how
the demon-possessed
man had been made
well. 37 So all the
multitude from the
surrounding country
of the Gerasenes
asked him to get
away from them,
because they were in
the grip of great fear.
Then he went aboard
the boat and turned
away. 38 However,
the man from whom
the demons had gone
out kept begging to
continue with him;
but he dismissed the
man, saying: 39 "Be
on your way back
home, and keep on
relating what things
God did for you."
Accordingly he went
away, proclaiming
throughout the whole
city what things Jesus
did for him.

40 When Jesus
got back, the crowd
received him kindly,
for they were all
expecting him.
41 But, look! a man
named Jai'rus came,
and this man was a
presiding officer of the
synagogue. And he fell
at the feet of Jesus
and began to entreat
him to enter into his
house, 42 because
he had an only-
begotten daughter

αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκει.
to him as of years twelve and she was dying.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι
In but the to be going under him the crowds

συνέπνιγον αὐτόν. 43 καὶ γυνή
were choking together him. And woman
οὕσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
being in flow of blood from years twelve,
ἣτις οὐκ ἰσχυρὸν ἦν ἀπ' οὐδενός
who not was strong enough from no one
θεραπευθῆναι, 44 προσελθοῦσα ὀπίσθεν
to be cured, having come toward from behind

ἤψατο τοῦ κρασπέδου τοῦ ἱματίου
touched the fringe of the outer garment
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
of him, and instantly stood the flow of the
αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς
blood of her. And said the Jesus Who

ὁ ἀψάμενός μου; ἀρνούμενων δὲ
the (one) having touched me? Denying but
πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ
of all said the Peter Instructor, the
ὄχλοι συνέχουσιν σε καὶ
crowds are holding together you and

ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν
are closely pressing. The but Jesus said
"Ἦσατό μού τις, ἐγὼ γὰρ ἔγνω δύναμιν
Touched me someone, I for knew power
ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ
having gone out from me. Having seen but
ἡ γυνὴ ὅτι οὐκ ἔλαθεν
the woman that not she escaped notice
τρέμουσα ἦλθεν καὶ προσπεσοῦσα
trembling came and having fallen down toward
αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτόν
him through what cause she touched him

ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς
reported back in sight of all the people and as

ἰάθη παραχρῆμα. 48 ὁ δὲ
she was healed instantly. The (one) but
εἶπεν αὐτῇ θυγάτηρ, ἡ πίστις σου
said to her Daughter, the faith of you
σέσωκέν σε· πορεύου εἰς εἰρήνην.
has saved you; be going your way into peace.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις
Yet of him speaking is coming someone
παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
beside the synagogue ruler saying that
Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι
Has died the daughter of you, not yet

about twelve years old
and she was dying.

As he was going
the crowds thronged
him. 43 And a
woman, subject to
a flow of blood for
twelve years, who had
not been able to get
a cure from anyone,
44 approached from
behind and touched
the fringe of his outer
garment, and instant-
ly her flow of blood
stopped. 45 So Jesus
said: "Who was it that
touched me?" When
they were all denying
it, Peter said: "In-
structor, the crowds
are hemming you in
and closely pressing
you." 46 Yet Jesus
said: "Someone
touched me, for I
perceived that power
went out of me."

47 Seeing that she
had not escaped notice,
the woman came
trembling and fell
down before him and
disclosed before all
the people the cause
for which she touched
him and how she
was healed instantly.
48 But he said to her:
"Daughter, your faith
has made you well; go
your way in peace."

49 While he was yet
speaking, a certain
representative of the
presiding officer of the
synagogue came,
saying: "Your daugh-
ter has died; do not

σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ
be bothering the teacher. The but
'Ιησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ
Jesus having heard answered to him Not
φοβοῦ, μόνον πίστευσον, καὶ
be fearing, only exercise faith, and
σωθήσεται. 51 ἔλθων δὲ εἰς τὴν
she will be saved. Having come but into the
οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν
house not let go off to enter anyone together with
αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
him if not Peter and John and James
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
and the father of the girl and the mother.
52 ἔκλαιον δὲ πάντες καὶ
Were weeping but all (they) and
ἐκόπτοντο αὐτήν. ὁ δὲ
were beating themselves for her. The (one) but
εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν
said Not be you weeping, not for she died
ἀλλὰ καθεύδει. 53 καὶ
but she is sleeping. And
κατεγέλων αὐτοῦ, εἰδότες ὅτι
they were laughing down of him, having known that
ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς
she died. He but having taken hold of the
χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
hand of her sounded to saying The girl,
ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα
be getting up. And turned upon the spirit
αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
of her, and she stood up instantly, and
διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he ordered to her to be given to eat. And
ἐξέστησαν οἱ γονεῖς αὐτῆς·
placed themselves outside the parents of her;
ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶ
the (one) but gave instructions to them to no one
εἰπεῖν τὸ γεγονός.
to say the (thing) having happened.

9 Συνκαλεσάμενος δὲ τοὺς δώδεκα
Having called together but the twelve
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ
he gave to them power and authority upon
πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,
all the demons and sicknesses to be curing,
2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
and he sent off them to be preaching the
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ
kingdom of the God and to be healing, and

bother the teacher any longer." 50 On hearing this, Jesus answered him: "Have no fear, only put forth faith, and she will be saved." 51 When he reached the house he did not let anyone go in with him except Peter and John and James and the girl's father and mother. 52 But people were all weeping and beating themselves in grief for her. So he said: "Stop weeping, for she did not die but is sleeping." 53 At this they began to laugh at him scornfully, because they knew she had died. 54 But he took her by the hand and called, saying: "Girl, get up!" 55 And her spirit returned, and she rose instantly, and he ordered something to be given her to eat. 56 Well, her parents were beside themselves; but he instructed them to tell no one what had happened.

9 Then he called the twelve together and gave them power and authority over all the demons and to cure sicknesses. 2 And so he sent them forth to preach the kingdom of God and to heal, 3 and

εἶπεν πρὸς αὐτοὺς Μηδὲν αἴρετε
he said toward them Nothing be you lifting up
εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν
into the way, neither staff nor pouch
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο
nor bread nor silver, nor two
χιτώνας ἔχειν. 4 καὶ εἰς ἣν ἂν
undergarments to be having. And into what likely
οἰκίαν εἰσελθῆτε, ἐκεῖ μένετε καὶ
house you might enter, there be you staying and
ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι
from there be you going out. And as many as
ἂν μὴ δέχονται ὑμᾶς, ἐξερχόμενοι
likely not may be receiving you, going out
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ
from the city that the dust from
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
the feet of you be you shaking off into
μαρτύριον ἐπ' αὐτοὺς. 6 Ἐξερχόμενοι δὲ
witness upon them. Going out but
διήρχοντο κατὰ τὰς κώμας
they were going through down the villages
εὐαγγελιζόμενοι καὶ θεραπεύοντες
declaring the good news and curing
πανταχοῦ.
everywhere.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης
Heard but Herod the tetrarch
τὰ γινόμενα πάντα, καὶ
the (things) happening all, and
διηπόρει διὰ τὸ λέγεσθαι
was in thorough perplexity through the to be said
ὕπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ
by some that John was raised up out of
νεκρῶν, 8 ὑπὸ τινῶν δὲ ὅτι Ἠλείας
dead (ones), by some but that Elijah
ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
appeared, of others but that prophet some
τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ ὁ
of the ancient (ones) stood up. Said but the
'Ηρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ
Herod John I beheaded; who but
ἔστιν οὗτος περὶ οὗ ἀκούω
is this about whom I am hearing
τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
such (things)? And he was seeking to see him.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
And having returned the apostles
διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
recounted to him as many (things) as they did.

he said to them: "Carry nothing for the trip, neither staff nor food pouch, nor bread nor silver money; neither have two undergarments. 4 But wherever you enter into a home, stay there and leave from there. 5 And wherever people do not receive you, on going out of that city shake the dust off your feet for a witness against them." 6 Then starting out they went through the territory from village to village, declaring the good news and performing cures everywhere.

7 Now Herod the district ruler heard of all the things happening, and he was in great perplexity because of its being said by some that John had been raised up from the dead, 8 but by others that Elijah had appeared, but by still others that a certain one of the ancient prophets had risen. 9 Herod said: "John I beheaded. Who, then, is this about whom I am hearing such things?" So he was seeking to see him.

10 And when the apostles returned they recounted to him what things they had done.

Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
 And having taken along them he withdrew
 κατ' ἰδίαν εἰς πόλιν καλουμένην
 according to private [spot] into city being called
 Βηθσαιδά. 11 οἱ δὲ ὄχλοι γινόντες
 Bethsaida. The but crowds having known
 ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος
 followed to him. And having received kindly
 αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
 them he was speaking to them about the
 βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν
 kingdom of the God, and the (ones) need
 ἔχοντας θεραπείας ἰάτο. 12 Ἡ δὲ
 having of cure he was healing. The but
 ἡμέρα ἤρξατο κλίνειν· προσελθόντες
 day started to be declining; having come toward
 δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν
 but the twelve said to him Let loose off the
 ὄχλον, ἵνα πορευθέντες εἰς
 crowd, in order that having gone their way into
 τὰς κύκλῳ κώμας καὶ ἀγροὺς
 the to circle villages and fields
 καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν,
 they might let loose down and might find provisions,
 ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν
 because here in lonely place we are. He said
 δὲ πρὸς αὐτοὺς Δότε αὐτοῖς φαγεῖν
 but toward them Give you to them to eat
 ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν
 you. The (ones) but said Not are to us
 πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
 more than loaves five and fishes two, if
 μήτι πορευθέντες ἡμεῖς
 not what having gone our way we
 ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
 might buy into all the people this
 βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες
 foodstuffs. Were for as if male persons
 πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητάς
 five thousand. He said but toward the disciples
 αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ
 of him Make you recline them groups as if
 ἀνὰ πενήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ
 up fifty. And they did thus and
 κατέκλιναν ἅπαντας. 16 λαβὼν δὲ
 made recline all (them). Having taken but
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
 the five loaves and the two fishes
 ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
 having looked up into the heaven he blessed

With that he took them along and withdrew to privacy into a city called Beth-sai-da. 11 But the crowds, getting to know it, followed him. And he received them kindly and began to speak to them about the kingdom of God, and he healed those needing a cure. 12 Then the day started to decline. The twelve now came up and said to him: "Dismiss the crowd, that they may go into the villages and countryside round about and procure lodging and find provisions, because out here we are in a lonely place." 13 But he said to them: "You give them something to eat." They said: "We have nothing more than five loaves and two fishes, unless perhaps we ourselves go and buy foodstuffs for all these people." 14 They were, in fact, about five thousand men. But he said to his disciples: "Have them recline as at meals, in groups of about fifty each." 15 And they did so and had them all recline. 16 Then taking the five loaves and the two fishes, he looked up to heaven, blessed

αὐτοὺς καὶ κατέκλινεν καὶ ἐδίδου τοῖς
 them and broke down and was giving to the
 μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ
 disciples to put beside the crowd. And
 ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
 they ate and were satisfied all, and
 ἦρθη τὸ περισσεύσαν
 was lifted up the [quantity] having abounded
 αὐτοῖς κλασμάτων κόφινι δώδεκα.
 to them of fragments baskets twelve.
 18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
 And it happened in the to be αὐτὸν
 προσευχόμενον κατὰ μόνας
 praying according to solitary [places]
 συνῆσαν αὐτῷ οἱ μαθηταί, καὶ
 came together to him the disciples, and
 ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ
 he inquired upon them saying Whom me οἱ
 ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ
 crowds are saying to be? The (ones) but
 ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστὴν,
 having answered said John the Baptist,
 ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης
 others but Elijah, others but that prophet
 τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν
 some of the ancient (ones) stood up. He said
 δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
 but to them You but whom me are you saying
 εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν
 to be? Peter but having answered said The
 χριστὸν τοῦ θεοῦ. 21 ὁ δὲ
 Christ of the God. The (one) but
 ἐπιτιμήσας αὐτοῖς παρήγγειλεν
 having rebuked to them he gave instructions
 μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι
 to no one to be telling this, having said that
 Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
 It is necessary the Son of the man
 πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
 many (things) to suffer and to be rejected
 ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
 from the older men and chief priests and
 γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
 scribes and to be killed and to the
 τρίτῃ ἡμέρᾳ ἐγερθῆναι.
 third day to be raised up.
 23 Ἐλεγεν δὲ πρὸς πάντας Εἰ
 He was saying but toward all (them) If

them and broke them up and began to give them to the disciples to set before the crowd. 17 So they all ate and were satisfied, and the surplus that they had was taken up, twelve baskets of fragments.

18 Later, while he was praying alone, the disciples came together to him, and he questioned them, saying: "Who are the crowds saying that I am?" 19 In reply they said: "John the Baptist," but others, Eli'jah," and still others, that one of the ancient prophets has risen." 20 Then he said to them: "You, though, who do you say I am?" Peter said in reply: "The Christ of God." 21 Then in a stern talk to them he instructed them not to be telling this to anybody, 22 but said: "The Son of man must undergo many sufferings and be rejected by the older men and chief priests and scribes, and be killed, and on the third day be raised up."

23 Then he went on to say to all: "If

τις θέλει ὀπίσω μου ἔρχεσθαι,
anyone is willing behind me to be coming,
ἀρνήσασθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ
stake of him according to day, and
ἀκολουθεῖτω μοι. 24 δς γὰρ ἂν
let him be following to me. Who for likely
θέλη τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει
may will the soul of him to save, will lose
αὐτήν· δς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
it; who but likely might lose the soul
αὐτοῦ ἐνεκεν ἐμοῦ, οὗτος σώσει
of him on account of me, this (one) will save
αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος
it. What for is being benefited man

κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
having gained the world whole himself but
ἀπολέσας ἢ ζημιωθείς; 26 δς γὰρ
having lost or having been damaged? Who for
ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς
likely might be ashamed of me and the my
λόγους, τούτων ὁ υἱὸς τοῦ ἀνθρώπου
words, this (one) the Son of the man
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ
will be ashamed of, whenever he might come in the
δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
glory of him and of the Father and of the holy
ἀγγέλων. 27 Λέγω δὲ ὑμῖν ἀληθῶς,
angels. I am saying but to you truthfully,
εἰσὶν τινες τῶν αὐτοῦ ἐσθηκότων οἱ
are some of the (ones) here having stood who
οὐ μὴ γεύσονται θανάτου ἕως ἂν
not not should taste of death until likely
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
they should see the kingdom of the God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
It happened but after the words these
ὡσεὶ ἡμέραι· ὁκτώ παραλαβὼν Πέτρον
as if days eight having taken along Peter
καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ
and John and James he went up into the
ὄρος προσεύξασθαι. 29 καὶ ἐγένετο
mountain to pray. And it happened
ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ
in the to be praying him the form of the
προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς
face of him different and the apparel

anyone wants to come
after me, let him dis-
own himself and pick
up his torture stake*
day after day and
follow me continually.
24 For whoever wants
to save his soul* will
lose it; but whoever
loses his soul for my
sake is the one that
will save it. 25 Real-
ly, what does a man
benefit himself if he
gains the whole world
but loses his own self
or suffers damage?
26 For whoever be-
comes ashamed of me
and of my words, the
Son of man will be
ashamed of this one
when he arrives in his
glory and that of the
Father and of the holy
angels. 27 But I tell
you truthfully, There
are some of those
standing here that
will not taste death at
all until first they see
the kingdom of God."

28 In actual fact,
about eight days
after these words,
he took Peter and
John and James
along and climbed
up into the mountain
to pray. 29 And as
he was praying the
appearance of his
face became different
and his apparel

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ
of him white lightening out. And look!
ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες
male persons two were speaking with him, who
ἦσαν Μωυσῆς καὶ Ἠλείας, 31 οἱ
were Moses and Elijah, the (ones)
ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν
having appeared in glory were saying the exodus
αὐτοῦ ἣν ἠμελλεν πληροῦν ἐν
of him which he was about to be fulfilling in
Ἱερουσαλὴμ. 32 ὁ δὲ Πέτρος καὶ οἱ
Jerusalem. The but Peter and the (ones)
σὺν αὐτῷ ἦσαν βεβαρημένοι
together with him were having been weighed down
ὑπνῷ· διαγρηγορήσαντες δὲ εἶδαν τὴν
to sleep; having fully awakened but they saw the
δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς
glory of him and the two male persons the (ones)
συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ
having stood with him. And it happened in the
διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ
to be separated them from him said the
Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν
Peter toward the Jesus Instructor, fine
ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς
it is us here to be, and let us make tents
τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν
three, one to you and one to Moses and one
Ἠλεΐα, μὴ εἰδῶς ὃ λέγει.
to Elijah, not having known which he is saying.
34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο
These (things) but of him saying came to be
νεφέλη καὶ ἐπεσκέιαζεν αὐτούς·
cloud and was overshadowing them;
ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν
they were made fearful but in the to enter
αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ
them into the cloud. And voice
ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
came to be out of the cloud saying This
ἐστὶν ὁ υἱὸς μου ὃ ἐκλελεγμένος,
is the Son of me the (one) having been chosen,
αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ
of him be you hearers. And in the
γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς
to occur the voice was found Jesus
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ
alone. And they became silent and to no one
ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
reported back in those the days

became glitteringly
white. 30 Also,
look! two men were
conversing with him,
who were Moses and
Eli'jah. 31 These
appeared with glory
and began talking
about his departure
that he was destined
to fulfill at Jerusalem.
32 Now Peter and
those with him were
weighed down with
sleep; but when they
got fully awake they
saw his glory and the
two men standing
with him. 33 And
as these were being
separated from him,
Peter said to Jesus:
"Instructor, it is fine
for us to be here,
so let us erect three
tents, one for you and
one for Moses and
one for E-li'jah," he
not realizing what he
was saying. 34 But
as he was saying
these things a cloud
formed and began to
overshadow them. As
they entered into the
cloud, they became
fearful. 35 And a
voice came out of the
cloud, saying: "This is
my Son, the one that
has been chosen. Lis-
ten to him." 36 And
as the voice occurred
Jesus was found alone.
But they kept quiet
and did not report to
anyone in those days

οὐδὲν ὧν ἐώρακαν.
nothing of what (things) they have seen.

37 Ἐγένετο δὲ τῇ ἐξῆς
It happened but to the of subsequence

ἡμέρα κατελθόντων αὐτῶν ἀπὸ τοῦ
day having come down of them from the

ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. 38 καὶ
mountain met up with him crowd much. And

ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
look! male person from the crowd called out

λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι
saying Teacher, I am begging of you to look at

ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί
upon the son of me, because only-begotten to me

ἐστίν, 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
is, and look! spirit is receiving him,

καὶ ἐξέφνης κρᾶζει, καὶ σπαράσσει αὐτόν
and suddenly he cries out, and convulses him

μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ'
with foam and scarcely it is getting away from

αὐτοῦ συντρίβον αὐτόν. 40 καὶ ἐδεήθη τῶν
him bruising him; and I begged of the

μαθητῶν σου ἵνα ἐκβάλωσιν
disciples of you in order that they should throw out

αὐτό, καὶ οὐκ ἠδυνήθησαν.
it, and not they proved able.

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὁ
Having answered but the Jesus said O

γενεὰ ἀπίστος καὶ διεστραμμένη,
generation faithless and having been perverted,

ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
until when shall I be toward you and

ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
shall I hold up of you? Lead toward here the

υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ
son of you. Yet but coming toward of him

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ
broke him the demon and

συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς
convulsed together; gave rebuke but the Jesus

τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν
to the spirit the unclean, and he healed the

παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.
boy and gave back him to the father of him.

43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ
They were being astounded but all upon

τῇ μεγαλειότητι τοῦ θεοῦ.
the majestic power of the God.

Πάντων δὲ θαυμαζόντων ἐπὶ
Of all (them) but wondering upon

any of the things
they saw.

37 On the
succeeding day,
when they got down
from the mountain,
a great crowd met
him. 38 And, look!
a man cried out from
the crowd, saying:

"Teacher, I beg you
to take a look at my
son, because he is
my only-begotten,
39 and, look! a
spirit takes him, and
suddenly he cries out,
and it throws him
into convulsions with
foam, and it scarcely
withdraws from him
after bruising him.

40 And I begged your
disciples to expel it,
but they could not."

41 In response Jesus
said: "O faithless and
twisted generation,
how long must I
continue with you
and put up with you?
Lead your son over
here." 42 But even
as he was approach-
ing, the demon dashed
him to the ground and
violently convulsed
him. However, Jesus
rebuked the unclean
spirit and healed the
boy and delivered
him to his father.

43 Well, they all
began to be astounded
at the majestic power
of God.

Now as they were
all marveling at

πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
all (things) which he was doing he said toward the

μαθητὰς αὐτοῦ 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
disciples of him Put you into the ears

ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς
of you the words these, the for Son

τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
of the man is about to be given over into

χεῖρας ἀνθρώπων. 45 οἱ δὲ
hands of men. The (ones) but

ἤγνούουν τὸ ῥῆμα τοῦτο, καὶ
were not knowing the saying this, and

ἦν παρὰ κεκαλυμμένον ἀπ' αὐτῶν
it was having been concealed beside from them

ἵνα μὴ αἰσθῶνται αὐτό, καὶ
in order that not they might perceive it, and

ἐφοβούντο ἐρωτῆσαι αὐτόν περὶ τοῦ
they were fearing to request him about the

ῥήματος τούτου.
saying this.

46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
Entered but reasoning entered in

αὐτοῖς, τὸ τίς ἂν εἴη μείζων
them, the who likely might be greater (one)

αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
of them. The but Jesus having known the

διαλογισμὸν τῆς καρδίας αὐτῶν
reasoning of the heart of them

ἐπιλαβόμενος παιδίον ἔστησεν αὐτό
having taken upon little boy made stand it

παρ' ἑαυτοῦ, 48 καὶ εἶπεν αὐτοῖς Ὅς ἂν
beside himself, and said to them Who likely

δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ
might receive this the little boy upon the

ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν
name of me me he is receiving, and who likely

ἐμὲ δέξεται δέχεται τὸν
me he might receive he is receiving the (one)

ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
having sent off me; the for smaller one in

πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
all you existing this (one) is great.

49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν
Having answered but John said

Ἐπιστάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί
Instructor, we saw someone in the name

σου ἐκβάλλοντα δαιμόνια, καὶ
of you throwing out demons, and

ἐκωλύομεν αὐτόν, ὅτι οὐκ
we were preventing him because not

all the things he was
doing, he said to his
disciples: 44 "Give
lodgment to these
words in your ears,
for the Son of man is
destined to be deliver-
ed into the hands of
men." 45 But they
continued without
understanding of this
saying. In fact, it was
concealed from them
that they might not
see through it, and
they were afraid to
question him about
this saying.

46 Then a reason-
ing entered among
them as to who would
be the greatest of
them. 47 Jesus,
knowing the reasoning
of their hearts, took a
young child, set it be-
side him 48 and said
to them: "Whoever
receives this young
child on the basis of
my name receives me
[too], and whoever
receives me receives
him [also] that sent
me forth. For he that
conducts himself as a
lesser one among all
of you is the one that
is great."

49 In response John
said: "Instructor, we
saw a certain man
expelling demons
by the use of your
name and we tried to
prevent him, because

ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς
he is following with us. Said but toward
αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὅς γὰρ
him Jesus Not be you preventing, who for
οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἑστίν.
not is down (on) you over you is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
It occurred but in the to be fulfilled the

ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ
days of the taking up of him and he the

πρόσωπον ἐστήριξεν τοῦ πορεύεσθαι
face firmly set of the to be going his way

εἰς Ἱερουσαλὴμ, 52 καὶ ἀπέστειλεν
into Jerusalem, and he sent off

ἀγγέλους πρὸ προσώπου αὐτοῦ. Καὶ
messengers before face of him. And

πορευθέντες εἰσῆλθον εἰς κώμην
having gone their way they entered into village

Σαμαρειτῶν, ὡς ἐτοιμάσαι αὐτῷ. 53 καὶ
of Samaritans, as to prepare to him; and

οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον
not they received him, because the face

αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ.
of him was (one) going its way into Jerusalem.

54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
Having seen but the disciples James and

Ἰωάννης εἶπαν Κύριε, θέλεις
John said Lord, are you willing

εἰπόμεν πῦρ καταβῆναι ἀπὸ τοῦ
we should tell fire to come down from the

οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
heaven and to annihilate them?

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ
Having turned but he rebuked them. And

ἐπορεύθησαν εἰς ἑτέραν κώμην.
they went their way into different village.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going their way of them in the way

εἶπεν τις πρὸς αὐτόν Ἀκολουθήσω σοι
said someone toward him I shall follow to you

ὅπου ἔαν ἀπέρχῃ. 58 καὶ εἶπεν
where if ever you may be going off. And said

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens

ἔχουσιν καὶ τὰ πτερινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
tentings down, the but Son of the man

οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
not is having where the head he may incline.

he is not following with us." 50 But Jesus said to him: "Do not you men try to prevent [him], for he that is not against you is for you."

51 As the days were now coming to the full for him to be taken up, he firmly set his face to go to Jerusalem. 52 So he sent forth messengers in advance of him.

And they went their way and entered into a village of Samaritans, to make preparation for him; 53 but they did not receive him, because his face was set for going to Jerusalem.

54 When the disciples James and John saw this they said: "Lord, do you want us to tell fire to come down from heaven and annihilate them?"

55 But he turned and rebuked them. 56 So they went to a different village.

57 Now as they were going on the road, someone said to him: "I will follow you to wherever you may depart." 58 And Jesus said to him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head."

59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι.
He said but toward different Be following to me.

ὁ δὲ εἶπεν Ἐπίτρεπόν μοι πρῶτον
The (one) but said Permit to me first

ἀπελθόντι θάψαι τὸν πατέρα μου.
having gone off to bury the father of me.

60 εἶπεν δὲ αὐτῷ Ἀφες τοὺς νεκροὺς
He said but to him Let you go off the dead (ones)

θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ
to bury the of themselves dead (ones), you but

ἀπελθὼν διαγγέλλε τὴν βασιλείαν
having gone off be declaring abroad the kingdom

τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος
of the God. Said but also different (one)

Ἀκολουθήσω σοι, κύριε, πρῶτον δὲ
I shall follow to you, Lord; first but

ἐπίτρεπόν μοι ἀποτάσσειν τοῖς
permit to me to set self off to the (ones) into

τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτόν
the house of me. Said but toward him

ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν
the Jesus No one having thrust upon the

χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς
hand upon plow and looking into

τὰ ὀπίσω εὐθετὸς ἔστιν τῇ
the (things) behind well fitted is to the

βασιλείᾳ τοῦ θεοῦ.
kingdom of the God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
After but these (things) designated the

κύριος ἑτέρους ἑβδομήκοντα δύο καὶ
Lord different (ones) seventy-two and

ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ
sent off them up two two before

προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον
of face of him into every city and place

οὗ ἦμελλεν αὐτὸς ἔρχεσθαι.
where he was about he to be coming.

2 Ἐλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν
He was saying but toward them The indeed

θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι·
harvest much, the but workers few;

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg you therefore of the Lord of the harvest

ὅπως ἔργατας ἐκβάλῃ εἰς τὸν
so that workers he should thrust out into the

θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ
harvest of him. Be you going under; look!

ἀποστέλλω ὑμᾶς ὡς ἄρνες ἐν μέσῳ
I am sending off you as lambs in midst

59 Then he said to another: "Be my follower." The man said: "Permit me first to leave and bury my father." 60 But he said to him: "Let the dead bury their dead, but you go away and declare abroad the kingdom of God." 61 And still another said: "I will follow you, Lord; but first permit me to say good-bye to those in my household." 62 Jesus said to him: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God."

10 After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come. 2 Then he began to say to them: "The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. 3 Go forth. Look! I am sending you forth as lambs in among

λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ
of wolves. Not be you carrying purse, nor
πήραν, μὴ ὑποδήματα, καὶ μηδὲνα
pouch, nor sandals, and no one
κατὰ τὴν ὁδὸν ἀσπάσσηθε. 5 εἰς ἣν
down the way you should greet. Into what
δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον
but likely you might enter house first
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ
be you saying Peace to the house this. And
ἐάν ἐκεῖ ἡ υἱὸς εἰρήνης, ἐπαναπαύσεται
if ever there may be son of peace, will repose itself
ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
upon him the peace of you; if but not indeed,
ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ
upon you it will bend again. In this but the
οἰκίᾳ μένετε, ἐσθοντες καὶ πίνοντες
house be you staying, eating and drinking
τὰ παρ' αὐτῶν, ἅγιος γὰρ ὁ
the (things) beside them, worthy for the
ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ
worker of the reward of him. Not
μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν.
be you going across out of house into house.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
And into what likely city you may be entering
καὶ δέχονται ὑμᾶς, ἐσθίετε
and they may be receiving you, be you eating
τὰ παρατιθέμενα ὑμῖν, 9 καὶ
the (things) being put alongside to you, and
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
be you curing the (ones) in it sick, and
λέγετε αὐτοῖς Ἥγγικεν ἐφ' ὑμᾶς
be you saying to them Has drawn near upon you
ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ'
the kingdom of the God. Into what but
ἂν πόλιν εἰσέλθῃτε καὶ μὴ
likely city you might enter and not
δέχονται ὑμᾶς, ἐξεληθόντες εἰς
they may be receiving you, having come out into
τὰς πλατείας αὐτῆς εἰπάτε 11 Καὶ τὸν
the broad ways of it say you And the
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
dust the (one) having stuck to us out of the
πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσομέθα
city of you into the feet we are wiping off
ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι
to you; besides this be you knowing that
ἥγγικεν ἡ βασιλεία τοῦ θεοῦ.
has drawn near the kingdom of the God.

wolves. 4 Do not carry a purse, nor a food pouch, nor sandals, and do not embrace anybody in greeting along the road. 5 Wherever you enter into a house say first, 'May this house have peace.' 6 And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you. 7 So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not be transferring from house to house.

8 "Also, wherever you enter into a city and they receive you, eat the things set before you, 9 and cure the sick ones in it, and go on telling them, 'The kingdom of God has come near to you.' 10 But wherever you enter into a city and they do not receive you, go out into its broad ways and say, 11 'Even the dust that got stuck to our feet from your city we wipe off against you. Nevertheless, keep this in mind, that the kingdom of God has come near.'

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
I am saying to you that to Sodom in the day
ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει
that more endurable it will be than to the city
ἐκείνῃ.
that.

13 Οὐαὶ σοι, Χοραζὲν· οὐαὶ σοι,
Woe to you, Chorazin; woe to you,
Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
Bethsaida; because if in Tyre and Sidon
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
having taken place in you, long ago likely in
σάκκῳ καὶ σποδῷ καθήμενοι
sackcloth and ashes sitting
μετενόησαν. 14 πλὴν Τύρῳ
they became repentant. Besides Tyre
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
and to Sidon more endurable it will be in the
κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ,
judgment than to you. And you, Capernaum,
μὴ ἕως οὐρανοῦ ὑψωθῇ;
not until heaven will you be exalted?
ἕως τοῦ ᾗδου καταβῇ.
Until the Hades you will come down.

16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
The (one) hearing of you of me he is hearing,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
and the (one) disregarding you me
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
he is disregarding; the (one) but me disregarding
ἀθετεῖ τὸν ἀποστείλαντά με.
is disregarding the (one) having sent off me.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο
Returned but the seventy-two
μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
with joy saying Lord, also the demons
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί
are subjecting themselves to us in the name
σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν
of you. He said but to them I was beholding
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
the Satan as lightning out of the heaven
πεσόντα. 19 Ἰδοὺ δέδωκα ὑμῖν τὴν
having fallen. Look! I have given to you the
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων
authority of the to be trampling on top of serpents

12 I tell you that it will be more endurable for Sodom in that day than for that city.

13 "Woe to you, Chorazin! Woe to you, Bethsaida! because if the powerful works that have taken place in you had taken place in Tyre and Sidon, they would long ago have repented sitting in sackcloth and ashes. 14 Consequently it will be more endurable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades' you will come!

16 "He that listens to you listens to me [too]. And he that disregards you disregards me [too]. Moreover, he that disregards me disregards [also] him that sent me forth."

17 Then the seventy returned with joy, saying: "Lord, even the demons are made subject to us by the use of your name." 18 At that he said to them: "I began to behold Satan already fallen like lightning from heaven. 19 Look! I have given you the authority to trample underfoot serpents

καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
and scorpions, and upon all the power
τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
of the enemy, and nothing you not
ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ
will hurt. Besides in this (thing) not
χαίρετε ὅτι τὰ πνεύματα ὑμῶν
be you rejoicing that the spirits to you
ὑποτάσσεται, χαίρετε δὲ ὅτι
are subjecting themselves, be you rejoicing but that
τὰ ὀνόματα ὑμῶν ἐν γράμματι ἐν τοῖς
the names of you have been inscribed in the
οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ
heavens. In very the hour
ἡγαλλίασάτο τῷ πνεύματι τῷ ἁγίῳ
he became exultant to the spirit the holy
καὶ εἶπεν Ἐξομολογούμαι σοι, πατέρ
and said I am confessing out to you, Father
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
Lord of the heaven and of the earth, because
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
you carefully hid these (things) from wise (ones)
καὶ συνεντῶν, καὶ ἀπεκάλυψας αὐτὰ
and comprehending (ones), and you revealed them
νηπιοῖς· ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἐμπροσθέν σου.
well-thinking it came to be in front of you.
22 Πάντα μοι παρεδόθη ὑπὸ τοῦ
All (things) to me were given over by the
πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν
Father of me, and no one is knowing who is
ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν
the Son if not the Father, and who is
ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν
the Father if not the Son and to whom likely
βούληται ὁ υἱὸς ἀποκαλύψαι.
may be wishing the Son to reveal.
23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
And having turned toward the disciples
κατ' ἰδίαν εἶπεν Μακάριοι οἱ
according to private (spot) he said Happy the
ὀφθαλμοὶ οἱ βλέποντες ἃ
eyes the (ones) looking at what (things)
βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
you are looking at. I am saying for to you that
πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν
many prophets and kings desired to see
ἃ ὑμεῖς βλέπετε καὶ οὐκ
what (things) you are looking at and not

and scorpions, and over all the power
of the enemy, and nothing will by any
means do you hurt. 20 Nevertheless, do
not rejoice over this, that the spirits are
made subject to you, but rejoice because
your names have been inscribed in the
heavens." 21 In that very hour he
became overjoyed in the holy spirit
and said: "I publicly praise you, Father,
Lord of heaven and earth, because you
have carefully hidden these things from wise
and intellectual ones, and have revealed
them to babes. Yes, O Father, because to
do thus came to be the way approved by
you. 22 All things have been delivered to
me by my Father, and who the Son is no one
knows but the Father; and who the Father
is, no one [knows] but the Son, and he
to whom the Son is willing to reveal him."
23 With that he turned to the disciples
by themselves and said: "Happy are
the eyes that behold the things you are
beholding. 24 For I say to you, Many
prophets and kings desired to see the
things you are beholding but did not

εἶδαν, καὶ ἀκούσαι ἃ
they saw, and to hear what (things)
ἀκούετε καὶ οὐκ ἤκουσαν.
you are hearing and not they heard.
25 Καὶ ἰδοὺ νομικός τις
And look! one versed in the law some
ἀνέστη ἐκπεριάζων αὐτὸν λέγων Διδάσκαλε,
stood up testing out him saying Teacher,
τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
what having done life everlasting shall I inherit?
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ
The (one) but said toward him In the
νόμῳ τί γέγραπται; πῶς
law what has been written? How
ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς
are you reading? The (one) but having answered
εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου
said You shall love Lord the God of you
ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ
out of whole heart of you and in whole the
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου
soul of you and in whole the strength of you
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν
and in whole the mind of you, and the
πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ
neighbor of you as yourself. He said but
αὐτῷ Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖς
to him Correctly you answered; this be doing
καὶ ζήσῃ.
and you will live.
29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν
The (one) but willing to justify himself
εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου
said toward the Jesus And who is of me
πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν
neighbor? Having taken under the Jesus said
Ἄνθρωπος τις κατέβαινεν ἀπὸ
Man some was going down from
Ἱερουσαλὴμ εἰς Ἱερειχὸν καὶ λησταίς
Jerusalem into Jericho and to robbers
περίεπτεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ
fell about, who also having stripped him and
πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
blows having put upon they went off having let go off
ἡμιθανή. 31 κατὰ συγκυρίαν δὲ
one half-dead. According to coincidence but
ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ
priest some was going down in the way

see them, and to hear the things you are hearing but did not hear them."
25 Now, look! a certain man versed in the Law rose up, to test him out, and said: "Teacher, by doing what shall I inherit everlasting life?"
26 He said to him: "What is written in the Law? How do you read?" 27 In answer he said: "You must love Jehovah* your God with your whole heart and with your whole soul and with your whole strength and with your whole mind, and, 'your neighbor as yourself.'" 28 He said to him: "You answered correctly; keep on doing this and you will get life."
29 But, wanting to prove himself righteous, the man said to Jesus: "Who really is my neighbor?" 30 In reply Jesus said: "A certain man was going down from Jerusalem to Jeri-cho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. 31 Now, by coincidence, a certain priest was going down over that road,

ἐκεῖνη, καὶ ἰδὼν αὐτὸν
that, and having seen him
ἀντιπαρήλθεν· 32 ὁμοίως δὲ καὶ
went along by opposite side; likewise but also
Λευεΐτης κατὰ τὸν τόπον ἔλθων καὶ
Levite down on the place having come and
ἰδὼν ἀντιπαρήλθεν.
having seen went along by opposite side.
33 Σαμαρεΐτης δὲ τις ὁδεύων ἦλθεν
Samaritan but some making his way came
κατ' αὐτὸν καὶ ἰδὼν
down on him and having seen
ἐσπλαγχνίσθη, 34 καὶ προσελθὼν
was moved with pity, and having come toward
κατέδωκεν τὰ τραύματα αὐτοῦ ἐπιχέων
he bound down the wounds of him pouring upon
ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν
oil and wine, having mounted but him
ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν
upon the own beast of burden he led him
εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ
into inn and he took care of him. And
ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
upon the morrow having thrust out two denarii
ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι
he gave to the innkeeper and said Take care of
αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης
him, and that likely you might spend toward
ἐγὼ ἐν τῷ ἐπανέρχεσθαι με
I in the to be coming back upon me
ἀποδώσω σοι. 36 τίς τούτων τῶν
shall give back to you. Which one of these the
τριῶν πλησίον δοκεῖ σοι γεγενέαι
three neighbor it seems to you to have become
τοῦ ἔμπεσόντος εἰς τοὺς ληστές;
of the (one) having fallen into the robbers?
37 ὁ δὲ εἶπεν Ὁ ποιήσας
The (one) but said The (one) having done
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. Said but to him the
'Ιησοῦς Πορεύου καὶ σὺ ποιεῖ
Jesus Be going your way and you be doing
ὁμοίως.
likewise.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοῦς
In but the to be going their way them
αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ
he entered into village some; woman but
τις ὀνόματι Μάρθα ὑπέδεξάτο αὐτὸν
some to name Martha received under him

but, when he saw him, he went by on the opposite side.
32 Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side.
33 But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity.
34 So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. 35 And the next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him, and whatever you spend besides this, I will repay you when I come back here."
36 Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?"
37 He said: "The one that acted mercifully toward him." Jesus then said to him: "Go your way and be doing the same yourself."
38 Now as they were going their way he entered into a certain village. Here a certain woman named Martha received him as guest

εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν
into the house. And to the (one) but was
ἀδελφὴ καλουμένη Μαρίας, ἣ καὶ
sister being called Mary, who also
παρκαθεσθεῖσα πρὸς τοὺς πόδας τοῦ
having sat alongside toward the feet of the
κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ
Lord was hearing the word of him. The
δὲ Μάρθα περιεσπάτο περὶ πολλῶν
but Martha was being distracted about much
διακονίαν· ἐπιστάσα δὲ εἶπεν Κύριε,
serving; having stood upon but said Lord,
οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου
not does it matter to you that the sister of me
μόνην με κατέλειπεν διακονεῖν; εἰπὼν
alone me was leaving down to be serving? Say
οὖν αὐτῇ ἵνα μοι
therefore to her in order that? to me
συναντιλάβηται. 41 ἀποκριθεὶς δὲ
she might give aid together. Having answered but
εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα,
said to her the Lord Martha Martha,
μεριμνᾷς καὶ θορυβάζῃ περὶ
you are anxious and you are being disturbed about
πολλὰ, 42 ὀλίγων δὲ ἔστιν χρεῖα
many (things), of few (things) but is need
ἢ ἑνός; Μαρίας γὰρ τὴν ἀγαθὴν μερίδα
or of one; Mary for the good part
ἔξελέξατο ἥτις οὐκ ἀφαιρεθῆσεται αὐτῆς.
chose which not will be lifted up from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it happened in the to be him in
τόπῳ τινὶ προσευχόμενον, ὥς ἐπαύσατο,
place some praying, as he ceased,
εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
said someone of the disciples of him toward
αὐτὸν Κύριε, διδάξον ἡμᾶς προσεύχεσθαι,
him Lord, teach us to be praying,
καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητάς
according as also John taught the disciples
αὐτοῦ.
of him.

2 εἶπεν δὲ αὐτοῖς Ὅταν
He said but to them Whenever
προσεύχησθε, λέγετε
you may be praying, be you saying Father,
ἁγιασθήτω τὸ ὄνομα σου· ἐλθάτω ἡ
let be sanctified the name of you; let come the
βασιλεία σου· 3 τὸν ἄρτον ἡμῶν τὸν
kingdom of you; the bread of us the

into the house.
39 This woman also had a sister called Mary, who, however, sat down at the feet of the Lord and kept listening to his word. 40 Martha, on the other hand, was distracted with attending to many duties. So, she came near and said: "Lord, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me."
41 In answer the Lord said to her: "Martha, Martha, you are anxious and disturbed about many things. 42 A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her."

11 Now on the occasion of his being in a certain place praying, when he stopped, a certain one of his disciples said to him: "Lord, teach us how to pray, just as John also taught his disciples."
2 Then he said to them: "Whenever you pray, say, 'Father, let your name be sanctified. Let your kingdom come. 3 Give us our bread

ἐπιούσιον δίδου ἡμῖν τὸ καθ' ὃν [day] being be giving to us the according to ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, day; and let go off to us the sins of us, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ also for very (ones) we are letting go off to everyone ὁφείλουσι ἡμῖν καὶ μὴ εἰσενέγκης ἡμᾶς owing to us; and not should you bring in us εἰς πειρασμόν. into temptation.

5 Καὶ εἶπεν πρὸς αὐτοὺς· Τίς ἐξ And he said toward them Which one out of ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς you will have friend and will go his way toward αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ· Φίλε, him [of] midnight and might say to him Friend, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπεὶ φίλος loan to me three loaves, since friend μου παρεγένετο ἐξ ὁδοῦ πρὸς με of me came to be alongside out of way toward me καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· and not I am having which I might put beside him; 7 κἀκεῖνος ἐσωθεν ἀποκριθεὶς and that (one) from inside having answered εἶπη· Μὴ μοι κόπους πάρεχε; might say Not to me troubles be having beside; ἤδη ἡ θύρα κέκλεισται, καὶ τὰ already the door has been locked, and the παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην little children of me with me into the bed εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. are; not I am able having stood up to give you. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ I am saying to you, if and not he will give to him ἀναστὰς διὰ τὸ εἶναι φίλον having stood up through the to be friend αὐτοῦ, διὰ γε τὴν ἀναιδίαν of him, through in fact the lack of modesty αὐτοῦ ἔγερθεὶς δώσει αὐτῷ of him having got up he will give to him ὅσων χρήζει. 9 Καγὼ ὑμῖν λέγω, as many as he is in need. And I to you am saying, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· Be you asking, and it will be given to you; ζητεῖτε, καὶ εὕρησεται· κρούετε, be you seeking, and you will find; be you knocking, καὶ ἀνοίγησεται ὑμῖν. 10 πᾶς γὰρ and it will be opened to you. Everyone for ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν the (one) asking receives, and the (one) seeking

for the day according to the day's requirement. 4 And forgive us our sins, for we ourselves also forgive everyone that is in debt to us; and do not bring us into temptation."

5 Further, he said to them: "Who of you will have a friend and will go to him at midnight and say to him, 'Friend, loan me three loaves, 6 because a friend of mine has just come to me on a journey and I have nothing to set before him?' 7 And that one from inside says in reply, 'Quit making me trouble. The door is already locked, and my young children are with me in bed; I cannot rise up and give you anything.' 8 I tell you, Although he will not rise up and give him anything because of being his friend, certainly because of his bold persistence he will get up and give him what things he needs. 9 Accordingly I say to you, Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 10 For everyone asking receives, and everyone seeking

εὕρισκει, καὶ τῷ κρούοντι finds, and to the (one) knocking ἀνοίγησεται. 11 τίνα δὲ ἐξ ὑμῶν it will be opened. Which one but out of you τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, μὴ the father will ask the son fish, not ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; instead of fish serpent to him will give upon? 12 ἢ καὶ αἰτήσει ὄφιν, ἐπιδώσει αὐτῷ Or also he will ask egg, he will give upon to him σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ scorpion? If therefore you wicked (ones) ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι existing have known gifts good to be giving τοῖς τέκνοις ὑμῶν, πῶσώ μᾶλλον ὁ to the children of you, to how much rather the πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα Father the (one) out of heaven will give spirit ἅγιον τοῖς αἰτοῦσιν αὐτόν. holy to the (ones) asking him.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· And he was throwing out demon dumb; ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος it happened but of the demon having come out ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ the spoke the dumb (one). And wondered ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπαν· Ἐν crowds; some but out of them said In Βεεζεβούλ τῷ ἄρχοντι τῶν δαιμονίων Beelzebub the ruler of the demons ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι (ones) he is throwing out the demons; different (ones) δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ but tempting sign out of heaven ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ but were seeking beside him. He but εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς knowing of them the imaginations said to them Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα Every kingdom upon itself having been divided ἐρημούται, καὶ οἶκος ἐπὶ οἶκον is being made desolate, and house upon house πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' it is falling. If but also the Satan upon ἑαυτὸν διαμερίσθῃ, πῶς σταθήσεται ἡ himself was divided, how will stand the βασιλεία αὐτοῦ; ὅτι λέγετε ἐν kingdom of him? Because you are saying in Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια. Beelzebub to be throwing out me the demons.

finds, and to everyone knocking it will be opened. 11 Indeed, which father is there among you who, if his son asks for a fish, will perhaps hand him a serpent instead of a fish? 12 Or if he also asks for an egg, will hand him a scorpion? 13 Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!"

14 Later he was expelling a dumb demon. After the demon came out, the dumb man spoke. And the crowds marveled. 15 But certain ones of them said: "He expels the demons by means of Be-el'ze-bub the ruler of the demons." 16 However, others, to tempt him, began seeking a sign out of heaven from him. 17 Knowing their imaginations he said to them: "Every kingdom divided against itself comes to desolation, and a house [divided] against itself falls. 18 So if Satan is also divided against himself, how will his kingdom stand? Because you say I expel the demons by means of Be-el'ze-bub.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ
If but I in Beelzebub I am throwing out the
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
demons, the sons of you in whom
ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
are they throwing out? Through this they of you
κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
judges will be. If but in finger of God
ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
I am throwing out the demons, really
ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
came ahead upon you the kingdom of the
θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
God. Whenever the strong [man]
καθωπισμένος φυλάσῃ τὴν
having been armed down may be guarding the
ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ
of himself courtyard, in peace is the
ὑπάρχοντα αὐτοῦ. 22 ἔπᾶν δὲ ἰσχυρότερος
belongings of him; whenever but stronger
αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
of him having come upon he might conquer him,
τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ
the full armament of him he lifts up upon which
ἔπαιτο, καὶ τὰ σκῦλα αὐτοῦ
he had been trusting, and the spoils of him
διαδίδωσιν. 23 ὁ μὴ ὦν μετ'
he is giving through. The (one) not being with
ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ
me down on me is, and the (one) not
συνάγων μετ' ἐμοῦ σκορπίζει.
gathering with me is scattering.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα
Whenever the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
might come out from the man, it is passing
δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and
μὴ εὕρισκον τότε λέγει Ὑποστρέψω εἰς
not finding then it is saying I shall return into
τὸν οἶκόν μου ὅθεν ἐξῆλθον; 25 καὶ
the house of me from where I came out; and
ἐλθὼν εὕρῃσκει σχολάζοντα,
having come it finds being unoccupied,
σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.

26 τότε πορεύεται καὶ παραλαμβάνει
Then it goes its way and takes along
ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ,
different spirits more wicked of itself seven,

19 If it is by means of Be-el'ze-bub I expel the demons, by whom do your sons expel them? Because of this they will be judges of you. 20 But if it is by means of God's finger I expel the demons, the kingdom of God has really overtaken you. 21 When a strong man, well armed, guards his palace, his belongings continue in peace. 22 But when someone stronger than he is comes against him and conquers him, he takes away his full armament in which he was trusting, and he divides out the things he despoiled him of. 23 He that is not on my side is against me, and he that does not gather with me scatters. 24 "When an unclean spirit comes out of a man, it passes through parched places in search of a resting-place, and, after finding none, it says, 'I will return to my house out of which I moved.' 25 And on arriving it finds it swept clean and adorned. 26 Then it goes its way and takes along seven different spirits more wicked than itself,

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ
and having entered they are dwelling there, and
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
is becoming the last (things) of the man
ἐκείνου χεῖρονα τῶν πρώτων.
that worse of the first (things).

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτόν
It happened but in the to be saying him
ταῦτα ἑπάρασά τις φωνὴν
these (things) having lifted up someone voice
γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία
woman out of the crowd said to him Happy
ἡ κοιλία ἡ βαστάσασά σε καὶ
the cavity the (one) having carried you and
μαστοὶ οὓς ἐθλάσας. 28 αὐτὸς δὲ εἶπεν
breasts which you sucked; he but said
Μενοῦν μακάριοι οἱ ἀκούοντες
Indeed therefore happy the (ones) hearing
τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
the word of the God and (ones) guarding.

29 Τῶν δὲ ὄχλων ἐπαθροισζομένων
Of the but crowds massing upon
ἤρξατο λέγειν Ἡ γενεὰ αὕτη
he started to be saying The generation this
γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ,
generation wicked is; sign it is seeking,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
and sign not will be given to it if not the
σημεῖον Ἰωάν. 30 καθὼς γὰρ ἐγένετο
sign of Jonah. According as for became
ὁ Ἰωάνης τοῖς Νινευεῖταις σημεῖον, οὕτως
the Jonah to the Ninevites sign, thus
ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
will be also the Son of the man to the
γενεᾷ ταύτῃ. 31 βασίλισσα νότου
generation this. Queen of south
ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
will be raised up in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
male persons of the generation this and
κατακρίνεται αὐτοὺς· ὅτι ἦλθεν ἐκ τῶν
will judge down them; because she came out of the
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and look! something more of Solomon
ᾧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν
here. Male persons Ninevites will stand up in
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
the judgment with the generation this and

and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first."

27 Now as he was saying these things a certain woman out of the crowd raised her voice and said to him: "Happy is the womb that carried you and the breasts that you sucked!" 28 But he said: "No, rather, Happy are those hearing the word of God and keeping it!"

29 When the crowds were massing together, he started to say: "This generation is a wicked generation; it looks for a sign. But no sign will be given it except the sign of Jo'nah. 30 For just as Jo'nah became a sign to the Ninevites, in the same way will the Son of man be also to this generation. 31 The queen of the south will be raised up in the judgment with the men of this generation and will condemn them; because she came from the ends of the earth to hear the wisdom of Sol'o-mon, but, look! something more than Sol'o-mon is here. 32 The men of Nin'ev'eh will rise in the judgment with this generation and

κατακρινούσιν αὐτήν· ὅτι μετενόησαν
they will judge down it; because they repented
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
into the thing preached of Jonah, and look!

πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
something more of Jonah here. 33 No one lamp

ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ
having lighted into vault he puts nor under
τὸν μέδοντα ἀλλ' ἐπὶ τὴν λυχνίαν,
the measuring basket but upon the lampstand,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς
in order that the (ones) going their way in the light
βλέπωσιν. 34 Ὁ λύχνος τοῦ σώματος ἐστὶν
may behold. The lamp of the body is

ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός
the eye of you. Whenever the eye
σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμα
of you single may be, also whole the body

σου φωτινόν ἐστὶν· ἐπὰν δὲ πονηρὸς
of you enlightened is; whenever but wicked
ᾖ, καὶ τὸ σῶμα σου σκοτινόν.
it may be, also the body of you dark.

35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν
Be alert therefore not the light the (one) in
σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμα
you darkness is. If therefore the body

σου ὅλον φωτινόν, μὴ ἔχον μέρος τι
of you whole enlightened, not having part any
σκοτινόν, ἔσται φωτινόν ὅλον ὡς ὅταν
dark, it will be enlightened whole as whenever

ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε.
the lamp to the flashing may be enlightening you.

37 Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν
In but the to speak is requesting him
Φαρισαῖος ὅπως ἀριστήσῃ παρ'
Pharisee so that he might dine beside

αὐτοῦ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
him; having entered but he fell back. The but
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
Pharisee having seen wondered because not

πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
first he was dipped before the dinner.

39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν
Said but the Lord toward him Now
ὁμεῖς οἱ Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου
you the Pharisees the outside of the cup

καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
and of the dish you are cleansing, the but
ἐξῶθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.
inside of you is full of plunder and wickedness.

will condemn it; be-
cause they repented at
what Jo'nah preached;
but, look! something

more than Jo'nah
is here. 33 After
lighting a lamp, a
person puts it, not in

a vault nor under a
measuring basket, but
upon the lampstand,

that those stepping
in may behold the
light. 34 The lamp

of the body is your
eye. When your eye
is simple, your whole

body is also bright;
but when it is wicked,
your body is also

dark. 35 Be alert,
therefore. Perhaps the
light that is in you is

darkness. 36 There-
fore, if your whole
body is bright with

no part at all dark, it
will all be as bright
as when a lamp gives
you light by its rays."

37 When he
had spoken this, a
Pharisee requested

him to dine with him.
So he went in and
reclined at the table.

38 However, the
Pharisee was surprised
at seeing that he did
not first wash before

the dinner. 39 But
the Lord said to him:
"Now you Pharisees,
you cleanse the

outside of the cup and
dish, but the inside of
you is full of plunder
and wickedness.

40 ἄφρονες, οὐχ ὁ
Senseless (ones), not the (one) having made

τὸ ἐξῶθεν καὶ τὸ ἐσῶθεν ἐποίησεν;
the outside also the inside he made?

41 πλὴν τὰ ἐνόντα
Besides the (things) being inside give you

ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά
gifts of mercy, and look! all (things) clean

ὑμῖν ἐστίν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς
to you is. But woe to you the

Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
Pharisees, because you give back the tenth of the

ἡδύσμον καὶ τὸ πήγανον καὶ πᾶν
mint and the rue and every

λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
vegetable, and you are bypassing the judgment

καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
and the love of the God; these (things) but

ἔδει ποιεῖν καὶ τὰ κακὰ μὴ
it was necessary to do and those (things) not

παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to let go beside. Woe to you the Pharisees,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
because you are loving the front place of sitting

ἐν ταῖς συναγωγαῖς καὶ τοῖς ἀσπασμοῖς
in the synagogues and the greetings in

ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
the marketplaces. Woe to you, because

ἐστὲ ὡς τὰ μνημεῖα τὰ
you are as the memorial tombs the (ones)

ὁδοῦ, καὶ οἱ ἄνθρωποι οἱ
not evident, and the men the (ones)

περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
walking about on top not they have known.

45 Ἀποκριθεὶς δὲ τις τῶν
Having answered but someone of the

νομικῶν λέγει αὐτῷ· Διδάσκαλε,
ones versed in the law is saying to him Teacher,

ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these (things) saying also us you are outraging.

46 ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς
The (one) but said Also to you the

νομικοῖς οὐαὶ, ὅτι φορτίζετε
ones versed in the law woe, because you are loading

τοὺς ἀνθρώπους φορτίᾳ δυσβάστακτα, καὶ
the men loads hard to be borne, and

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν
very (ones) to one of the fingers of you

οὐ προσψάετε τοῖς φορτίοις.
not you are touching to the loads.

40 Unreasonable
persons! He that made
the outside made also
the inside, did he not?

41 Nevertheless, give
as gifts of mercy the
things that are inside,
and, look! all [other]

things are clean about
you. 42 But woe
to you Pharisees,

because you give the
tenth of the mint and
the rue and of every

[other] vegetable,
but you pass by the
justice and the love of
God! These things you

were under obligation
to do, but those other
things not to omit.

43 Woe to you Phari-
sees, because you love
the front seats in the
synagogues and the

greetings in the mar-
ketplaces! 44 Woe
to you, because you
are as those memorial

tombs which are not
in evidence, so that
men walk upon them
and do not know [it]!"

45 In answer a
certain one of those
versed in the Law said
to him: "Teacher, in

saying these things
you also insult us."

46 Then he said: "Woe
also to you who are
versed in the Law,
because you load

men with loads hard
to be borne, but you
yourselves do not
touch the loads with
one of your fingers!

47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ the
Woe to you, because you are building the
μνημεῖα τῶν προφητῶν οἱ δὲ but
memorial tombs of the prophets the

πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
fathers of you killed them.

48 ἄρα μάρτυρές ἐστε καὶ and
Really witnesses you are and

συνεδοκεῖτε τοῖς ἔργοις τῶν
you are thinking well with to the deeds of the

πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
fathers of you, because they indeed

ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.
killed them you but are building.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
Through this also the wisdom of the

θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας
God said I will send off into them prophets

καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν
and apostles, and out of them they will kill

καὶ διώξουσιν, 50 ἵνα
and will persecute, in order that

ἐκζητηθῇ τὸ αἷμα πάντων τῶν
might be sought out the blood of all the

προφητῶν τὸ ἐκκεχυμένον ἀπὸ
prophets the [blood] having been poured out from

καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς
founding of world from the generation

ταύτης, 51 ἀπὸ αἵματος Ἰβελ ἕως
this, from blood of Abel until

αἵματος Ζαχαρίου τοῦ ἀπολομένου
blood of Zechariah the (one) having been slain

μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναι,
between the altar and the house; yes,

λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς
I am saying to you, it will be sought out from the

γενεᾶς ταύτης.
generation this.

52 οὐαὶ ὑμῖν τοῖς νομικοῖς,
Woe to you the ones versed in the law,

ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως;
because you lifted up the key of the knowledge;

αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς
very (ones) not you entered and the (ones)

εἰσερχομένους ἐκωλύσατε.
entering you hindered.

53 Κάκειθεν ἐξελθόντος αὐτοῦ
And from there having gone out of him

ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
started the scribes and the Pharisees

47 "Woe to you, because you build the memorial tombs of the prophets, but your forefathers killed them! 48 Certainly

you are witnesses of the deeds of your

forefathers and yet you give consent to them, because these

killed the prophets but you are building

[their tombs]. 49 On this account the

wisdom of God also said, 'I will send forth to them prophets and

apostles, and they will kill and persecute

some of them, 50 so that the blood of all the prophets spilled

from the founding of the world may be required from this

generation, 51 from the blood of Abel down to the blood of

Zechariah, who was slain between the altar and the house.'

Yes, I tell you, it will be required from this

generation.

52 "Woe to you who are versed in the Law, because you

took away the key of knowledge; you yourselves did not go

in, and those going in you hindered!"

53 So when he went out from there the scribes and the

Pharisees started

δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
terribly to be holding in and to force mouthings from

αὐτὸν περὶ πλείονων, 54 ἐνεδρεύνοντες
him about more (things), lying in wait for

αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος
him to catch something out of the mouth

αὐτοῦ.
of him.

12 Ἐν οἷς ἐπισυναχθεισῶν
In which (things) having been led together upon

τῶν μυριάδων τοῦ ὄχλου,
of the myriads of the crowd,

ὥστε καταπατεῖν ἀλλήλους,
as-and to be treading down one another,

ἤρξατο λέγειν πρὸς τοὺς
he started to be saying toward the

μαθητὰς αὐτοῦ πρώτον Προσέχετε
disciples of him first Be you giving attention

ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστίν
to selves from the leaven, which is

ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν
hypocrisy, of the Pharisees. 2 Nothing

δὲ συγκαλυμμένον ἐστίν, ὃ
but having been carefully concealed is which

οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δὲ οὐ
not will be revealed, and secret which not

γνωσθήσεται. 3 ἀνθ' ὧν
will become known. Instead of which (things)

ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν
as many (things) as in the darkness you said in

τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
the light will be heard, and which toward the

οὖς ἐλάλησατε ἐν τοῖς ταμίοις
ear you spoke in the private rooms

κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 Λέγω
will be preached upon the house-tops. I am saying

δὲ ὑμῖν τοῖς φίλοις μου, μὴ
but to you the friends of me, not

φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων
be you made fearful from the (ones) killing

τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων
the body and after these (things) not having

περισσότερόν τι ποιῆσαι.
more abundant anything to do.

5 Ὑποδείξω δὲ ὑμῖν
I shall indicate but to you

τίνα whom φοβηθῆτε·
you should be made fearful of;

φοβήθητε τὸν μετὰ τὸ
be you made fearful of the (one) after the

in to press upon him

terribly and to ply him with questions

about further things, 54 lying in wait

for him, to catch something out of his

mouth.

12 In the meantime, when the crowd

had gathered together in so many thousands

that they were stepping upon one

another, he started out by saying first to

his disciples: "Watch out for the leaven of the Pharisees, which

is hypocrisy. 2 But there is nothing

carefully concealed that will not be

revealed, and secret that will not become

known. 3 Wherefore what things you say

in the darkness will be heard in the light,

and what you whisper in private rooms

will be preached from the house-tops.

4 Moreover, I say to you, my friends, Do

not fear those who kill the body and after

this are not able to do anything more.

5 But I will indicate to you whom to fear:

Fear him who after

ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
to kill having authority to throw in into
τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
the Gehenna; yes, I am saying to you, this (one)
φοβήθητε. 6 οὐχὶ πέντε στρουθία
be you made fearful of. Not five sparrows
πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ
are being sold of assarion two? And one out of
αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον
them not is having been forgotten in sight
τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς
of the God. But also the hairs of the
κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται
head of you all [hairs] have been numbered;
μὴ φοβεῖσθε· πολλῶν στρουθίων
not be you fearing; of many sparrows
διαφέρετε.
you are differing.

8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν
I am saying but to you, everyone who likely
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
will confess in me in front of the men,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν
also the Son of the man will confess in
αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.
him in front of the angels of the God;
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον
the (one) but having disowned me in sight
τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
of the men he will be disowned in sight
τῶν ἀγγέλων τοῦ θεοῦ. 10 Καὶ πᾶς ὃς
of the angels of the God. And everyone who
ἔρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
will say word into the Son of the man,
ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ
it will be let go off to him to the (one) but into the
ἅγιον πνεῦμα βλασφημήσαντι οὐκ
holy spirit having blasphemed not
ἀφεθήσεται. 11 Ὅταν δὲ
it will be let go off. Whenever but
εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς
they may be bringing in you upon the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ
synagogues and the government officials and
τὰς ἐξουσίας, μὴ μεριμνήσητε
the authorities, not should you become anxious
πῶς ἢ τί ἀπολογήσῃτε ἢ
how or what you should speak in defense or

killing has authority
to throw into Ge-hen-
na.* Yes, I tell you,
fear this One. 6 Five
sparrows sell for two
coins of small value.*
do they not? Yet not
one of them goes
forgotten before God.
7 But even the hairs
of your heads are all
numbered. Have no
fear; you are worth
more than many
sparrows.

8 "I say, then, to
you, Everyone that
confesses union with
me before men, the
Son of man will also
confess union with
him before the angels
of God. 9 But he
that disowns me
before men will be
disowned before
the angels of God.
10 And everyone that
says a word against
the Son of man, it will
be forgiven him; but
he that blasphemes
against the holy spirit
will not be forgiven
it. 11 But when they
bring you in before
public assemblies and
government officials
and authorities,
do not become
anxious about how
or what you will
speak in defense or

τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα
what you should say; the for holy spirit
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ὃ
will teach you in very the hour what (things)
δεῖ εἰπεῖν.
it is necessary to say.

13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου
Said but someone out of the crowd
αὐτῷ Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου
to him Teacher, say to the brother of me
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
to divide with me the inheritance.

14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς
The (one) but said to him Man, who
με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
me set down judge or divider upon you?

15 εἶπεν δὲ πρὸς αὐτοὺς Ὁράτε καὶ
He said but toward them Be you seeing and
φυλάσσεσθε ἀπὸ πάσης
be you guarding yourselves from all

πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν
covetousness, because not in the to be abounding
τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν
to anyone the life of him is out of the (things)

ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν
existing to him. He said but parable
πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς
toward them saying Of man some

πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ
rich produced well the land. And
διελογίζετο ἐν αὐτῷ λέγων Τί
he was reasoning in himself saying What

ποιήσω, ὅτι οὐκ ἔχω τοῦ
shall I do, because not I am having where
συνάξω τοὺς καρπούς μου; 18 καὶ
I should gather the fruits of me? And

εἶπεν Τοῦτο ποιήσω· καθελῶ
he said This (thing) I shall do; I shall take down
μου τὰς ἀποθήκας καὶ μείζονας
of me the storehouses and greater (ones)

οικοδομήσω, καὶ συνάξω ἐκεῖ πάντα
I shall build, and I shall gather there all
τὸν σῖτον καὶ τὰ ἀγαθὰ μου, 19 καὶ
the wheat and the good (things) of me, and

ἐρῶ τῇ ψυχῇ μου ψυχῇ, ἔχεις
I shall say to the soul of me Soul, you are having
πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ;
many good (things) lying into years many;

ἀναπαύσου, φάγε, πίε, εὐφραίνου.
take your ease, eat, drink, be well-minded.

what you will say:
12 for the holy spirit
will teach you in that
very hour the things
you ought to say."

13 Then a certain
one of the crowd said
to him: "Teacher, tell
my brother to divide
the inheritance with
me." 14 He said
to him: "Man, who
appointed me judge or
apportioner over you
persons?" 15 Then
he said to them:
"Keep your eyes open
and guard against
every sort of covet-
ousness, because even
when a person has
an abundance his life
does not result from
the things he possess-
es." 16 With that he
spoke an illustration
to them, saying: "The
land of a certain rich
man produced well.
17 Consequently
he began reasoning
within himself,
saying, 'What shall I
do, now that I have
nowhere to gather
my crops?' 18 So he
said, 'I will do this:
I will tear down my
storehouses and build
bigger ones, and there
I will gather all my
grain and all my good
things; 19 and I
will say to my soul:
'Soul, you have many
good things laid up
for many years; take
your ease, eat, drink,
enjoy yourself.'"

5* See App 4c. 6* One assarion was 1/16 denarius.

20 Εἶπεν δὲ αὐτῷ ὁ θεὸς ἄφρων, "Αφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν ἀπὸ σοῦ· ὃ δὲ ἡτοίμασας, τίνι ἔσται; 21 Οὕτως ὁ θεσσαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν, God being rich.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσασθε. 23 ἡ γὰρ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας

what is put on. Consider you down the ravens ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.

25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; 26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

περιεβάλετο ὡς ἐν τούτων. 28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσω μᾶλλον ὑμᾶς, οὕτως ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε ὅτι φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων· 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

was arrayed as one of these. 28 If, now, God thus clothes the vegetation in the field that today exists and tomorrow is cast into an oven, how much rather will he clothe you, you with little faith! 29 So quit seeking what you might eat and what you might drink, and quit being in anxious suspense; 30 for all these are the things the nations of the world are eagerly pursuing, but YOUR Father knows you need these things. 31 Nevertheless, seek continually his kingdom, and these things will be added to you.

32 "Have no fear, little flock, because your Father has approved of giving you the kingdom. 33 Sell the things belonging to you and give gifts of mercy. Make purses for yourselves that do not wear out, a never-failing treasure in the heavens, where a thief does not get near nor moth consumes. 34 For where YOUR treasure is, there YOUR hearts will be also.

35 "Let your loins be girded and your lamps be burning, 36 and you yourselves be like men waiting for

him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Sol'o-mon in all his glory

of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζει οὐδὲ σὴς διαφθείρει· 34 ὅπου ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις

and you like to men waiting for

τὸν κύριον ἑαυτῶν πότε ἀναλύσει
the lord of selves when he might loosen up
ἐκ τῶν γάμων, ἵνα ἐλθόντος
out of the marriages, in order that having come
καὶ κρούσαντος εὐθέως ἀνοιξάντων
and having knocked immediately they might open
αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς
to him. Happy the slaves those, whom
ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας;
having come the lord will find keeping awake;
ἀμήν λέγω ὑμῖν ὅτι περιζώσεται
amen I am saying to you that he will gird himself
καὶ ἀνακλινεῖ αὐτοὺς καὶ
and he will make recline them and
παρελθὼν διακονήσει αὐτοῖς.
having come alongside he will serve to them.
38 κὰν ἐν τῇ δευτέρᾳ κὰν ἐν τῇ τρίτῃ
And if in the second and if in the third
φυλακῇ ἔλθῃ καὶ εὐρὴ οὕτως,
watch he might come and he might find thus,
μακάριοι εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ
happy are those ones. This but
γινώσκετε ὅτι εἰ ἤδει ὁ
be you knowing that if had known the
οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης
householder to what hour the thief
ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
is coming, he stayed awake likely and not
ἀφῆκεν διουρυχθῆναι τὸν οἶκον αὐτοῦ.
he did let go off to be dug through the house of him.
40 καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι
And you become ready, because
ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς
to which hour not you are thinking the Son
τοῦ ἀνθρώπου ἔρχεται.
of the man is coming.
41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς
Said but the Peter Lord, toward
ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
us the parable this you are saying
ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
or also toward all? And said the
κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος,
Lord Who really is the faithful steward,
ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
the discreet, whom will set down the lord upon
τῆς θεραπείας αὐτοῦ τοῦ διδόναι
the curing staff of him of the to be giving

their master when
he returns* from the
marriage,* so that
at his arriving and
knocking they may
at once open to him.
37 Happy are those
slaves whom the
master on arriving
finds watching! Truly
I say to you, He will
gird himself and make
them recline at the
table and will come
alongside and minister
to them. 38 And
if he arrives in the
second watch, even if
in the third, and finds
them thus, happy are
they! 39 But know
this, that if the house-
holder had known at
what hour the thief
would come, he would
have kept watching
and not have let his
house be broken into.
40 You also, keep
ready, because at an
hour that you do not
think likely the Son of
man is coming."
41 Then Peter said:
"Lord, are you saying
this illustration to
us or also to all?"
42 And the Lord
said: "Who really is
the faithful steward,
the discreet one,
whom his master
will appoint over his
body of attendants
to keep giving

ἐν καιρῷ τὸ σιτομέτριον;
in appointed time the measure of grain?
43 μακάριος ὁ δούλος ἐκεῖνος, ὃν
Happy the slave that, whom
ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα
having come the lord of him will find doing
οὕτως. 44 ἀληθῶς λέγω ὑμῖν ὅτι
thus; truthfully I am saying to you that
ἐπὶ πάντιν τοῖς ὑπάρχουσιν αὐτοῦ
upon all the belongings of him
καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ
he will set down him. If ever but should say
ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
the slave that in the heart of him
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
Takes time the lord of me to be coming, and
ἄρξῃται τὴν τύπῃν τοὺς παῖδας
he should start to be smiting the boys
καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
and the maidservants, to be eating and also
πίνειν καὶ μεθύσκεσθαι,
to be drinking and to be getting drunk,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου
will arrive the lord of the slave that
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
in day to which not he is expecting and in
ὥρᾳ ἣ οὐ γινώσκει, καὶ
hour to which not he is knowing, and
διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ
he will cut in two him and the part of him
μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος
with the unfaithful (ones) will put. That
δὲ ὁ δούλος ὁ ἔχων γνῶναι τὸ
but the slave the (one) having known the
θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
will of the lord of him and not
ἐτοιμάσας ἢ ποιήσας πρὸς τὸ
having prepared or having done toward the
θέλημα αὐτοῦ δαρήσεται
will of him he will be flayed (with)
πολλὰς. 48 ὁ δὲ μὴ γνῶναι
many [stripes]; the but not having known
ποιήσας δὲ ἄξια πληγῶν
having done but (things) deserving of strokes
δαρήσεται ὀλίγας. παντὶ δὲ
will be flayed (with) few. To everyone but
ὃν ἐδόθη πολὺ, πολὺ ζητηθήσεται
to whom was given much, much will be sought for
παρ' αὐτοῦ, καὶ ὃν παρέθεντο
beside him, and to whom they set alongside
put in charge of

them their measure
of food supplies at
the proper time?
43 Happy is that
slave, if his master
on arriving finds him
doing so! 44 I tell
you truthfully. He
will appoint him over
all his belongings.
45 But if ever that
slave should say in
his heart, 'My master
delays coming,' and
should start to beat
the menservants and
the maidservants, and
to eat and drink and
get drunk, 46 the
master of that slave
will come on a
day that he is not
expecting [him] and
in an hour that he
does not know, and he
will punish him with
the greatest severity
and assign him a part
with the unfaithful
ones. 47 Then that
slave that understood
the will of his master
but did not get ready
or do in line with his
will will be beaten
with many strokes.
48 But the one that
did not understand
and so did things
deserving of strokes
will be beaten with
few. Indeed, everyone
to whom much was
given, much will be
demanded of him; and
the one whom people
put in charge of

πολύ, περισσότερο αἰτήσουσιν αὐτόν.
much, more abundantly they will ask of him.

49 Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν,
Fire I came to throw upon the earth,

καὶ τί θέλω εἰ ἤδη ἀνήφθη;
and what I am willing if already it was ignited?

50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ
Baptism but I am having to be baptized, and

πῶς συνεχόμαι ἕως οὗτου
how I am being held together until which [time]

τελεσθῇ. 51 δοκεῖτε ὅτι
it should be finished. Are you thinking that

εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
peace I came to be alongside to give in the

γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ
earth? No, I am saying to you, but or

διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
division. They will be for from the

νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι,
now five in one house having been divided,

τρεῖς ἐπὶ δυσιν καὶ δύο ἐπὶ τρισίν,
three upon two and two upon three,

53 διαμερισθῶσιν πατὴρ ἐπὶ υἱὸν καὶ
will be divided father upon son and

υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ
son upon father, mother upon daughter and

θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ
daughter upon the mother, mother-in-law upon

τὴν νύμφην αὐτῆς καὶ νύμφη
the daughter-in-law of her and daughter-in-law

ἐπὶ τὴν πενθεράν.
upon the mother-in-law.

54 "Ἐλεγεν δὲ καὶ τοῖς ὄχλοις
He was saying but also to the crowds

"Ὅταν ἴδωτε νεφέλην ἀνατέλλουσιν
Whenever you might see cloud rising

ἐπὶ δυσμῶν, εὐθέως λέγετε
upon western [parts], immediately you are saying

ὅτι "Ὁ ὄμβρος ἔρχεται, καὶ γίνεται οὕτως;
that 'Storm is coming, and it becomes thus;

55 καὶ ὅταν νότον πνέοντα,
and whenever south [wind] blowing,

λέγετε ὅτι Καύσων ἔσται, καὶ
you are saying that Heat [wave] will be, and

γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς
it becomes. Hypocrites, the face of the

γῆς καὶ τοῦ οὐρανοῦ οἴδατε
earth and of the heaven you have known

δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον
to be proving, the appointed time but this

much, they will demand more than usual of him.

49 "I came to start a fire on the earth,

and what more is there for me to wish if it has already been

lighted? 50 Indeed, I have a baptism with

which to be baptized, and how I am being

distressed until it is finished! 51 Do

you imagine I came to give peace on the

earth? No, indeed, I tell you, but rather

division. 52 For from now on there will

be five in one house divided, three against

two and two against three. 53 They will

be divided, father against son and son

against father, mother against daughter

and daughter against [her] mother,

mother-in-law against [her] daughter-in-law

and daughter-in-law against [her] mother-in-law."

54 Then he went on to say also to the

crowds: "When you see a cloud rising in

western parts, at once you say, 'A storm is

coming,' and it turns out so. 55 And when

you see that a south wind is blowing, you

say, 'There will be a heat wave,' and it

occurs. 56 Hypocrites, you know how to examine the

outward appearance of earth and sky, but

πῶς οὐκ οἴδατε δοκιμάζειν;
how not you have known to be proving?

57 Τί δὲ καὶ ἀφ' ἑαυτῶν
What but also from selves

οὐ κρίνετε τὸ δίκαιον;
not you are judging the righteous (thing)?

58 ὥς γὰρ ὑπάγετε μετὰ τοῦ
As for you are going under with the

ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
adversary at law of you upon ruler, in the

ὁδῷ δὲ ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
way give work to have rid oneself from him,

μὴ ποτε κατασύρῃ σε πρὸς τὸν
not sometime he may hale you toward the

κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
judge, and the judge you will give over to the

πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ
performer, and the performer you will throw

εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ
into prison. I am saying to you, not not

ἐξέλθῃς ἐκεῖθεν ἕως καὶ τοῦ
you should come out from there until also the

ἔσχατον λεπτὸν ἀποδῷς.
last lepton you should give back.

13 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ
Were present but some in very the

καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
appointed time reporting back to him about the

Γαλιλαίων ὧν τὸ αἷμα Πιλάτος
Galileans of whom the blood Pilate

ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ
mixed with the sacrifices of them. And

ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε
having answered he said to them Do you think

ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ
that the Galileans these sinners beside

πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
all the Galileans became, because

ταῦτα ἐποίησαν; 3 οὐχί,
these (things) they have suffered? Not,

λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε
I am saying to you, but if ever not you may repent

πάντες ὁμοίως ἀπολείσθε. 4 ἢ
all likewise you will be destroyed. Or

ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ
those the ten eight upon whom fell the

πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς,
tower in the Siloam and killed them,

how is it you do not know how to examine

this particular time? 57 Why do

you not judge also for yourselves what

is righteous? 58 For example, when you

are going with your adversary at law to

a ruler, get to work, while on the way, to

rid yourself of the dispute with him, that

he may never hale you before the judge, and

the judge deliver you to the court officer,

and the court officer throw you into prison.

59 I tell you, You will certainly not get

out from there until you pay over the last

small coin of very little value."

13 At that very season there were

certain ones present that reported to him

about the Galileans whose blood Pilate

had mixed with their sacrifices. 2 So in

reply he said to them: "Do you imagine that

these Galileans were proved worse sinners

than all other Galileans because they have

suffered these things? 3 No, indeed, I tell

you; but, unless you repent, you will all

likewise be destroyed. 4 Or those eighteen

upon whom the tower in Si-lo'am* fell,

thereby killing them,

δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
do you think that they debtors became
παρὰ πάντας τοὺς ἀνθρώπους τοὺς
beside all the men the (ones)
κατοικοῦντας Ἱερουσαλήμ; 5 οὐχί,
inhabiting Jerusalem? 5 No, indeed, I tell
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
I am saying to you, but if ever not
μετανοήσῃτε πάντες ὡσαύτως
you should repent all similarly
ἀπολείσθε.
you will be destroyed.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν.
He was saying but this the parable.
Συκὴν εἶχεν τις
Fig tree was having someone
πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
having been planted in the vineyard of him,
καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ
and he came looking for fruit in it and
οὐκ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
not he found. He said but toward the
ἀμπελουργόν· Ἰδοὺ τρία ἔτη ἀφ'
vine-dresser Look! Three years from
οὗ ἔρχομαι ζητῶν καρπὸν ἐν
which [time] I am coming looking for fruit in
τῇ συκῇ ταύτῃ καὶ οὐκ εὕρισκω;
the fig tree this and not I am finding;
ἐκκοψὼν αὐτήν· ἵνα τί καὶ τὴν
cut out it; in order that what also the
γῆν καταργεῖ; 8 ὁ δὲ
earth it makes ineffective? The (one) but
ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες
having answered is saying to him Lord, let go off
αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
it also this the year, until what [time]
σκάψω περὶ αὐτήν καὶ βάλω κόπριαν·
I shall dig about it and I shall throw manure;
9 καὶ μὲν ποιήσῃ καρπὸν εἰς
and if indeed it should make fruit into
τὸ μέλλον — εἰ δὲ μήγε,
the being about (to be) — if but not indeed,
ἐκκόψεις αὐτήν.
you shall cut out it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν
He was but teaching in one of the
συναγωγῶν ἐν τοῖς σάββασι. 11 καὶ ἰδοὺ
synagogues in the sabbaths. And look!
γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
woman spirit having of weakness years ten

do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? 5 No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way."

6 Then he went on to tell this illustration: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. 7 Then he said to the vine-dresser, 'Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless?' 8 In reply he said to him, 'Master, let it alone also this year, until I dig around it and put on manure; 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. 11 And, look! a woman with a spirit of weakness for eigh-

ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ
eight, and she was bending together and not
δυναμένη ἀνακύψαι εἰς τὸ παντελές.
being able to bend up into the all-completeness.
12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς
Having seen but her the Jesus
προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι,
sounded toward and said to her Woman,
ἀπολέλυσαι τῆς ἀσθενείας
you have been released from of the weakness
σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας;
of you, and he laid upon her the hands;
καὶ παραχρῆμα ἀνωρθώθη, καὶ
and instantly she was straightened up, and
ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς
was glorifying the God. 14 Having answered
δὲ ὁ ἀρχισυναγωγος, ἀγανακτῶν
but the ruler of the synagogue, being indignant
ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
because to the sabbath he cured the
Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἑξ
Jesus, he was saying to the crowd that Six
ἡμέραι εἰσὶν ἐν αἷς δεῖ
days are in which it is necessary
ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι
to be working; in them therefore coming
θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ
be getting cured and not to the day of the
σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ
sabbath. Answered but to him the
κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
Lord and said Hypocrites, each (one) of you
τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ
to the sabbath not loosens the bull of him
ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων
or the ass from the stall and leading away
ποτιζει; 16 ταύτην δὲ θυγατέρα
he is giving to drink? This but daughter
Ἀβραάμ οὖσαν, ἣν ἐδῆσεν ὁ
of Abraham being, whom bound the
Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
Satan look! ten and eight years, not
ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
it was necessary to be loosed from the bond
τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ
this to the day of the sabbath? And
ταῦτα λέγοντος αὐτοῦ
these (things) saying of him
κατησχύνοντο πάντες οἱ
were being put to shame all the (ones)

teen years, and she was bent double and was unable to raise herself up at all. 12 When he saw her, Jesus addressed her and said to her: "Woman, you are released from your weakness." 13 And he laid his hands on her; and instantly she straightened up, and began to glorify God. 14 But in response the presiding officer of the synagogue, indignant because Jesus did the cure on the sabbath, began to say to the crowd: "There are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day." 15 However, the Lord answered him and said: "Hypocrites, does not each one of you on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" 17 Well, when he said these things, all

ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
lying against to him, and all the crowd
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
was rejoicing upon all the glorious (things)
τοῖς γινομένοις ὑπ' αὐτοῦ.
the (ones) occurring by him.

18 Ἐλεγεν οὖν Τίνι ὁμοίᾳ
He was saying therefore To what like
ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι
is the kingdom of the God, and to what
ὁμοίᾳ αὐτήν; 19 ὁμοίᾳ ἐστὶν κόκκῳ
shall I liken it? Like it is to grain
σινάπεως, ὃν λαβὼν ἄνθρωπος
of mustard, which having taken
ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἡύξησεν καὶ
threw into garden of himself, and it grew and
ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
came to be into tree, and the birds
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
of the heaven tented down in the branches
αὐτοῦ.
of it.

20 Καὶ πάλιν εἶπεν Τίνι ὁμοίᾳ
And again he said To what shall I liken
τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοίᾳ ἐστὶν
the kingdom of the God? Like it is
ζύμῃ, ἣν λαβούσα γυνὴ ἔκρυπεν
to leaven, which having taken woman hid
εἰς ἄλεουρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
what [time] was leavened whole.

22 Καὶ διεπορεύετο κατὰ
And he was journeying through according to
πόλεις καὶ κώμας διδάσκων καὶ πορεῖαν
cities and villages teaching and journey
ποιούμενος εἰς Ἱερουσόλυμα. 23 Εἶπεν δέ
making for self into Jerusalem. Said but
τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ
someone to him Lord, if few the (ones)
σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς
being saved? The (one) but said toward them
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς
Be struggling to enter through the
στενῆς θύρας, ὅτι πολλοί, λέγω
narrow door, because many, I am saying
ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
to you, will seek to enter and not
ἰσχύουσιν, 25 ἂν οὐ
will have the strength, from what [time]

his opposers began to
feel shame; but all the
crowd began to rejoice
at all the glorious
things done by him.

18 Therefore he
went on to say: "What
is the kingdom of
God like, and with
what shall I compare
it? 19 It is like a
mustard grain that
a man took and put
in his garden, and it
grew and became a
tree, and the birds of
heaven took up lodg-
ing in its branches."

20 And again he
said: "With what
shall I compare the
kingdom of God?
21 It is like leaven,
which a woman took
and hid in three large
measures of flour until
the whole mass was
fermented."

22 And he
journeyed through
from city to city
and from village to
village, teaching and
continuing on his
journey to Jerusalem.
23 Now a certain man
said to him: "Lord, are
those who are being
saved few?" He said
to them: 24 "Exert
yourselves vigorously
to get in through the
narrow door, because
many, I tell you, will
seek to get in but will
not be able, 25 when

ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
likely should get up the householder and
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε
should lock the door, and you should start
ἔξω ἐστάναι καὶ κρούειν τὴν
outside to have stood and to be knocking at the
θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν; καὶ
door saying Lord, open to us; and
ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
having answered he will say to you Not I have known
ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε
you from where you are. Then you will start

λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
to be saying We ate in sight of you and
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
we drank, and in the broad ways of us
ἐδίδασκες; 27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ
you taught; and he will speak saying to you Not
οἶδα πόθεν ἐστέ ἀπόστητε
I have known from where you are; stand away you

ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.
from me, all workers of unrighteousness.
28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ θρυγμὸς
There will be the weeping and the gnashing
τῶν ὀδόντων, ὅταν ὤψησθε
of the teeth, whenever you might see
Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
Abraham and Isaac and Jacob and all
τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
the prophets in the kingdom of the God,
ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ
you but being thrown out outside. And

ἦξουσιν ἀπὸ ἀνατολῶν καὶ
they will arrive from eastern [parts] and
δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
western [parts] and from north and south and
ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom of the God.
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται
And look! they are last (ones) who will be
πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
first (ones), and they are first (ones) who will be
ἔσχατοι.
last (ones).

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
In that the hour came toward some
Φαρισαῖοι λέγοντες αὐτῷ Ἐξέλθε καὶ
Pharisees saying to him Get out and
πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει
be going from here, because Herod is willing

once the householder
has got up and locked
the door, and you
start to stand outside
and to knock at the
door, saying, 'Sir,
open to us.' But in
answer he will say
to you, 'I do not
know where you are
from.' 26 Then you
will start saying,
'We ate and drank
in front of you, and
you taught in our
broad ways.' 27 But
he will speak and
say to you, 'I do not
know where you are
from. Get away from
me, all you workers
of unrighteousness!'
28 There is where
[your] weeping and
the gnashing of [your]
teeth will be, when
you see Abraham and
Isaac and Jacob and
all the prophets in
the kingdom of God,
but yourselves thrown
outside. 29 Further-
more, people will
come from eastern
parts and western,
and from north and
south, and will recline
at the table in the
kingdom of God.
30 And, look! there
are those last who will
be first, and there are
those first who will be
last."

31 In that
very hour certain
Pharisees came
up, saying to him:
'Get out and be on
your way from here,
because Herod wants

σε ἀποκτείνει. 32 καὶ εἶπεν αὐτοῖς
you to kill. And he said to them
Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτη
Having gone you say to the fox this
Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις
Look! I am throwing out demons and healings
ἀποτελῶ σήμερον καὶ αὔριον, καὶ
I am finishing off today and tomorrow, and
τῇ τρίτῃ τελειοῦμαι.
to the third [day] I am being perfected.

33 πλὴν δεῖ με σήμερον
Besides it is necessary for me today
καὶ αὔριον καὶ τῇ ἐχόμενῃ
and tomorrow and to the being had [day]
πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
to be journeying, because not it is admissible
προφήτην ἀπολέσθαι ἔξω
prophet to be destroyed outside
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ Ἱερουσαλὴμ,
Jerusalem. Jerusalem, Jerusalem,

ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ
the (one) killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους
stoning the (ones) having been sent forth
πρὸς αὐτήν, — ποσάκις ἠθέλησα
toward her, — how often I wanted
ἐπισυναγαγεῖν τὰ τέκνα σου
to lead together upon the children of you
ὧν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν
which manner hen the of herself brood
ὑπὸ τὰς πτέρυγας, καὶ οὐκ
under the wings, and not
ἠθέλησατε. 35 ἰδοὺ ἀφίεται
you [people] wanted! Look! Is being let go off
ὕμιν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν,
to you the house of you. I am saying but to you,
οὐ μὴ ἴδῃτε με ἕως εἴπητε
not not you might see me until you should say
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Having been blessed the (one) coming in name
Κυρίου.
of Lord.

14 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς
And it occurred in the to come him into
οἶκόν τινος τῶν ἀρχόντων τῶν
house of someone of the rulers of the
Φαρισαίων σαββάτω φαγεῖν ἄρτον καὶ αὐτοὶ
Pharisees to sabbath to eat bread and they

to kill you." 32 And he said to them: "Go and tell that fox, 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.'

33 Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem.

34 Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her—how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want [it]! 35 Look! Your house is abandoned to you. I tell you, You will by no means see me until you say, 'Blessed is he that comes in Jehovah's name.'

14 And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the sabbath to eat a meal, they

ἦσαν παρατηροῦμενοι αὐτόν. 2 καὶ ἰδοὺ
were observing beside him. And look!
ἄνθρωπος τις ἦν ὑδρωπικός ἐμπροσθεν
man some was dropsical in front
αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
of him. And having answered the Jesus
εἶπεν πρὸς τοὺς νομικοὺς καὶ
said toward the (ones) versed in the Law and
Φαρισαίους λέγων "Ἐξεστὶν τῷ σαββάτῳ
Pharisees saying Is it lawful to the sabbath

θεραπεύσαι ἢ οὐ; 4 οἱ δὲ ἡσύχασαν.
to cure or not? The (ones) but kept quiet.
καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ
And having taken hold he healed him and
ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν
he released. And toward them he said

Τίνος ὑμῶν υἱὸς ἢ δοῦς εἰς φρέατ;
Of whom of you son or bull into cistern
οφείτῃται, καὶ οὐκ εὐθέως ἀνασπάσει
will fall, and not immediately he will pull up
αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ
him in day of the sabbath? And not
ἴσχυσαν ἀνταποκριθῆναι πρὸς
they were strong to answer back toward
ταῦτα.
these (things).

7 "Ἐλεγεν δὲ πρὸς τοὺς
He was saying but toward the (ones)
κεκλημένους παραβολὴν, ἐπέχων πῶς
having been called parable, having upon how
τὰς πρωτοκλισίας ἐξελέγοντο,
the first reclining [places] they were choosing,
λέγων πρὸς αὐτοὺς 8 "Ὅταν
saying toward them Whenever

κληθῇς ὑπὸ τινος εἰς
you might be called by someone into
γάμους, μὴ κατακλιθῇς εἰς
wedding festivities, not you should lie down into
τὴν πρωτοκλισίαν, μὴ ποτε
the first reclining [place], not at sometime
ἐντιμότερός σου ἢ
(one) more in honor of you may be

κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν
having been called by him, and having come
ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
the (one) you and him having called will say
σοι Δός τούτῳ τόπον, καὶ τότε
to you Give you to this (one) place, and then
ἄρξῃ μετὰ αἰσχύνῃ τὸν ἔσχατον
you might start with shame the last

were closely watching him. 2 And, look! there was before him a certain man who had dropsy. 3 So in response Jesus spoke to those versed in the Law and to the Pharisees, saying: "Is it lawful on the sabbath to cure or not?" 4 But they kept silent. With that he took hold of [the man], healed him and sent [him] away. 5 And he said to them: "Who of you, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?" 6 And they were not able to answer back on these things.

7 He then went on to tell the invited men an illustration, as he marked how they were choosing the most prominent places for themselves, saying to them: 8 "When you are invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him, 9 and he that invited you and him will come and say to you, 'Let this man have the place.' And then you will start off with shame

τόπον	κατέχειν.	10	ἀλλ'	ὅταν
place	to be having down.		But	whenever
	κληθῆς		πορευθείς	ἀνάπεσε
you might be called			having gone	fall up
εἰς	τὸν		ἔσχατον	τόπον,
into	the		last	place,
ἵνα		ὅταν		ἔλθῃ
in order that		whenever		might come
ὁ	κεκληκώς	σε	ἐρεῖ	σοι
the (one)	having called	you	he will say	to you
Φίλε,	προσανάβηθι	ἀνώτερον·	τότε	
Friend,	step you up toward	more upward;	then	
ἔσται	σοι	δόξα	ἐνώπιον	πάντων
will be	to you	glory	in sight	of all the (ones)
συνανακειμένων	σοι.	11	ὅτι	πᾶς
lying up with	you.		Because	everyone
ὁ	ὑψών	ἑαυτὸν	ταπεινωθήσεται	καὶ
the (one)	exalting	himself	will be humbled	and
ὁ	ταπεινῶν	ἑαυτὸν	ὑψωθήσεται.	
the (one)	humbling	himself	will be exalted.	

12 Ἐλεγεν δὲ καὶ τῷ
He was saying but also to the (one)
κεκληκότεν αὐτόν Ὅταν ποιῆς
having called him Whenever you may make
ἄριστον ἢ δεῖπνον, μὴ φῶναι
dinner or supper, not be sounding
τοῦς φίλους σου μὴδὲ τοὺς ἀδελφούς
the friends of you not-but the brothers
σου μὴδὲ τοὺς συγγενεῖς σου μὴδὲ
of you not-but the relatives of you not-but
γείτονας πλουσίους, μὴ ποτε καὶ αὐτοὶ
neighbors rich, not at sometime also they
ἀντικαλεσώμεν σε καὶ γένηται
might call in return you and would become
ἀνατιπδόμα σοι. 13 ἀλλ' ὅταν δοχὴν
repayment to you. But whenever reception
ποιῆς, κάλει πτωχοὺς, ἀναπεύροις,
you may make, be calling poor (ones), crippled,
χωλοὺς, τυφλοὺς· 14 καὶ μακάριος ἔσῃ
lame, blind; and happy you will be,
ὅτι οὐκ ἔχουσιν ἀνατιπδοῦναί σοι,
because not they are having to repay to you,
ἀνατιπδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει
it will be repaid for to you in the resurrection
τῶν δικαίων.
of the righteous (ones).

15 Ἀκούσας δέ τις τῶν
Having heard but someone of the
συνανακειμένων ταῦτα εἶπεν
ones lying up together these (things) said

to occupy the lowest place. 10 But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, 'Friend, go on up higher.' Then you will have honor in front of all your fellow guests. 11 For everyone that exalts himself will be humbled and he that humbles himself will be exalted."

12 Next he proceeded to say also to the man that invited him: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps sometime they might also invite you in return and it would become a repayment to you. 13 But when you spread a feast, invite poor people, crippled, lame, blind; 14 and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."

15 On hearing these things a certain one of the fellow guests said

αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν
to him Happy whoever will eat bread in
τῇ βασιλείᾳ τοῦ θεοῦ.
the kingdom of the God.

16	ὁ	δε	εἶπεν	αὐτῷ
The	(the one)	but	said	to him
"Ἀνθρώπος	τις	ἐποίει	δεῖν	supper
Man	some	was making		
μέγα,	καὶ	ἐκάλεσεν	πολλούς,	
great,	and	he called	many,	
17 καὶ	ἀπέστειλεν	τὸν	δοῦλον	αὐτοῦ
and	he sent off	the	slave	of him
ὥρα	τοῦ	δεῖν	εἰπεῖν	τοῖς
hour	of the	supper	to say	to the (ones)

κεκλημένοις having been called	Ἔρχεσθε Be you coming	ὅτι because	ἤδη already
ἔτοιμα (things) ready	ἐστίν. is.	18 καὶ ᾤρξαντο ἀπὸ And they started from	
μίας one [accord]	πάντες all	παρατείσθαι. to be begging off.	ὁ The
πρῶτος first	εἶπεν αὐτῷ said to him	Ἄγρον ἡγόρασα καὶ Field I bought and	
ἔχω I am having	ἀνάγκη necessity	ἐξελθὼν ἰδεῖν αὐτόν having come out to see it;	
ἔρωτῶ I am requesting	σε, you,	ἔχει με παρητημένον. be having me begged off.	
19 καὶ ἕτερος And different (one)	εἶπεν said	Ζεύγη βούων Yokes of bulls	
ἡγόρασα I bought	πέντε καὶ five and	πορεύομαι δοκιμάσαι I am going to prove	
αὐτά them;	ἔρωτῶ I am requesting	σε, you,	ἔχει με be having me

παρητημένον.	20	καὶ	ἕτερος	
having been begged off.		And	different (one)	
εἶπεν	Γυναῖκα	ἐγγίμα	καὶ	διὰ
said	Woman	I married	and	through
				τοῦτα
				this
οὐ	δύναμαι		ἐλθεῖν.	21
not	I am able		to come.	καὶ
				And

παράγενόμενος	ὁ	δούλος	ἀπήγγειλεν
having come to be beside	the	slave	reported back
τῷ	κυρίῳ	αὐτοῦ	ταῦτα.
to the	lord	of him	these (things).
ὀργισθεὶς	ὁ	οἰκοδεσπότης	εἶπεν
having become wrathful	the	householder	said
τῷ	δούλῳ	αὐτοῦ	Ἔξελθε
to the	slave	of him	Go out
τὰς	πλατείας	καὶ	ὁδούς
the	broad ways	and	streets
τοῦς	πτωχοῦς	καὶ	ἀναπεύρους
the	poor (ones)	and	crippled (ones)
			καὶ
			καὶ

to him: "Happy is he who eats bread in the kingdom of God."

16 [Jesus] said to him: "A certain man was spreading a grand evening meal, and he invited many.

17 And he sent his slave out at the hour of the evening meal to say to the invited ones, 'Come, because things are now ready.

18 But they all in common started to beg off. The first said to him, 'I bought a field and need to go out and see it; I ask you, Have me excused.' 19 And another said, 'I bought five yoke of cattle and am going to examine them; I ask you, Have me excused.' 20 Still

another said, 'I just married a wife and for this reason I cannot come.' 21 So the slave came up and reported these things to his master. Then the householder became wrathful and said to his slave, 'Go out quickly into the broad ways and the lanes of the city, and bring in here the poor and crippled and

τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὁδε.
blind (ones) and lame (ones) lead you into here.

22 καὶ εἶπεν ὁ δούλος Κύριε, γέγονεν
And said the slave Lord, has come to be

ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
which you ordered, and yet place is.

23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον
And said the lord toward the slave

"Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
Go out into the ways and fenced-in places

καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
and compel to come in, in order that

γεμισθῇ μου ὁ οἶκος; 24 λέγω
might be filled of me the house; I am saying

γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for to you that no one of the male persons

ἐκείνων τῶν κεκλημένων γεύσεται
those the (ones) having been called will taste

μου τοῦ δείπνου.
of me of the supper.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
Were going with but to him crowds many,

καὶ στραφεῖς εἶπεν πρὸς αὐτοὺς
and having turned he said toward them

26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
If anyone is coming toward me and not hates

τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ
the father of himself and the mother and

τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
the woman and the children and the

ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
brothers and the sisters, yet and also the

ψυχὴν αὐτοῦ, οὐ δύναται εἶναί μου
soul of himself, not he is able to be of me

μαθητής. 27 ὅστις οὐ δαστάζει τὸν
disciple. Whoever not is carrying the

σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω
stake of himself and is coming behind

μου, οὐ δύναται εἶναί μου μαθητής.
me, not he is able to be of me disciple.

28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον
Who for out of you being willing tower

οἰκοδομήσῃ οὐχὶ πρῶτον καθίσας
to build not first having sat down

ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
is calculating the expense, if he is having into

ἀπαρτισμόν; 29 ἵνα μή ποτε
adjusting off? In order that not at sometime

26* Or, "life." See App 4A. 27* See App 3C.

blind and lame. 22 In time the slave

said, 'Master, what

you ordered has been

done, and yet there is

room.' 23 And the

master said to the

slave, 'Go out into

the roads and the

fenced-in places, and

compel them to come

in, that my house may

be filled. 24 For I

say to you people,

None of those men

that were invited shall

have a taste of my

evening meal.' 25 Now great

crowds were traveling

with him, and he

turned and said to

them: 26 'If anyone

comes to me and

does not hate his

father and mother

and wife and children

and brothers and

sisters, yes, and even

his own soul, he

cannot be my disciple.

27 Whoever is not

carrying his torture

stake* and coming

after me cannot be

my disciple. 28 For

example, who of you

that wants to build

a tower does not first

sit down and calculate

the expense, to see

if he has enough to

complete it? 29 Oth-

erwise, he might

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
having put of him foundation and not being strong

ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται
to finish out all the (ones) beholding might start

αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι
to him to be ridiculing 30 saying that

Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν
This the man started to be building

καὶ οὐκ ἴσχυεν ἐκτελέσαι. 31 ἢ τίς
and not he was strong to finish out. Or what

βασίλεὺς πορευόμενος ἐτέρῳ βασιλεῖ
king going to different king

συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
to engage with into war not having sat down

πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν
first will take counsel if able he is in

δέκα χιλιάσιν ὑπαντῆσαι τῷ
ten thousands to undertake meeting to the (one)

μετὰ εἴκοσι χιλιάδων ἐρχομένου ἐπ' αὐτόν;
with twenty thousands coming upon him?

32 εἰ δὲ μὴγε, ἔτι αὐτοῦ πόρρω
If but not indeed, yet of him far away

ὄντος πρεσβεῖαν ἀποστείλας
being body of ambassadors having sent off

ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν
he is requesting toward peace. Thus therefore

πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
everyone out of you who not is having set self off

πᾶσιν τοῖς αὐτοῦ υπάρχουσιν οὐ δύναται
to all the of himself belongings not is able

εἶναί μου μαθητής.
to be of me disciple.

34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ
Fine therefore the salt; if ever but

καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
also the salt should become tasteless, in what

ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
it will be seasoned? Neither into earth nor

εἰς κοπρίαν εὐθετὸν ἐστίν· ἐξω
into manure suitable it is; outside

βάλλουσιν αὐτό. Ὁ ἔχων ὅτα
they are throwing it. The (one) having ears

ἀκούειν ἀκουέτω.
to be hearing let him be hearing.

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Were but to him drawing near all

οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκούειν
the tax collectors and the sinners to be hearing

to him to hear

lay its foundation but

not be able to finish

it, and all the on-

lookers might start

to ridicule him, 30 say-

ing, 'This man started

to build but was not

able to finish.' 31 Or

what king, marching

to meet another king

in war, does not first

sit down and take

counsel whether

he is able with ten

thousand troops to

cope with the one that

comes against him

with twenty thousand?

32 If, in fact, he

cannot do so, then

while that one is yet

far away he sends out

a body of ambassadors

and sues for peace.

33 Thus, you may be

sure, none of you that

does not say good-bye

to all his belongings

can be my disciple.

34 "Salt, to be sure,

is fine. But if even the

salt loses its strength,

with what will it be

seasoned? 35 It is

suitable neither for

soil nor for manure.

People throw it out-

side. Let him that has

ears to listen, listen."

15 Now all the

tax collectors

and the sinners

kept drawing near

to him to hear

αὐτοῦ. 2 καὶ διεγόγγυζον οἱ τε and of him. And were muttering the and Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Pharisees and the scribes saying that Οὗτος ἁμαρτωλὸς προσδέχεται This (one) sinners is receiving toward [self] καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς and is eating with them. He said but toward αὐτὸν τὴν παραβολὴν ταύτην λέγων them the parable this saying 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων What man out of you having ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ one hundred sheep and having lost out of αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα them one not is leaving down the ninety- ἑνέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ nine in the desolate [place] and is going upon τὸ ἀπολωλὸς ἕως εὐρῆ the (one) having been lost until he might find αὐτό; 5 καὶ εὗρων ἐπιτίθουσιν it? And having found he is putting upon ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ upon the shoulders of him rejoicing, and ἔλθων εἰς τὸν οἶκον συνακαλεῖ having come into the house he is calling together τοὺς φίλους καὶ τοὺς γείτονας, λέγων the friends and the neighbors, saying αὐτοῖς Συγχάρητέ μοι ὅτι εὗρον τὸ them Rejoice with me because I found the πρόβατόν μου τὸ ἀπολωλός. sheep of me the (one) having been lost. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ I am saying to you that thus joy in the οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι heaven will be upon one sinner repenting ἢ ἐπὶ ἐνενήκοντα ἑνέα δικαίους than upon ninety-nine righteous (ones) οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. who not need are having of repentance. 8 ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, Or what woman drachmas having ten, ἂν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ if ever she should lose drachma one, not ἅπτει λύχνον καὶ σαροῖ τὴν she is lighting lamp and is sweeping the οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως house and is seeking carefully until οὐ εὕρῃ; 9 καὶ εὕροῦσα what [time] she might find? And having found

him. 2 Consequently both the Pharisees and the scribes kept muttering, saying: "This man welcomes sinners and eats with them." 3 Then he spoke this illustration to them, saying: 4 "What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? 5 And when he has found it he puts it upon his shoulders and rejoices. 6 And when he gets home he calls his friends and his neighbors together, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' 7 I tell you that that there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance. 8 "Or what woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it? 9 And when she has found it

συνακαλεῖ τὰς φίλας καὶ she is calling together the [women] friends and γείτονας λέγουσα Συγχάρητέ μοι ὅτι neighbors saying Rejoice you with me because εὗρον τὴν δραχμὴν ἣν ἀπόλεσα. I found the drachma which I lost. 10 οὕτως, λέγω ὑμῖν, γίνεται Thus, I am saying to you, is coming to be χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ joy in sight of the angels of the God ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. upon one sinner repenting. 11 Εἶπεν δὲ ἄνθρωπος τις εἶχεν He said but Man some was having δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν two sons. And said the younger of them τῷ πατρί Πάτερ, δός μοι τὸ the father Father, give to me the ἐπιβάλλον μέρος τῆς οὐσίας; ὁ throwing upon part of the property; the (one) δὲ διείλεν αὐτοῖς τὸν βίον. but divided to them the [means of] living. 13 καὶ μετ' οὐ πολλὰς ἡμέρας And after not many days συναγαγὼν πάντα ὁ νεώτερος υἱὸς having led together all (things) the younger son ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ traveled abroad into country long [way], and there διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν he squandered the property of him living ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ as spendthrift. Having spent but of him πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ all (things) came to be famine strong down on τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο the country that, and he started ὑστερεῖσθαι. 15 καὶ πορευθεὶς to be in want. And having gone ἐκολληθῆ ἐνὶ τῶν πολιτῶν τῆς he attached himself to one of the citizens of the χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς country that, and he sent him into the ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16 καὶ αὐτοῦ of him to be feeding pigs; and ἔπεθύμει χορτασθῆναι ἐκ τῶν he was desiring to be satiated out of the κερατίων ὧν ἤσθιον οἱ χοῖροι, little horns of which were eating the pigs, καὶ οὐδεὶς ἐδίδου αὐτῷ. and no one was giving to him.

she calls the women who are her friends and neighbors together, saying, 'Rejoice with me, because I have found the drachma coin that I lost.' 10 Thus, I tell you, joy arises among the angels of God over one sinner that repents."

11 Then he said: "A certain man had two sons. 12 And the younger of them said to his father, 'Father, give me the part of the property that falls to my share.' Then he divided his means of living to them. 13 Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. 14 When he had spent everything, a severe famine occurred throughout that country, and he started to be in need. 15 He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine. 16 And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him [anything].

17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη
Into himself but having come he said
Πόσοι μίσθιοι τοῦ πατρὸς μου
How many hired [men] of the father of me
περισσεύονται ἄρτων, ἐγὼ δὲ
are abounding with bread [loaves], I but
λιμῷ ὧδε ἀπόλλυμαι· 18 ἀναστὰς
to famine here I am perishing; having risen
πορεύσομαι πρὸς τὸν πατέρα μου καὶ
I shall go toward the father of me and
ἔρω αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν
I shall say to him, Father, I sinned into the
οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμι
heaven and in sight of you, not yet I am
ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς
worthy to be called son of you; make me as
ἓνα τῶν μισθίων σου. 20 Καὶ
one of the hired [men] of you. And
ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
having risen he came toward the father
ἐαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
of himself. Yet but of him long [way] having off
εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ
saw him the father of him and
ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν
he was moved with pity and having run he fell
ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
upon the neck of him and kissed down
αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτοῦ Πάτερ,
him. Said but the son to him Father,
ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
I sinned into the heaven and in sight of you;
οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.
not yet I am worthy to be called son of you.
ποιήσόν με ὡς ἓνα τῶν μισθίων σου.
Make me as one of the hired [men] of you.
22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους
Said but the father toward the slaves
αὐτοῦ Ταχύ ἐξενέγκατε στολὴν τὴν πρώτην
of him Quick bring you out robe the first
καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς
and clothe you him, and give you ring into
τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
the hand of him and sandals into the
πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν
feet, and be bearing the calf the
σιτευτόν, θύσατε καὶ φαγόντες
wheat-fed, you sacrifice and having eaten
εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ
let us be well-minded, because this the

17 "When he came
to his senses, he said,
'How many hired
men of my father
are abounding with
bread, while I am
perishing here from
famine! 18 I will
rise and journey to
my father and say
to him: "Father, I
have sinned against
heaven and against
you. 19 I am no
longer worthy of being
called your son. Make
me as one of your
hired men." 20 So
he rose and went to
his father. While he
was yet a long way
off, his father caught
sight of him and was
moved with pity, and
he ran and fell upon
his neck and tenderly
kissed him. 21 Then
the son said to him,
'Father, I have sinned
against heaven and
against you. I am
no longer worthy of
being called your
son. Make me as one
of your hired men.'
22 But the father
said to his slaves,
'Quick! bring out a
robe, the best one,
and clothe him with
it, and put a ring on
his hand and sandals
on his feet. 23 And
bring the fattened
young bull, slaughter
it and let us eat
and enjoy ourselves,
24 because this

υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν,
son of me dead was and he came to life again,
ἦν ἀπολωλὼς καὶ εὑρέθη. Καὶ
he was having been lost and was found. And
ἤρξαντο εὐφραίνεσθαι.
they started to be being well-minded.
25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
Was but the son of him the older
ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
in field; and as coming he got near
τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
to the house, he heard of music concert and
χορῶν, 26 καὶ προσκαλεσάμενος ἓνα
of dances, and having called toward [self] one
τῶν παιδῶν ἐπυνθάνετο τί ἂν
of the boys he was inquiring what likely
εἴη ταῦτα· 27 ὁ δὲ εἶπεν
might be these (things); the (one) but said
αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκε, καὶ
him that The brother of you has arrived, and
ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
sacrificed the father of you the calf the
σιτευτόν, ὅτι ὕγιαίνοντα αὐτόν
wheat-fed, because being in health him
ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ
he received back. He became wrathful but and
οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ
not was willing to enter. The but father
αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν.
of him having come out was entreating him.
29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
The (one) but having answered said to the
πατρὶ αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω
father of him Look! So many years I am slaving
σοὶ καὶ οὐδέποτε ἐντολήν σου
to you and never commandment of you
παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
I transgressed, and to me never you gave
ἔριφον ἵνα μετὰ τῶν φίλων μου
kid in order that with the friends of me
εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱὸς
I might be well-minded; when but the son
σου οὗτος ὁ καταφαγὼν σου
of you this the (one) having ate down of you
τὸν δῖον μετὰ πορνῶν ἦλθεν, καὶ
the [means of] living with harlots came,
ἔθυσας αὐτῷ τὸν σιτευτόν μόσχον.
you sacrificed to him the wheat-fed calf.
31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ
The (one) but said to him Child, you

my son was dead
and came to life
again; he was lost
and was found.' And
they started to enjoy
themselves.
25 "Now his older
son was in the field;
and as he came and
got near the house he
heard a music concert
and dancing. 26 So
he called one of the
servants to him and
inquired what these
things meant. 27 He
said to him, 'Your
brother has come, and
your father slaught-
ered the fattened
young bull, because
he got him back in
good health.' 28 But
he became wrathful
and was unwilling
to go in. Then his
father came out and
began to entreat him.
29 In reply he said
to his father, 'Here
it is so many years I
have slaved for you
and never once did
I transgress your
commandment, and
yet to me you never
once gave a kid for
me to enjoy myself
with my friends.
30 But as soon as
this your son who
ate up your means
of living with harlots
arrived, you slaugh-
tered the fattened
young bull for him.'
31 Then he said
to him, 'Child, you

πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
always with me are, and all the (things)
ἐμὰ σὰ ἐστίν· 32 εὐφρανθήναι δὲ καὶ
mine yours is; to be well-minded but and
χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
to rejoice it was necessary, because the brother
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν,
of you this dead was and he came to life,
καὶ ἀπολωλὼς καὶ εὑρέθη.
and having been lost and was found.

16 "Ἐλεγεν δὲ καὶ πρὸς τοὺς
He was saying but also toward the
μαθητάς· "Ἀνθρωπὸς τις ἦν πλούσιος
disciples Man some was rich
ὃς εἶχεν οἰκονόμον, καὶ οὗτος
who was having steward, and this (one)
διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
was slandered to him as scattering through the
ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
belongings of him. And having sounded him
εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ
he said to him What this I am hearing about
σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας
you? Give back the word of the stewardship
σου, οὐ γὰρ δύνῃ ἐτι οἰκονομεῖν.
of you, not for you are able yet to be steward.
3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος
Said but in himself the steward
τί ποιήσω ὅτι ὁ κύριός μου
What shall I do because the lord of me
ἀφαιρείται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
will lift up off the stewardship from me?
σκάπτειν οὐκ ἰσχύω, ἐπαίτειν
To be digging not I am strong, to be begging
ἀισχύνομαι; 4 ἔγνω τί ποιήσω,
I am ashamed; I know what I shall do,
ἵνα ὅταν μετασταθῶ
in order that whenever I might be transferred
ἐκ τῆς οἰκονομίας με δέξωνται
out of the stewardship they might receive me
εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ
into the houses of themselves. And
προσκαλεσάμενος ἕνα ἕκαστον τῶν
having called toward [self] one each of the
χρεοφιλῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
loan-owners of the lord of himself he was saying
τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
to the first (one) How much are you owing to the
κυρίῳ μου; 6 ὁ δὲ εἶπεν· Ἐκατὸν
lord of me? The (one) but said One hundred

have always been with me, and all the things that are mine are yours; 32 but we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was lost and was found."

16 Then he went on to say also to the disciples: "A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. 2 So he called him and said to him, 'What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house.' 3 Then the steward said to himself, 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. 4 Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes.' 5 And calling to him each one of the debtors of his master he proceeded to say to the first, 'How much are you owing my master?' 6 He said, 'A hundred

βάτους ἐλαίου· ὁ δὲ εἶπεν
bath measures of oil; the (one) but said
αὐτῷ· Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
καθίσας ταχέως γράψον πεντήκοντα.
having sat down quickly write fifty.
7 ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ
Thereupon to different (one) he said You but
πόσον ὀφείλεις; ὁ δὲ εἶπεν
how much are you owing? The (one) but said
Ἐκατὸν κόρους σίτου· λέγει
One hundred cor measures of wheat; he is saying
αὐτῷ· Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
γράψον ὀγδοήκοντα. 8 καὶ ἐπήνεσεν ὁ
write eighty. And commended the
κύριος τὸν οἰκονόμον τῆς ἀδικίας
lord the steward of the unrighteousness
ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
because discreetly he did; because the
υἱοὶ τοῦ αἵματος τοῦτου φρονιμώτεροι
sons of the age this more discreet
ὑπὲρ τοῦς υἱοὺς τοῦ φωτός εἰς τὴν
over the sons of the light into the
γενεάν τὴν ἑαυτῶν εἰσίν.
generation the of themselves are.
9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
And I to you am saying, to selves
ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς
make you friends out of the mammon of the
ἀδικίας, ἵνα ὅταν
unrighteousness, in order that whenever
ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς
it might fall they might receive you into the
αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν
everlasting tents. The (one) faithful in
ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ
least (thing) also in much faithful is, and
ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν
the (one) in least (thing) unrighteous also in
πολλῷ ἀδίκος ἐστίν. 11 εἰ οὖν
much unrighteous is. If therefore
ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ
in the unrighteous mammon faithful not
ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
you became, the true (thing) who to you
πιστεύσει; 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ
will entrust? And if in the [thing] another's

bath measures of olive oil.' He said to him, 'Take your written agreement back and sit down and quickly write fifty.' 7 Next, he said to another one, 'Now you, how much are you owing?' He said, 'A hundred cor measures of wheat.' He said to him, 'Take your written agreement back and write eighty.' 8 And his master commended the steward, though unrighteous, because he acted with practical wisdom; for the sons of this system of things* are wiser in a practical way toward their own generation than the sons of the light are.

9 "Also, I say to you, Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places. 10 The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. 11 Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? 12 And if you have not proved yourselves faithful in connection with what is another's,

8* Or, "order of things" (αἰ-ὄνος), KAB; 25, 'oh-lam', J17.18.22.

πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον
faithful not you became, the (thing) ours
τίς δώσει ὑμῖν; 13 Οὐδεὶς οἰκῆτης
who will give to you? No one house servant
δύναται δυοὶ κυρίους δουλεύειν· ἢ
is able to two lords to be serving; either
γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
for the one will hate and the different (one)
ἀγαπήσει, ἢ ἐνὸς ἀνθέξει καὶ
he will love, or of one he will hold self against and
τοῦ ἑτέρου καταφρονήσει. οὐ
of the different (one) he will despise. Not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be serving and to mammon.

14 Ἦκουον δὲ ταῦτα πάντα
Were hearing but these (things) all
οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
the Pharisees fond of silver being, and
ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς
they were sneering at him. And he said to them
Ἔμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς
You are the (ones) justifying selves
ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς
in sight of the men, the but God
γινώσκει τὰς καρδίας ὑμῶν· ὅτι
is knowing the hearts of you; because
τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα
the (thing) in men lofty disgusting thing
ἐνώπιον τοῦ θεοῦ.
in sight of the God.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
The Law and the Prophets until
Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
John; from then the kingdom of the God
εὐαγγελίζεται καὶ πᾶς εἰς
is being declared as good news and everyone into
αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστίν
it is forcing self. Easier but is
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
the heaven and the earth to pass away
ἢ τοῦ νόμου μίαν κερᾶν πεσεῖν.
than of the Law one little horn to fall.

18 Πᾶς ὁ ἀπολύων τὴν
Everyone the loosening off the
γυναῖκα αὐτοῦ καὶ γαμῶν
woman of him and marrying
ἑτέραν μοιχεύει,
different [woman] he is committing adultery,

who will give you
what is for yourselves?
13 No house servant
can be a slave to two
masters; for, either he
will hate the one and
love the other, or he
will stick to the one
and despise the other.
You cannot be slaves
to God and to riches."

14 Now the
Pharisees, who were
money lovers, were
listening to all these
things, and they
began to sneer at him.
15 Consequently he
said to them: "You
are those who declare
yourselves righteous
before men, but God
knows your hearts;
because what is lofty
among men is a
disgusting thing in
God's sight.

16 "The Law and
the Prophets were
until John. From then
on the kingdom of
God is being declared
as good news, and
every sort of person
is pressing forward
toward it. 17 Indeed,
it is easier for heaven
and earth to pass
away than for one
particle of a letter
of the Law to go
unfulfilled.

18 "Everyone that
divorces his wife
and marries another
commits adultery,

καὶ ὁ ἀπολελυμένον ἀπὸ
and the [woman] having been loosed off from
ἀνδρὸς γαμῶν μοιχεύει.
male person marrying is committing adultery.

19 Ἄνθρωπος δέ τις ἦν πλούσιος,
Man but some was rich,
καὶ ἐνεδιδύσκετο πορφύραν
and he was clothing himself [with] purple
καὶ δύσσον εὐφραίνοντος καθ'
and linen being well-minded according to
ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ τις
day shiningly. Poor (one) but some
ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
to name Lazarus had been thrown toward the
πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ
gate of him having been ulcerated 21 and
ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
desiring to be satiated from the (things)
πιπτόντων ἀπὸ τῆς τραπέζης
falling from the table
τοῦ πλουσίου· ἀλλὰ καὶ οἱ
of the rich (one); but also the
κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
dogs coming were licking the ulcers of him.
22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ
It occurred but to die the poor (one) and
ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
to be carried off him by the angels into
τὸν κόλπον Ἀβραάμ·
the bosom of Abraham;

ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
died but also the rich (one) and
ἐτάφη. 23 καὶ ἐν τῷ ᾧδῃ
he was buried. And in the hades
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
having lifted up the eyes of him,
ὕπαρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ
being in torments, he is seeing Abraham
ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
from long way off and Lazarus in the bosoms
αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν
of him. And he having sounded said
Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον
Father Abraham, have mercy on me and send
Λάζαρον ἵνα δάψῃ τὸ ἄκρον
Lazarus in order that he might dip the tip

and he that marries a
woman divorced from
a husband commits
adultery.

19 "But a certain
man was rich, and he
used to deck himself
with purple and linen,
enjoying himself from
day to day with mag-
nificence. 20 But a
certain beggar named
Laz'a-rus* used to be
put at his gate, full of
ulcers 21 and desir-
ing to be filled with
the things dropping
from the table of the
rich man. Yes, too,
the dogs would come
and lick his ulcers.

22 Now in course of
time the beggar died
and he was carried off
by the angels to the
bosom [position] of
Abraham.

"Also, the rich
man died and was
buried. 23 And in
Ha'des* he lifted up
his eyes, he existing
in torments, and he
saw Abraham afar off
and Laz'a-rus* in the
bosom [position] with
him. 24 So he called
and said, 'Father
Abraham, have mercy
on me and send Laz-
arus* to dip the tip

20*, 23*, 24* Laz'a-rus, κAB; El-e-a'zar, meaning "God Has Helped," J18,22.
23* Ha'des, κAB; She'ol, J6-8,10-18,22; in-fer'no, Vg. See App 4B.

τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξη
of the finger of him of water and might cool
τὴν γλῶσσαν μου, ὅτι ὀδυνῶμαι
the tongue of me, because I am being pained
ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ
in the flame this. 25 said but Abraham
Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ
Child, remember that you received off the
ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
good (things) of you in the life of you, and
Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
Lazarus likewise the bad (things); now but
ὦδε παρακαλεῖται σὺ δὲ
here he is being comforted you but
ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τοῖς
are being pained. 26 And in all these (things)
μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
between us and you [people] chasm great
ἐστίρηκται, ὅπως οἱ θέλοντες
has been fixed, so that the (ones) being willing
διαβῇ καὶ ἐνθεν πρὸς ὑμᾶς μὴ
to step through from here toward you [people] not
δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς
may be able, neither from there toward us
διαπερῶσιν. 27 εἶπεν δὲ Ἐρωτῶ σε
may cross over. He said but I am requesting you
οὖν, πάτερ, ἵνα πέμψῃς
therefore, father, in order that you should send
αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,
him into the house of the father of me,
28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως
I am having for five brothers, so that
διαμαρτύρηται αὐτοῖς, ἵνα
he may thoroughly witness to them, in order that
μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
not also they might come into the place
τούτου τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ
this of the torment. Is saying but Abraham
Ἐχουσι Μωσὴς καὶ οἱ τοὺς προφῆτας;
They are having Moses and the Prophets;
ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν
let them hear of them. The (one) but said
Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις
No, father Abraham, but if ever someone
ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς
from dead (ones) should go toward them
μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ Εἰ
they will repent. He said but to him If

of his finger in
water and cool my
tongue, because I am
in anguish in this
blazing fire.' 25 But
Abraham said, 'Child,
remember that you
received in full your
good things in your
lifetime, but Laz'a-rus'
correspondingly the
injurious things. Now,
however, he is having
comfort here but
you are in anguish.
26 And besides all
these things, a great
chasm has been
fixed between us and
you people, so that
those wanting to go
over from here to
you people cannot,
neither may people
cross over from there
to us.' 27 Then he
said, 'In that event
I ask you, father, to
send him to the house
of my father, 28 for
I have five brothers,
in order that he may
give them a thorough
witness, that they also
should not get into
this place of torment.'
29 But Abraham said,
'They have Moses
and the Prophets; let
them listen to these.'
30 Then he said, 'No,
indeed, father Abra-
ham, but if someone
from the dead goes
to them they will
repent.' 31 But
he said to him, 'If

Μωσέως καὶ τῶν προφητῶν οὐκ
of Moses and of the Prophets not
ἀκούουσιν, οὐδ' ἐάν τις ἐκ
they are hearing, neither if ever someone out of
νεκρῶν ἀναστῇ πεισθήσονται.
dead (ones) should stand up they will be persuaded.
17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
'Ανεύδεκτόν ἐστιν τοῦ τὰ σκάνδαλα
Unavoidable it is of the the causes for stumbling
μὴ ἐλθεῖν, πλην οὐαὶ δι' οὗ
not to come, besides woe through whom
ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ
they are coming; it is of advantage to him if
λίθος μυλῆκος περικείται περὶ τὸν
stone of mill is lying around about τὸν
τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
neck of him and he has been cast into the
θάλασσαν ἢ ἵνα σκανδαλίσῃ
sea than in order that he should stumble
τῶν μικρῶν τούτων ἑνα.
of the little (ones) these one.
3 προσέχετε ἑαυτοῖς. ἐάν
Be you paying attention to selves. If ever
ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον
should sin the brother of you give rebuke
αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφες αὐτῷ.
to him, and if ever he should repent let go off to him;
4 καὶ ἐάν ἐπτάκις τῆς ἡμέρας
and if ever seven times of the day
ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις
he should sin into you and seven times
ἐπιστρέψῃ πρὸς σὲ λέγων
he should come back toward you saying
Μετανοῶ, ἀφήσεις αὐτόν.
I am repenting, you will be letting go off to him.
5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ
And said the apostles to the Lord
Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ
Add to us faith. 6 said but the
κύριος Εἰ ἔχετε πίστιν ὡς κόκκον
Lord If you are having faith as grain
σινάπεως, ἐλέγετε ἂν τῇ
of mustard, you were saying likely to the
σκαμίνῳ ταύτῃ Ἐκρίζωθι καὶ
black mulberry tree this Be uprooted and
φυτεύθῃ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν
be planted in the sea; and it obeyed
ἂν ὑμῖν.
likely to you.

they do not listen
to Moses and the
Prophets, neither will
they be persuaded if
someone rises from
the dead.'"

17 Then he said to
his disciples: "It
is unavoidable that
causes for stumbling
should come. Nev-
ertheless, woe to the
one through whom
they come! 2 It
would be of more
advantage to him if
a millstone were sus-
pended from his neck
and he were thrown
into the sea than for
him to stumble one
of these little ones.
3 Pay attention to
yourselves. If your
brother commits a sin
give him a rebuke,
and if he repents
forgive him. 4 Even
if he sins seven times
a day against you and
he comes back to you
seven times, saying,
'I repent,' you must
forgive him."
5 Now the apostles
said to the Lord:
"Give us more faith."
6 Then the Lord said:
"If you had faith the
size of a mustard
grain, you would say
to this black mulberry
tree, 'Be uprooted
and planted in the
sea!' and it would
obey you."

7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων
Who but out of you slave having
ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
plowing or minding flock, who having come in
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθὺς
out of the field he will say to him Immediately
παρεθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ
having come alongside you fall up, but not
ἐρεῖ αὐτῷ 'Ετοίμασον τί
he will say to him Make ready what

δειπνήσω, καὶ περιζωσάμενος
I might eat as supper, and having girded self
διακόνει μοι ἕως φάγω καὶ
be serving to me until I might eat and
πίω, καὶ μετὰ ταῦτα φάγεσθαι
I might drink, and after these (things) you will eat

καὶ πίεσαι σύ; 9 μὴ ἔχει
and you will drink you? Not he is having
χάριν τῷ δούλῳ ὅτι ἐποίησεν
gratitude to the slave because he did

τὰ διαταχθέντα; 10 οὕτως καὶ
the (things) having been assigned? Thus also
ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ
you, whenever you might do all the (things)

διαταχθέντα ὑμῖν, λέγετε ὅτι
having been assigned to you, be you saying that
Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν
Slaves useless we are, which we were owing

ποιῆσαι πεποιθήκαμεν.
to do we have done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it occurred in the to be going into

Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ
Jerusalem and he was traversing through
μέσσην Σαμαρίας καὶ Γαλιλαίας. 12 Καὶ
midst of Samaria and of Galilee. And

εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην
entering of him into some village
ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ
met ten leprous male persons, who

ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἤραν φωνὴν
stood up from afar, and they raised voice
λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying Jesus instructor, have mercy on us.

14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες
And having seen he said to them Having gone
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
you show selves to the priests. And

ἐγένετο ἐν τῷ ὑπάγειν αὐτοῦ
it occurred in the to be going under them

7 "Who of you is there that has a slave plowing or minding the flock who will say to him when he gets in from the field, 'Come here at once and recline at the table?' 8 Rather, will he not say to him, 'Get something ready for me to have my evening meal, and put on an apron and minister to me until I am through eating and drinking, and afterward you can eat and drink?' 9 He will not feel gratitude to the slave because he did the things assigned, will he? 10 So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'"

11 And while he was going to Jerusalem he was passing through the midst of Samaria and Galilee. 12 And as he was entering into a certain village ten leprous men met him, but they stood up afar off. 13 And they raised their voices and said: "Jesus, Instructor, have mercy on us!" 14 And when he got sight of them he said to them: "Go and show yourselves to the priests." Then as they were going off

ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν,
they were cleansed. One but out of them,

ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
having seen that he was healed, turned back with
φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice great glorifying the God, and

ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
he fell upon face beside the feet
αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
of him giving thanks to him; and he was

Σαμαρεῖτης. 17 ἀποκριθεὶς δὲ ὁ
Samaritan. Having answered but the
Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν;
Jesus said Not the ten were cleansed?

οἱ δὲ ἑννέα ποῦ; 18 οὐχ εὐρέθησαν
The but nine where? Not they were found
ὑποστρέψαντες δοῦνα δόξαν τῷ θεῷ
having turned back to give glory to the God

εἰ μὴ ὁ ἄλλογενὴς οὗτος; 19 καὶ εἶπεν
if not the of another race this? And he said
αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου
to him Having risen be going; the faith of you

σέσωκέν σε.
has saved you.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
Requested upon but by the Pharisees
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
when is coming the kingdom of the God

ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται
he answered to them and said Not is coming
ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom of the God with observing beside,

21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ·
neither will they say Look! here or There;
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς
look! for the kingdom of the God inside

ὑμῶν ἐστίν.
of you is.

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς
He said but toward the disciples
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when you will desire one

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
of the days of the Son of the man
ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν
to see and not you will see. And they will say

ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ
to you Look! there or See here; not
ἀπέλθῃτε μὴδὲ διώξητε.
you should go off neither you should pursue after.

their cleansing occurred. 15 One of them, when he saw he was healed, turned back, glorifying God with a loud voice. 16 And he fell upon his face at [Jesus'] feet, thanking him; furthermore, he was a Samaritan. 17 In reply Jesus said: "The ten were cleansed, were they not? Where, then, are the other nine? 18 Were none found that turned back to give glory to God but this man of another nation?" 19 And he said to him: "Rise and be on your way; your faith has made you well."

20 But on being asked by the Pharisees when the kingdom of God was coming, he answered them and said: "The kingdom of God is not coming with striking observableness, 21 neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst."

22 Then he said to the disciples: "Days will come when you will desire to see one of the days of the Son of man but you will not see [it]. 23 And people will say to you, 'See there!' or, 'See here!' Do not go out or chase after [them]."

24 ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα
As-even for the lightning flashing
ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ'
out of the under the heaven into the under
οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
heaven is shining, thus will be the Son
τοῦ ἀνθρώπου. 25 πρῶτον δὲ δεῖ
of the man. First but it is necessary

αὐτὸν πολλὰ παθεῖν καὶ
him many (things) suffer and
ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from the generation this.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And according as it occurred in the days

Νώε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, thus it will be also in the days

τοῦ υἱοῦ τοῦ ἀνθρώπου. 27 ἦσθιον,
of the Son of the man; they were eating,

ἐπίνον, ἐγάμουν, ἔγαμίζοντο,
they were drinking, they were marrying,
they were being given in marriage,

ἕως ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
until which day entered Noah into the ark, and

ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
came the cataclysm and destroyed

πάντας. 28 ὁμοίως καθὼς ἐγένετο ἐν
all (them). Likewise according as it occurred in

ταῖς ἡμέραις Λώτ, ἦσθιον,
the days of Lot; they were eating,

ἐπίνον, ἠγόραζον, ἠγόραζον,
they were drinking, they were buying,

ἔπωλουν, ἐφύτευσαν,
they were selling, they were planting,

ὡκοδόμουν. 29 ἡ δὲ ἡμέρα
they were building; to which but day

ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
came out Lot from Sodom, it rained fire

καὶ θείου ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
and sulphur from heaven and destroyed

πάντας. 30 κατὰ τὰ αὐτὰ
all (them). According to the very (things)

ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ
it will be to which day the Son of the

ἀνθρώπου ἀποκαλύπτεται.
man is being revealed.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ
In that the day who will be upon

τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
the housetop and the vessels of him in the

24 For even as the lightning, by its flashing, shines from one part under heaven to another part under heaven, so the Son of man will be.

25 First, however, he must undergo many sufferings and be rejected by this generation. 26 Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: 27 they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all. 28 Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. 29 But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. 30 The same way it will be on that day when the Son of man is to be revealed.

31 "On that day let the person that is on the housetop but whose movable things are in the

house, not let step down to lift up them, and the person out in the field, let him likewise not return to the things behind. 32 REMEMBER the wife of Lot. 33 Whoever seeks to keep his soul safe for himself will lose it, but whoever loses it will preserve it alive. 34 I tell you, in that night two [men] will be in one bed; the one will be taken along, but the other will be abandoned. 35 There will be two [women] grinding upon the mill; the one will be taken along, but the other will be abandoned." 36 —

37 So in response they said to him: "Where, Lord?" He said to them: "Where the body is, there also the eagles will be gathered together."

18 "Ελεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them
πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always
προσευχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not

ἐνκακεῖν, 2 λέγων Κριτὴς τις
to go bad in (something), saying Judge some
ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ
was in some city the God not

φοβούμενος καὶ ἀνθρώπων μὴ ἐντρέπομενος.
fearing and man not respecting.

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

οἰκία, μὴ καταβάτω ἀραι αὐτά, καὶ
house, not let step down to lift up them, and

ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέψατω
the (one) in field likewise not let return

εἰς τὰ ὀπίσω. 32 μνημονεύετε
into the (things) behind. Be you remembering

τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν
of the woman of Lot. Who if ever

ζητήσῃ τὴν ψυχὴν αὐτοῦ
might seek the soul of him

πρὸς ἑαυτὸν ἀπολέσει αὐτήν, ὃς δ'
to preserve for self he will lose it, who but

ἂν ἀπολέσει ζωογονήσει αὐτήν.
likely will lose he will generate alive it.

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
I am saying to you, to this the night will be

δύο ἐπὶ κλίνης μίας, ὁ εἰς παραλημφθήσεται
two upon bed one, the one will be taken along

καὶ ὁ ἕτερος ἀφεθήσεται.
and the different (one) will be let go off;

35 ἔσονται δύο ἀλῆθυσαι ἐπὶ τῇ
will be two [women] grinding upon the

αὐτῷ, ἡ μία παραλημφθήσεται ἡ δὲ
very, the one will be taken along the but

ἕτέρα ἀφεθήσεται. 37 καὶ
different [woman] will be let go off. And

ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ,
having answered they are saying to him Where,

κύριε; ὁ δὲ εἶπεν αὐτοῖς "Οπου τὸ
Lord? The (one) but said to them Where the

σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
body, there also the eagles

ἐπισυναχθήσονται.
will be led together upon.

18 "Ελεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them

πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always

προσευχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not

ἐνκακεῖν, 2 λέγων Κριτὴς τις
to go bad in (something), saying Judge some

ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ
was in some city the God not

φοβούμενος καὶ ἀνθρώπων μὴ ἐντρέπομενος.
fearing and man not respecting.

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

house not come down to pick these up, and the person out in the field, let him likewise not return to the things behind. 32 REMEMBER the wife of Lot. 33 Whoever seeks to keep his soul safe for himself will lose it, but whoever loses it will preserve it alive. 34 I tell you, in that night two [men] will be in one bed; the one will be taken along, but the other will be abandoned. 35 There will be two [women] grinding upon the mill; the one will be taken along, but the other will be abandoned." 36 —

37 So in response they said to him: "Where, Lord?" He said to them: "Where the body is, there also the eagles will be gathered together."

18 Then he went on to tell them an illustration with regard to the need for them always to pray and not to give up, 2 saying: "In a certain city there was a certain judge that had no fear of God and had no respect for man. 3 But there was a widow in that city and

36* P⁷⁵ABW and the Westcott and Hort Greek text omit this verse.

ἦρχετο πρὸς αὐτὸν λέγουσα
she was coming toward him saying

Ἐκδίκησόν μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον, of me. And not he was willing upon time,

μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνθρώπων also the God not I am fearing neither man

ἐντρέπομαι, 5 διὰ γε τὸ the I am respecting, through in fact to the

παρέχειν μοι κόπον τὴν χήραν to be furnishing to me toil the widow

ταύτην ἐκδικήσω αὐτήν, her, this I shall exact vengeance for

ἵνα μὴ εἰς τέλος ἐρχομένη in order that not into end coming

ὑπωπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος she may hit under (eye) me. Said but the Lord

Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας Hear you what the judge of the unrighteousness

λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν is saying; the but God not not should do the

ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν vengeance of the chosen (ones) of him of the (ones)

βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ crying aloud to him of day and of night, and

μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν he is long of spirit upon them? I am saying to you

ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν that he will do the vengeance of them in

τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου quickness. Besides the Son of the man

ἐλθὼν ἄρα εὐρήσει τὴν πίστιν having come really will he find the faith

ἐπὶ τῆς γῆς; upon the earth?

9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς He said but also toward some the (ones)

πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν having trusted upon themselves that they are

δίκαιοι καὶ ἐξουθενούντας τοὺς righteous and considering as nothing the

λοιποὺς τὴν παραβολὴν ταύτην. leftover (ones) the parable this.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν Men two went up into the temple

προσεύξασθαι, εἰς Φαρισαῖος καὶ ὁ to pray, one Pharisee and the

she kept going to him, saying, 'See that I get

justice from my adversary at law.' 4 Well,

for a while he was unwilling, but afterward

he said to himself, 'Although I do not

fear God or respect a man, 5 at any

rate, because of this widow's continually

making me trouble, I will see that she gets

justice, so that she will not keep coming

and pummeling me to a finish.'" 6 Then

the Lord said: "HEAR what the judge,

although unrighteous, said! 7 Certainly,

then, shall not God cause justice to be

done for his chosen ones who cry out to

him day and night, even though he is

long-suffering toward them? 8 I tell you,

He will cause justice to be done to them

speedily. Nevertheless, when the Son of man

arrives, will he really find the faith on the

earth?"

9 But he spoke this illustration also

to some who trusted in themselves that

they were righteous and who considered

the rest as nothing: 10 "Two men went

up into the temple to pray, the one a

Pharisee and the

ἕτερος τελώνης. 11 ὁ Φαρισαῖος different (one) tax collector. The Pharisee

σταθεὶς ταῦτα πρὸς ἑαυτὸν having stood these (things) toward himself

προσηύχετο Ὁ θεός, εὐχαριστῶ σοὶ was praying The God, I am thanking to you

ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν because not I am as-even the leftover (ones) of the

ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, men, snatchers, unrighteous, adulterers,

ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω or also as this the tax collector; I am fasting

δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα twice of the sabbath, I am tithing from all (things)

ὅσα κτῶμαι. 13 ὁ δὲ τελώνης as many as I am acquiring. The but tax collector

μακρόθεν ἑστὼς οὐκ ἤθελεν from long way off having stood not was willing

οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν not-but the eyes to lift up into the

οὐρανόν, ἀλλ' ἐτυπτε τὸ στήθος heaven, but he was smiting the breast

ἑαυτοῦ λέγων Ὁ θεός, ἱλασθήτι μοι of himself saying The God, be propitious to me

τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν, the sinner. I am saying to you,

κατέβη οὗτος δεδικαιωμένος εἰς went down this (one) having been justified into

τὸν οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι the home of him beside that (one); because

πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, everyone the exalting himself will be humbled,

ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. the (one) but humbling himself will be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ Were bearing toward but to him also the

βρέφη ἵνα αὐτῶν ἅπτηται· infants in order that of them he may touch;

ἰδόντες δὲ οἱ μαθηταὶ having seen but the disciples

ἐπετίμων αὐτοῖς. 16 ὁ δὲ but were giving reprimands to them. The but

Ἰησοῦς προσεκάλεσάτο αὐτὰ λέγων Jesus called toward him them saying

Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς Let go off you the little children to be coming toward

με καὶ μὴ κωλύετε αὐτὰ, τῶν me and not be you preventing them, of the

γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. for of such (ones) is the kingdom of the God.

other a tax collector.

11 The Pharisee

stood and began to

pray these things to

himself, 'O God, I

thank you I am not as

the rest of men, extor-

tioners, unrighteous, adulterers, or even

as this tax collector.

12 I fast twice a

week, I give the

tenth of all things I

acquire.' 13 But the

tax collector standing

at a distance was not

willing even to raise

his eyes heavenward,

but kept beating his

breast, saying, 'O God,

be gracious to me a

sinner.' 14 I tell you,

This man went down

to his home proved

more righteous than

that man; because

everyone that exalts

himself will be humiliated, but he that

humbles himself will be exalted."

15 Now people

began to bring him

also their infants for

him to touch these;

but on seeing it the

disciples began to

reprimand them.

16 However, Jesus

called the [infants] to

him, saying: "Let the

young children come

to me, and do not try

to stop them. For the

kingdom of God be-

longs to suchlike ones.

17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ
Amen I am saying to you, who likely not
δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς
might receive the kingdom of the God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
little boy, not might enter into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων
And inquired upon some him ruler

λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας
saying Teacher good, what having done

ζῶν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ
life everlasting shall I inherit? Said but

αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις
to him the Jesus Why me you are saying

ἀγαθόν; οὐδεὶς ἀγαθός εἰ μὴ εἰς ὁ
good? No one good if not one the

θεός. 20 τὰς ἐντολάς οἶδας· Μὴ
God. The commandments you have known Not

μοιχεύσης, Μὴ φονεύσης,
you should commit adultery, Not you should murder,

Μὴ κλέψῃς, Μὴ
Not you should steal, Not

ψευδομαρτυρήσης, Τίμα τὸν
you should bear false witness, Be honoring the

πατέρα σου καὶ τὴν μητέρα. 21 ὁ
father of you and the mother. The (one)

δὲ εἶπεν· Ταῦτα πάντα ἐφύλαξα
but said These (things) all I guarded

ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
out of youth. Having heard but the Jesus

εἶπεν αὐτῷ· Ἐτι ἓν σοι
said to him Yet one (thing) to you

λείπει· πάντα ὅσα ἔχεις
is wanting; all (things) as many as you are having

πώλησον καὶ διάδος πτωχοῖς,
sell and distribute to poor (ones),

καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς,
and you will have treasure in the heavens,

καὶ δεῦρο ἀκολουθεῖ μοι. 23 ὁ δὲ
and hither be follower to me. The (one) but

ἀκούσας ταῦτα περὶ λυτοῦ
having heard these (things) grieved about

ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
became, he was for rich very much.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν
Having seen but him the Jesus said

Πῶς δυσκόλως οἱ τὰ χρήματα
How with difficulty the (ones) the money

ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
having into the kingdom of the God

17 Truly I say to you,
Whoever does not
receive the kingdom
of God like a young
child will by no means
get into it."

18 And a certain
ruler questioned
him, saying: "Good
Teacher, by doing
what shall I inherit
everlasting life?"

19 Jesus said to him:
"Why do you call
me good? Nobody is
good, except one, God.

20 You know the
commandments, 'Do
not commit adultery,
Do not murder, Do
not steal, Do not
bear false witness,
Honor your father and
mother.'"

21 Then he said:
"All these I have kept from
youth on."

22 After hearing that, Jesus
said to him: "There is
yet one thing lacking
about you: Sell all
the things you have
and distribute to
poor people, and you
will have treasure
in the heavens; and
come be my follower."

23 When he heard
this, he became deeply
grieved, for he was
very rich.

24 Jesus looked at
him and said: "How
difficult a thing it
will be for those
having money to
make their way into
the kingdom of God!

25 εὐκολώτερον γὰρ ἔστιν
easier for it is

κάμηλον διὰ τρήματος βελόνης
camel through aperture of sewing needle

εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
to enter than rich (man) into the kingdom

τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)

ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?

27 ὁ δὲ εἶπεν· Τὰ ἀδύνατα
The (one) but said The (things) impossible

παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἔστιν.
beside men possible beside the God is.

28 Εἶπεν δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς
Said but the Peter Look! We

ἀφέντες τὰ ἴδια ἠκολούθησάμεν
having let go off the own (things) we followed

σοι. 29 ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν
to you. The (one) but said to them Amen

λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς ἀφήκεν
I am saying to you that no one is who let go off

οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ
house or woman or brothers or parents or

τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,

30 ὃς οὐχὶ μὴ λάβῃ
who not might receive

πολλὰ πλείονα ἐν τῷ καιρῷ
many times more (things) in the appointed time

τούτου καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)

εἰσπορεύονται·
are going their way in;

25 εὐκολώτερον γὰρ ἔστιν
easier for it is

κάμηλον διὰ τρήματος βελόνης
camel through aperture of sewing needle

εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
to enter than rich (man) into the kingdom

τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)

ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?

27 ὁ δὲ εἶπεν· Τὰ ἀδύνατα
The (one) but said The (things) impossible

παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἔστιν.
beside men possible beside the God is.

28 Εἶπεν δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς
Said but the Peter Look! We

ἀφέντες τὰ ἴδια ἠκολούθησάμεν
having let go off the own (things) we followed

σοι. 29 ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν
to you. The (one) but said to them Amen

λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς ἀφήκεν
I am saying to you that no one is who let go off

οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ
house or woman or brothers or parents or

τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,

30 ὃς οὐχὶ μὴ λάβῃ
who not might receive

πολλὰ πλείονα ἐν τῷ καιρῷ
many times more (things) in the appointed time

τούτου καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)

ἐρχομένων ζωὴν αἰώνιον.
coming life everlasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν
Having taken beside but the twelve he said

πρὸς αὐτοὺς· Ἰδοὺ ἀναβαίνομεν εἰς
toward them Look! We are going up into

Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα
Jerusalem, and will be completed all

τὰ γεγραμμένα διὰ τῶν
the (things) having been written through the

προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
prophets to the Son of the man;

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
he will be given beside for to the nations

καὶ ἐμπαυχθήσεται καὶ
and he will be made fun of and

καὶ ἐμπαυχθήσεται καὶ
and he will be made fun of and

25 It is easier, in fact,
for a camel to get
through the eye of a
sewing needle than for
a rich man to get into
the kingdom of God."

26 Those who heard
this said: "Who pos-
sibly can be saved?"

27 He said: "The
things impossible with
men are possible with
God."

28 But Peter
said: "Look! We have
left our own things
and followed you."

29 He said to them:
"Truly I say to you,
There is no one who
has left house or wife
or brothers or parents
or children for the
sake of the kingdom
of God 30 who will
not in any way get
many times more in
this period of time,
and in the coming
system of things*
everlasting life."

31 Then he took
the twelve aside and
said to them: "Look!
We are going up to
Jerusalem, and all
the things written by
means of the prophets
as to the Son of man
will be completed.

32 For instance,
he will be delivered
up to [men of] the
nations and will be
made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

made fun of and

30* Or, "order of things" (αἰώνι, ai-oni), KAB; B7W, 'oh-lam', J22.

ὕβρισθήσεται καὶ ἐμπυτσοῦσεται, he will be treated insolently and he will be spit in,
 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, and having scourged they will kill him,
 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. and to the day the third he will stand up.
 34 Καὶ αὐτοὶ οὐδὲν τούτων And they nothing of these (things) comprehended, καὶ ἦν τὸ ῥῆμα τοῦτο and was the saying this
 κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ having been hidden from them, and not
 ἐγίνωσκον τὰ λεγόμενα. they were knowing the (things) being said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίσειν It occurred but in the to be getting near αὐτόν εἰς Ἱερειχὼ τυφλὸς τις him into Jericho blind [man] some
 ἐκάθηντο παρὰ τὴν ὁδὸν ἐπαίτων. was sitting beside the way begging.
 36 ἀκούσας δὲ ὄχλου διαπορευομένου Having heard but of crowd traveling through ἐπυνθάνετο τί εἶη τοῦτο· he was inquiring what might be this;
 37 ἀπηγγέλλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ they reported back but to him that Jesus the Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν Nazarene is passing by. And he cried aloud λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. saying Jesus Son of David, have mercy on me.
 39 καὶ οἱ προάγοντες And the (ones) going before ἐπετίμων αὐτῷ ἵνα were giving reprimands to him in order that
 σιγήσῃ· αὐτὸς δὲ πολλῶ· μᾶλλον he should be silent; he but to much rather
 ἐκράζεν ὡς Δαυεὶδ, ἐλέησόν με. was shouting Son of David, have mercy on me.
 40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν Having stood still but Jesus commanded αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος him to be led toward him. Having drawn near δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 Τί but of him he inquired upon him What σοὶ θέλεις ποιῆσω; ὁ δὲ εἶπεν to you are you willing to do? The (one) but said Κύριε, ἵνα ἀναβλέψω. 42 καὶ Lord, in order that I might see again. And ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ the Jesus said to him See again; the

be treated insolently and spit upon;
 33 and after scourging him they will kill him, but on the third day he will rise."
 34 However, they did not get the meaning of any of these things; but this utterance was hidden from them, and they were not knowing the things said.

35 Now as he was getting near to Jericho a certain blind man was sitting beside the road begging.
 36 Because he heard a crowd moving through he began to inquire what this might mean.
 37 They reported to him: "Jesus the Nazarene is passing by!" 38 At that he cried out, saying: "Jesus, Son of David, have mercy on me!"
 39 And those going in advance began to tell him sternly to keep quiet, but that much more he kept shouting: "Son of David, have mercy on me." 40 Then Jesus stood still and commanded the [man] to be led to him. After he got near, [Jesus] asked him: 41 "What do you want me to do for you?" He said: "Lord, let me recover sight." 42 So Jesus said to him: "Recover your sight;

πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα faith of you has saved you. And instantly ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ he got sight again, and he was following to him δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς glorifying the God. And all the people ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. having seen gave praise to the God.

19 Καὶ εἰσελθὼν διήρχετο τὴν And having entered he was going through the Ἱερειχῶ. 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Jericho. And look! male person to name καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν being called Zacchaeus, and he was ἀρχιτελωνῆς καὶ αὐτὸς πλούσιος; 3 καὶ chief tax collector and he rich; 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, he was seeking to see the Jesus who he is, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι and not he was able from the crowd because τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ to the stature small he was. 4 καὶ προδραμών εἰς τὸ ἔμπροσθεν ἀνέβη having run before into the from-in-toward he went up ἐπὶ συκομορέαν ἵνα ἴδῃ upon fig-mulberry tree in order that he might see αὐτόν, ὅτι ἐκείνης ἡμελλεν him, because of that [way] he was about διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ to be coming through. And as he came upon τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν the place, having looked up the Jesus said πρὸς αὐτόν Ζακχαῖε, σπεύσας toward him Zacchaeus, having hurried κατάρβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου come down, today for in the house of you δεῖ με μείναι. 6 καὶ σπεύσας it is necessary me to stay. And having hurried κατέβη, καὶ ὑπεδέξατο αὐτόν he stepped down, and he received under him χαίρων. 7 καὶ ἰδόντες πάντες rejoicing. And having seen all διεγόγγυζον λέγοντες ὅτι Παρὰ they were muttering saying that Beside ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλύσαι. sinner male person he went in to loose down.
 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν Having stood but Zacchaeus said toward the κύριον Ἰδοὺ τὰ ἡμισία μου τῶν Lord Look! The (things) half of me of the

your faith has made you well." 43 And instantly he recovered sight, and he began to follow him, glorifying God. Also, all the people, at seeing [it], gave praise to God.
 19 And he entered Jericho and was going through.
 2 Now here there was a man called by the name Zacchaeus; and he was a chief tax collector, and he was rich. 3 Well, he was seeking to see who this Jesus was, but he could not for the crowd, because he was small in size. 4 So he ran ahead to an advance position and climbed a fig-mulberry tree in order to see him, because he was about to go through that way. 5 Now when Jesus got to the place, he looked up and said to him: "Zacchaeus, hurry and get down, for today I must stay in your house."
 6 With that he hurried and got down and with rejoicing he received him as guest.
 7 But when they saw [it], they all fell to muttering, saying: "With a man that is a sinner he went in to lodge." 8 But Zacchaeus stood up and said to the Lord: "Look! The half of my

ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
belongings, Lord, to the poor (ones)
δίδωμι, καὶ εἴ τινός τι
I am giving, and if of anyone anything
ἐσυκοφάνησα ἀποδίδωμι τετραπλοῦν.
I took by fig-showing I am giving back fourfold.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
Said but toward him the Jesus that
Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
Today salvation to the house this occurred,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·
because also he son of Abraham is;
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
came for the Son of the man to seek
καὶ σῶσαι τὸ ἀπολωλός.
and to save the (thing) having been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα
Hearing but of them these (things)
προσθεῖς εἶπεν παραβολὴν διὰ τὸ
having added he said parable through the
ἐγγὺς εἶναι ἱεροσολήμῳ αὐτὸν καὶ
near to be of Jerusalem him and
δοκεῖν αὐτοὺς ὅτι παραχρήμα
to be thinking them that instantly
μέλλει καὶ ἡ βασιλεία τοῦ θεοῦ
is being about the kingdom of the God
ἀναφαίνεσθαι. 12 εἶπεν οὖν Ἄνθρωπος
to be showing up self; he said therefore Man
τις εὐγενὴς ἐπορεύθη εἰς χώραν
some of noble birth went his way into land
μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
long way off to receive to himself kingdom and
ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους
to return. Having called but ten slaves
ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνάς καὶ
of himself he gave to them ten minas and
εἶπεν πρὸς αὐτοὺς πραγματεύσασθε
said toward them do you business
ἐν ᾧ ἔρχομαι. 14 Οἱ δὲ
in which [time] I am coming. The but
πολίται αὐτοῦ ἐμίσησαν αὐτόν, καὶ
citizens of him were hating him, and
ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
they sent off body of ambassadors behind him
λέγοντες Οὐ θέλομεν τοῦτον
saying Not we are willing this (one)
βασιλεῦσαι ἐφ' ἡμᾶς.
to reign upon us.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
And it occurred in the to come back him

belongings, Lord,
I am giving to the
poor, and whatever I
extorted from anyone
by false accusation I
am restoring fourfold."
9 At this Jesus said
to him: "This day
salvation has come to
this house, because
he also is a son of
Abraham. 10 For the
Son of man came to
seek and to save what
was lost."

11 While they were
listening to these
things he spoke in ad-
dition an illustration,
because he was near
Jerusalem and they
were imagining that
the kingdom of God
was going to display
itself instantly.
12 Therefore he said:
"A certain man of
noble birth traveled to
a distant land to se-
cure kingly power for
himself and to return.
13 Calling ten slaves
of his he gave them
ten mi'nas and told
them, 'Do business
till I come.' 14 But
his citizens hated him
and sent out a body
of ambassadors after
him, to say, 'We do
not want this [man] to
become king over us.'

15 "Eventually
when he got back

λαβόντα τὴν βασιλείαν καὶ εἶπεν
having received the kingdom and he said
φωνηθῆναι αὐτῷ τοῦ δούλου τούτους
to be sounded to him the slaves these
οἷς δεδώκει τὸ ἀργύριον,
to whom he had given the silver [money],
ἵνα γνοί τι
in order that he might know what
διεπραγματεύσαντο. 16 παρεγένετο δὲ
they gained by trading. Came to be alongside but
ὁ πρῶτος λέγων Κύριε, ἡ μνά σου
the first saying Lord, the mina
δέκα προσηργάσατο μνάς. 17 καὶ
of you ten worked itself toward minas. And
εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δούλε, ὅτι
he said to him Well indeed, good slave, because
ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι
in least (thing) faithful you proved to be, be
ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
authority having on top ten of cities.
18 καὶ ἦλθεν ὁ δευτέρος λέγων Ἡ μνά σου
And came the second saying The mina
κύριε, ἐποίησεν πέντε μνάς. 19 εἶπεν
of you, Lord, made five minas. He said
δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω
but also to this (one) Also you on top
γίνου πέντε πόλεων. 20 καὶ ὁ
be coming to be five of cities. And the
ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ
different (one) came saying Lord, look! the
μνά σου ἣν εἶχον ἀποκειμένην ἐν
mina of you which I was having lying off in
σουδαρίῳ. 21 ἐφοβούμην γὰρ σε ὅτι
sweat cloth; I was fearing for you because
ἀνθρωπος αὐστηρὸς εἶ, αἰρεῖς
man harsh you are, you are lifting up
ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ
which not you deposited and you are reaping which
οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ
not you sowed. He is saying to him Out of the
στόματός σου κρίνω σε, πονηρὲ
mouth of you I am judging you, wicked
δούλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς
slave; you knew that I man harsh
εἰμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζω
am, lifting up which not I deposited and reaping
ὃ οὐκ ἔσπειρα; 23 καὶ διὰ τί οὐκ
which not I sowed? And through what not
ἔδωκάς μου τὸ ἀργύριον ἐπὶ
you gave of me the silver [money] upon

after having secured
the kingly power, he
commanded to be
called to him these
slaves to whom he
had given the silver
money, in order
to ascertain what
they had gained by
business activity.
16 Then the first one
presented himself,
saying, 'Lord, your
mi'na gained ten mi-
nas.' 17 So he said
to him, 'Well done,
good slave! Because in
a very small matter
you have proved
yourself faithful, hold
authority over ten
cities.' 18 Now the
second came, saying,
'Your mi'na, Lord,
made five mi'nas.'
19 He said to this one
also, 'You, too, be in
charge of five cities.'
20 But a different one
came, saying, 'Lord,
here is your mi'na,
that I kept laid away
in a cloth. 21 You
see, I was in fear of
you, because you are
a harsh man; you
take up what you did
not deposit and you
reap what you did
not sow.' 22 He said
to him, 'Out of your
own mouth I judge
you, wicked slave.
You knew, did you,
that I am a harsh
man, taking up what
I did not deposit and
reaping what I did not
sow? 23 Hence why
is it you did not put
my silver money in a

τράπεζαν; κάγω ἔλθων σὺν
table? And I having come together with
τόκῳ ἂν αὐτὸ ἐπραξα.
interest likely it I exacted.

24 καὶ τοῖς παρεστῶσιν εἶπεν
And to the (ones) having stood by he said
"Ἀρατε ἀπ' αὐτοῦ τὴν μίαν καὶ δότε
Lift you up from him the mina and give
τῷ τὰς δέκα μνάς ἔχοντι· — 25 καὶ
to the (one) the ten minas having; — and

εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνάς·
they said to him Lord, he is having ten minas; —
26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I am saying to you that to everyone the having
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
it will be given, from but the (one) not having
καὶ ὃ ἔχει ἀρῶσεται.
also which he is having will be lifted up.

27 Πλὴν τοὺς ἐχθροὺς μου τούτους
Besides the enemies of me these
τοὺς μὴ θελήσαντάς με
the (ones) not having been willing me
βασилεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign upon them lead you here and
κατασφάζετε αὐτοὺς ἔμπροσθέν μου.
slaughter them in front of me.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο
And having said these (things) he was going
ἔμπροσθεν ἀναβαίνων εἰς Ἱερουσόλυμα.
in front going up into Jerusalem.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή
And it occurred as he got near into Bethphage
καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ
and Bethany toward the mountain the (one)
καλούμενον Ἐλαιών, ἀπέστειλεν δύο τῶν
being called of Olives, he sent forth two of the
μαθητῶν 30 λέγων Ὑπάγετε εἰς τὴν
disciples saying Be you going under into the
κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι
opposite village, in which entering

εὕρησете πῶλον δεδεμένον, ἐφ' ᾧ ὅν
you will find colt having been tied, upon which
οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ
no one at any time of men sat down, and
λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
having loosed it you lead. And if ever
τις ὑμᾶς ἐρωτᾷ Διὰ τί
anyone you is questioning Through what
λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος
are you loosing? thus you will say that The Lord

bank? Then on my arrival I would have collected it with interest.'

24 "With that he said to those standing by, 'Take the mi'na from him and give it to him that has the ten mi'nas.' 25 But they said to him, 'Lord, he has ten mi'nas!' — 26 'I say to you, To everyone that has, more will be given; but from the one that does not have, even what he has will be taken away. 27 Moreover, these enemies of mine that did not want me to become king over them BRING here and slaughter them before me.'

28 So, after he had said these things, he began to go on ahead, going up to Jerusalem.

29 And when he got near to Beth'phage and Beth'any at the mountain called Mount of Olives, he sent forth two of the disciples, 30 saying: 'Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and bring it. 31 But if anyone asks you, 'Why is it you are loosing it?' you must speak in this way, 'The Lord

αὐτοῦ χρεῖαν ἔχει. 32 ἀπελθόντες δὲ
of it need is having. Having gone off but
οἱ ἀπεσταλμένοι εὗρον καθὼς
the (ones) having been sent off found according as
εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν
he said to them. Loosing but of them the
πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
colt said the lords of it toward them
Τί λύετε τὸν πῶλον; 34 οἱ
Why are you loosing the colt? The (ones)
δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν
but said that The Lord of it need

ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν
is having. And they led it toward the
Ἰησοῦν, καὶ ἐπρίψαντες αὐτῶν τὰ
Jesus, and having thrown upon of them the
ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
outer garments upon the colt they set on the
Ἰησοῦν
Jesus;

36 πορευομένου δὲ αὐτοῦ
going but of him
ὑπεστρώωνον τὰ ἱμάτια
they were spreading under the outer garments

ἑαυτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ
of selves in the way. Getting near but
αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ
of him already toward the descent of the

Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τοῖ
Mountain of the Olives started all the
πληθος τῶν μαθητῶν χαίροντες αἰνεῖν
multitude of the disciples rejoicing to be praising

τὸν θεὸν φωνῇ μεγάλῃ περὶ πᾶσιν ᾧ
the God to voice great about all which
εἶδον δυνάμεων, 38 λέγοντες Εὐλογημένος
they saw of powers, saying Having been blessed

ὁ ἐρχόμενος, ὁ βασιλεὺς, ἐν ὀνόματι
the (one) coming, the King, in name
Κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν
of Lord; in heaven peace and glory in

ὕψιστοις. 39 Καὶ τινες τῶν Φαρισαίων
highest [places]. And some of the Pharisees
ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν Διδάσκαλε,
from the crowd said toward him Teacher,

ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ
give rebuke to the disciples of you. And
ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐάν
having answered he said I am saying to you, if ever

needs it." 32 So those who were sent forth departed and found it just as he said to them. 33 But as they were loosing the colt the owners of it said to them: "Why are you loosing the colt?" 34 They said: "The Lord needs it." 35 And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon [it].

36 As he moved along they kept spreading their outer garments on the road. 37 As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, 38 saying: "Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the highest places!" 39 However, some of the Pharisees from the crowd said to him: "Teacher, rebuke your disciples." 40 But in reply he said: "I tell you, If

οὗτοι σιωπήσουσιν, οἱ λίθοι κλάουσιν.
these will be silent, the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν
And as he got near, having seen the city
ἐκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι Εἰ
he wept upon it, 42 saying that If
ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ
you knew in the day this also you
τὰ πρὸς εἰρήνην — νῦν δὲ ἐκρύβη
the (things) toward peace — now but it was hid
ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν
from eyes of you. 43 Because will arrive
ἡμέραι ἐπὶ σέ καὶ παρεμβαλοῦσιν οἱ
days upon you and will throw in beside the
ἐχθροί σου χάρακά σοι καὶ
enemies of you palisade to you and
περικυκλώσουσιν σε καὶ συνέξουσιν
they will encircle you and they will distress
σε πάντοθεν, 44 καὶ
you from every side, 44 and

ἐδαφιοῦσιν σε καὶ τὰ τέκνα
they will dash to the ground you and the children
σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
of you in you, and not they will let go off stone
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
upon stone in you, instead of which (things)
οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς
not you knew the appointed time of the inspection
σου.
of you.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν
And having entered into the temple
ἤρξατο ἐκβάλλειν τοὺς
he started to be throwing out the (ones)
πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται
selling, 46 saying to them It has been written
Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
And will be the house of me house of prayer,
ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστών.
you but it you made cave of robbers.

47 Καὶ ἦν διδάσκων τὸ καθ'
And he was teaching the according to
ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
day in the temple; the but chief priests and
οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
the scribes were seeking him to destroy
καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
also the first (ones) of the people, and not
ἠύρισκον τὸ τί ποιήσωσιν,
they were finding the what they might do, the

these remained silent, the stones would cry out."

41 And when he got nearby, he viewed the city and wept over it, 42 saying: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. 43 Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, 44 and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."

45 And he entered into the temple and started to throw out those who were selling, 46 saying to them: "It is written, 'And my house will be a house of prayer,' but you made it a cave of robbers."

47 Furthermore, he went teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him; 48 and yet they did not find the effective thing for them to do, for the

λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.
people for all was hanging out of him hearing.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching of him the people in the temple
καὶ εὐαγγελιζομένου ἐπέστησαν οἱ
and declaring good news stood upon the
ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς
chief priests and the scribes together with the
πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες
older men, 2 and spoke saying
πρὸς αὐτόν Εἰπὼν ἡμῖν ἐν ποίᾳ
toward him Say to us in what sort of
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
authority these (things) you are doing, or who
ἐστίν ὁ δούς σοὶ τὴν ἐξουσίαν
is the (one) having given to you the authority
ταύτην. 3 ἀποκριθεὶς δὲ εἶπεν πρὸς
this. Having answered but he said toward
αὐτοὺς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ
them I shall request you also I word, and
εἰπατέ μοι 4 Τὸ βάπτισμα Ἰωάννου ἐξ
you say to me The baptism of John out of
οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
heaven was it or out of men?

5 οἱ δὲ συνελογίσαντο πρὸς
The (ones) but reasoned together toward
ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἰπώμεν
themselves saying that If ever we should say
Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ
Out of heaven, he will say Through what not
ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἰπώμεν
you believed to him? If ever but we should say
Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
Out of men, the people all will stone

ἡμᾶς, πεπεισμένοι γάρ ἐστιν Ἰωάννην
us, having been persuaded for it is John
προφήτην εἶναι· 7 καὶ ἀπεκρίθησαν μὴ
prophet to be; and they answered not
εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς
to have known from where. 8 and the Jesus
εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
said to them Neither I am saying to you in
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν
He started but toward the people to be saying
τὴν παραβολὴν ταύτην Ἄνθρωπος ἐφύτευσεν
the parable this Man planted

people one and all kept hanging onto him to hear him.

20 On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the older men came near, 2 and they spoke up, saying to him: "Tell us by what authority you do these things, or who it is that gave you this authority." 3 In reply he said to them: "I will also ask you a question, and you tell me: 4 Was the baptism of John from heaven or from men?"

5 Then among themselves they drew conclusions, saying: "If we say, 'From heaven,' he will say, 'Why is it you did not believe him?' 6 But if we say, 'From men,' the people one and all will stone us, for they are persuaded that John was a prophet."

7 So they replied that they did not know its source. 8 And Jesus said to them: "Neither am I telling you by what authority I do these things."

9 Then he started to tell the people this illustration: "A man planted

ἀμπελώνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
vineyard, and he gave out it to farmers,
καὶ ἀπεδήμησεν χρόνους ἱκανούς.
and he traveled abroad times sufficient.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς
And to appointed time he sent off toward, the
γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ τοῦ
farmers slave, in order that from the
καρποῦ τοῦ ἀμπελώνος δώσουσιν αὐτῷ·
fruit of the vineyard they will give to him;
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
the but farmers sent away him having fayed
κενόν. **11** καὶ προσέθετο ἕτερον πέμψαι
empty. And he added different to send
δοῦλον· οἱ δὲ καὶ κἀκεῖνον
slave; the (ones) but also that (one)
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
having fayed and having dishonored sent away
κενόν. **12** καὶ προσέθετο τρίτον
empty. And he added third (one)
πέμψαι· οἱ δὲ καὶ τοῦτον
to send; the (ones) but also this (one)
τραυματίζοντες ἐξέβαλον. **13** εἶπεν δὲ ὁ
having wounded threw out. Said but the
κύριος τοῦ ἀμπελώνος τί ποιήσω;
lord of the vineyard What shall I do?
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν;
I shall send the son of me the beloved;
ἴσως τοῦτον ἐντραπήσονται. **14** ἰδόντες
equally this they will respect. Having seen
δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
but him the farmers were reasoning toward
ἀλλήλους λέγοντες Οὗτός ἐστιν ὁ
one another saying This is the
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
heir; let us kill him, in order that
ἡμῶν γένηται ἡ κληρονομία. **15** καὶ
of us might become the inheritance; and
ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος
having thrown out him outside of the vineyard
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
they killed. What therefore will do to them
ὁ κύριος τοῦ ἀμπελώνος; **16** ἐλεύσεται
the lord of the vineyard? He will come
καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
and he will destroy the farmers these,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
and he will give the vineyard to others.

a vineyard and let it out to cultivators, and he traveled abroad for considerable time. **10** But in due season he sent out a slave to the cultivators, that they might give him some of the fruit of the vineyard. The cultivators, however, sent him away empty, after beating him up. **11** But he repeated and sent them a different slave. That one also they beat up and dishonored and sent away empty. **12** Yet again he sent a third; this one also they wounded and threw out. **13** At this the owner of the vineyard said, 'What shall I do? I will send my son the beloved. Likely they will respect this one.' **14** When the cultivators caught sight of him they went reasoning with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' **15** With that they threw him outside the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? **16** He will come and destroy these cultivators and will give the vineyard to others."

On hearing [this] they said: "Never

γένοιτο. **17** ὁ δὲ ἐμβλέψας
may it occur. The (one) but having looked in
αὐτοῖς εἶπεν τί οὖν
them said What therefore
ἐστίν τὸ γεγραμμένον τοῦτο
is the (thing) having been written this
λίθον ὃν ἀπεδοκίμασαν οἱ
Stone which rejected the (ones)
οικοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building, this became into head
γωνίας; **18** πᾶς ὁ πεσὼν ἐπ'
of corner? Everyone the having fallen upon
ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
that the stone will be shattered; upon whom
δ' ὃν πῆσιν, λικμήσει αὐτόν.
but likely it might fall, it will pulverize him.
19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
And sought the scribes and the
ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας
chief priests to throw on upon him the hands
ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
in that the hour, and they feared the
λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν
people, they knew for that toward them he said
τὴν παραβολὴν ταύτην. **20** Καὶ
the parable this. And
παρατηρήσαντες ἀπέστειλαν
having observed beside they sent off
ἐναθέτους ὑποκρινομένους ἑαυτοὺς
ones let go down in pretending themselves
δικαίους εἶναι, ἵνα ἐπιλάβωνται
righteous to be, in order that they might catch
αὐτόν λόγου, ὥστε παραδοῦναι αὐτόν τῇ
of him of word, as-and to give over him to the
ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
government and to the authority of the governor.
21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες
And they inquired upon him saying
Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις
Teacher, we know that correctly you are saying
καὶ διδάσκεις καὶ οὐ λαμβάνεις
and you are teaching and not you are accepting
πρόσωπον, ἀλλ' ἐπ' ἀληθείᾳ τὴν ὁδὸν τοῦ
face, but upon truth the way of the
θεοῦ διδάσκεις; **22** ἔξεστιν ἡμᾶς
God you are teaching; is it lawful us
Καίσαρι φόρον δοῦναι ἢ οὐ;
to Caesar tax to give or not;
23 κατανόησας δὲ αὐτὸν τὴν πανουργίαν
Having detected but of them the all-doing

may that happen!" **17** But he looked upon them and said: "What, then, does this that is written mean, 'The stone which the builders rejected, this has become the chief cornerstone?' **18** Everyone falling upon that stone will be shattered. As for anyone upon whom it falls, it will pulverize him."

19 The scribes and the chief priests now sought to get their hands on him in that very hour, but they feared the people; for they perceived that he spoke this illustration with them in mind. **20** And, after observing him closely, they sent out men secretly hired to pretend that they were righteous, in order that they might catch him in speech, so as to turn him over to the government and to the authority of the governor. **21** And they questioned him, saying: "Teacher, we know you speak and teach correctly and show no partiality, but you teach the way of God in line with truth: **22** Is it lawful for us to pay tax to Caesar or not?" **23** But he detected their cunning

εἶπεν πρὸς αὐτοὺς 24 Δείξατέ μοι
he said toward them You show to me
δηνάριον. τίνος ἔχει εἰκόνα καὶ
denarius. Of whom is it having image and
ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος.
inscription? The (ones) but said Of Caesar.

25 ὁ δὲ εἶπεν πρὸς αὐτοὺς Τοῖνυν
The (one) but said toward them Well now
ἀπόδοτε τὰ Καίσαρος
give you back the (things) of Caesar

Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
to Caesar and the (things) of the God to the
θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
God. And not they were strong to catch

τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of the saying in front of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
having wondered upon the answer of him
ἔσιγησαν.
they became silent.

27 Προσελθόντες δὲ τινες τῶν
Having come toward but some of the
Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν
Sadducees, the (ones) saying resurrection

μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέγοντες
not to be, inquired upon him saying
Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ἐάν
Teacher, Moses wrote to us if ever

τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ
of one brother should die having woman, and
οὗτος ἀτεκνος ἦ, ἵνα
this (one) childless may be, in order that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should take the brother of him the woman
καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ
and should raise up out seed to the brother

αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν
of him. Seven therefore brothers were;
καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν
and the first having taken woman he died

ἄτεκνος; 30 καὶ ὁ δεῦτερος 31 καὶ ὁ
childless; and the second and the
τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ
third took her, as thus but also the

ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον
seven not they left down children and they died;
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
lastly also the woman died. The

γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος
woman therefore in the resurrection of which

and said to them:

24 "Show me a
denarius. Whose
image and inscription
does it have?" They
said: "Caesar's."

25 He said to them:
"By all means, then,
pay back Caesar's
things to Caesar, but
God's things to God."

26 Well, they were not
able to catch him in
this saying before the
people, but, in amaze-
ment at his answer,
they said nothing.

27 However, some
of the Sadducees,
those who say there is
no resurrection, came
up and questioned
him, 28 saying:

"Teacher, Moses wrote
us, 'If a man's brother
dies having a wife,
but this one remained
childless, his brother
should take the wife
and raise up offspring
from her for his
brother.' 29 Accord-
ingly there were seven
brothers; and the first
took a wife and died
childless. 30 So the
second, 31 and the
third took her. Like-
wise even the seven:

they did not leave
children behind, but
died off. 32 Lastly,
the woman also died.
33 Consequently,

in the resurrection,
of which one

αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ
of them she becomes woman? The for seven
ἔσχον αὐτὴν γυναῖκα.
had her woman.

34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ
And said to them the Jesus The sons
τοῦ αἰῶνος τοῦτου γαμοῦσιν καὶ
of the age this are marrying and

γαμίσκονται, 35 οἱ δὲ
they are given in marriage, the (ones) but
καταξιώθεντες τοῦ αἰῶνος
having been counted worthy of the age

ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς
that to attain and of the resurrection the (one)
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
out of dead (ones) neither are marrying nor

γαμίζονται· 36 οὐδὲ γὰρ
are being given in marriage; neither for
ἀποθάνειν ἔτι δύνανται, ἰσάγγελοι γὰρ
to die yet they are able, equal to angels for

εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς
they are, and sons are of God of the
ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ
resurrection sons being. That but

ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς
are being raised up the dead (ones) also Moses
ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
disclosed upon the thornbush, as he is saying

Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
Lord the God of Abraham and God of Isaac
καὶ θεὸν Ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν
and God of Jacob; God but not is

νεκρῶν ἀλλὰ ζώντων, πάντες
of dead (ones) but of living (ones), all
γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες
for to him they are living. Having answered

δέ τινες τῶν γραμματέων εἶπαν
but some of the scribes said
Διδάσκαλε, καλῶς εἶπας; 40 οὐκέτι
Teacher, fine you said; not yet

γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
for they were daring to be inquiring upon him
οὐδέν.
nothing.

41 Εἶπεν δὲ πρὸς αὐτοὺς Πῶς
He said but toward them How
λέγουσιν τὸν χριστὸν εἶναι τοῦ Δαυεὶδ υἱόν;
are they saying the Christ to be of David son?

of them does she
become [the] wife? For
the seven got her as
wife."

34 Jesus said to
them: "The children of
this system of things'
marry and are given
in marriage, 35 but
those who have been
counted worthy of
gaining that system
of things and the
resurrection from
the dead neither
marry nor are given
in marriage. 36 In
fact, neither can they
die anymore, for they
are like the angels,
and they are God's
children* by being
children* of the resur-
rection. 37 But that
the dead are raised up
even Moses disclosed,
in the account about
the thornbush, when
he calls Jehovah* 'the
God of Abraham and
God of Isaac and God
of Jacob.' 38 He is a
God, not of the dead,
but of the living, for
they are all living
to him." 39 In
response some of the
scribes said: "Teacher,
you spoke well."

40 For no longer did
they have the courage
to ask him a single
question.

41 In turn he said
to them: "How is it
they say that the
Christ is David's son?

34* See Luke 18:30 footnote. 36* Or, "sons." 37* Jehovah, J9.11-18, 21-24, 27;
Lord, AB. 38* Or, "living from his standpoint."

34* See Luke 18:30 footnote. 36* Or, "sons." 37* Jehovah, J9.11-18, 21-24, 27;
Lord, AB. 38* Or, "living from his standpoint."

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ
That (one) for David is saying in Book
Ψαλμῶν Εἶπεν Κύριος τῷ κυρίῳ μου
of Psalms Said Lord to the lord of me
Κάθου ἐκ δεξιῶν μου 43 ἕως
Be sitting out of right [sides] of me until
ἂν θῶ τοὺς ἐχθρούς σου
likely I should put the enemies of you
ὑποπόδιον τῶν ποδῶν σου 44 Δαυεὶδ
footstool of the feet of you; David
οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς
therefore him Lord is calling, and how
αὐτοῦ υἱὸς ἐστίν;
of him son is he?

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν
Hearing but of all the people he said
τοῖς μαθηταῖς 46 Προσέχετε ἀπὸ τῶν
to the disciples Be you attentive from the
γραμματέων τῶν θελόντων
scribes of the (ones) being willing
περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
to walk about in robes and liking
ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
front seats in the synagogues and
πρωτοκλισίας ἐν τοῖς δεῖπνοις,
first places of reclining in the suppers,
47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
who are eating down the houses of the widows
καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
and to pretext long they are praying; these
λήμψονται περισσότερον κρίμα.
will receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς
Having looked up but he saw the (ones)
βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα
throwing into the treasury chest the gifts
αὐτῶν πλουσίου. 2 εἶδεν δὲ τινα
of them rich [men]. He saw but some
χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
widow needy throwing there lepta two,
3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι
and he said Truly I am saying to you that
ἡ χήρα αὕτη ἢ πτωχὴ πλείον
the widow this ἢ the poor (one) more
πάντων ἔβαλεν 4 πάντες γὰρ οὗτοι
of all (them) threw; all for these

42 For David himself
says in the book of
Psalms, 'Jehovah' said
to my Lord, Sit at my
right hand 43 until I
place your enemies as
a stool for your feet.'

44 David, therefore,
calls him 'Lord'; so
how is he his son?"

45 Then, while
all the people were
listening he said
to the disciples:

46 "Look out for the
scribes who desire to
walk around in robes
and like greetings
in the marketplaces
and front seats in the
synagogues and most
prominent places
at evening meals,
47 and who devour
the houses of the wid-
ows and for a pretext
make long prayers.
These will receive a
heavier judgment."

21 Now as he looked
up he saw the
rich dropping their
gifts into the treasury
chests.* 2 Then he
saw a certain needy
widow drop two small
coins of very little
value there, 3 and
he said: "I tell you
truthfully, This
widow, although
poor, dropped in
more than they all
did. 4 For all these

ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
out of the abounding to them threw into
τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
the gifts, this [woman] but out of the
ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν
want of her all the living which
εἶχεν ἔβαλεν.
she was having threw.

5 Καὶ τινὼν λεγόντων περὶ τοῦ ἱεροῦ,
And of some saying about the temple,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν
that to stones fine and things placed up
κεκόσμηται, 6 εἶπεν Ταῦτα ἃ
it has been adorned, he said These (things) which

θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν
you are beholding, will come days in
αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε
which not will be let go off stone upon stone here

ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν
which not will be loosed down. They inquired upon
δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
but him saying Teacher, when therefore

ταῦτα ἔσται, καὶ τί τὸ σημεῖον
these (things) will be, and what the sign

ὅταν μέλλῃ ταῦτα
whenever may be about these (things)
γίνεσθαι; 8 ὁ δὲ εἶπεν
to be occurring? The (one) but said

Βλέπετε μὴ πλανηθῆτε·
Be you looking at not you might be made to err;
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
many for will come upon the

ὀνόματί μου λέγοντες Ἐγὼ εἰμι,
name of me saying I am,

καὶ ὁ καιρὸς ἤγγικεν· μὴ
and The appointed time has approached; not

πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
you should go behind them. Whenever but

ἀκούσῃτε πολέμους καὶ ἀκαταστασίας,
you might hear wars and disorders,

μὴ πτοηθῆτε· δεῖ γὰρ
not you should be terrified; it is necessary for

ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
these (things) to occur first, but not

εὐθέως τὸ τέλος.
immediately the end.

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται
Then he was saying to them Will be roused
ἔθνος ἐπ' ἔθνος καὶ βασιλεῖα ἐπὶ βασιλείαν,
nation upon nation and kingdom upon kingdom,

dropped in gifts out
of their surplus, but
this [woman] out of
her want dropped in
all the means of living
she had."

5 Later, as certain
ones were speaking
concerning the
temple, how it was
adorned with fine
stones and dedicated
things, 6 he
said: "As for these
things that you are
beholding, the days
will come in which
not a stone upon a
stone will be left here
and not be thrown
down." 7 Then
they questioned him,
saying: "Teacher,
when will these things
actually be, and what
will be the sign when
these things are
destined to occur?"

8 He said: "Look
out that you are not
misled; for many will
come on the basis of
my name, saying, 'I
am he,' and, 'The due
time has approached.'
Do not go after them.
9 Furthermore, when
you hear of wars
and disorders, do
not be terrified. For
these things must
occur first, but the
end does not [occur]
immediately."

10 Then he went on
to say to them: "Na-
tion will rise against
nation, and kingdom
against kingdom;

42* Jehovah, J7-18, 21-24; Lord, KAB. 1* Or, "the sacred treasury."

11 σεισμοί τε μεγάλοι καὶ κατὰ
[earth]quakes and great and according to
τόπου λοιμοὶ καὶ λιμοὶ ἔσονται,
places pestilences and famines will be,
φοβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα
fearful sights and also from heaven signs
μεγάλα ἔσται.
great will be.

12 πρὸ δὲ τούτων πάντων
Before but these (things) all
ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
they will impose upon you the hands of them
καὶ διώξουσιν, παραδιδόντες εἰς τὰς
and they will persecute, giving beside into the
συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led off upon
βασίλεις καὶ ἡγεμόνας ἕνεκεν τοῦ
kings and governors on account of the
ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς
name of me; it will step from to you into

μαρτύριον. 14 θέτε οὖν ἐν ταῖς
witness. You put therefore in the
καρδίαις ὑμῶν μὴ προμελετᾶν
hearts of you not to be premeditating
ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν
to make defense, I for shall give to you
στόμα καὶ σοφίαν ἣ οὐ δυνήσονται
mouth and wisdom ἣ which not will be able
ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
to resist or to contradict all the

ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε
ones lying against to you. You will be given beside
δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν
but also by parents and brothers and relatives
καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death out of you,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
and you will be being hated by all
διὰ τὸ ὄνομά μου. 18 καὶ θρίξ ἐκ
through the name of me. And hair out of
τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
the head of you not should perish.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς
In the endurance of you you will acquire the
ψυχὰς ὑμῶν.
souls of you.

20 Ὅταν δὲ ἴδῃτε
Whenever but you might see
κυκλουμένην ὑπὸ στρατοπέδων
being encircled by encamped armies

11 and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs.

12 "But before all these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. 13 It will turn out to you for a witness. 14 Therefore settle it in your hearts not to rehearse beforehand how to make your defense, 15 for I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute.

16 Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death; 17 and you will be objects of hatred by all people because of my name. 18 And yet not a hair of your heads will by any means perish. 19 By endurance on your part you will acquire your souls.

20 "Furthermore, when you see Jerusalem surrounded by encamped armies,

Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν
Jerusalem, then know you that has drawn near
ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
the desolation of her. Then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
Judea let them be fleeing into the mountains, and
οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν,
the (ones) in midst of her let them depart out,
καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
and the (ones) in the regions not let them enter
εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως
into her, because days of vengeance
αὐταῖ ἐσὶν τοῦ πλησθῆναι πάντα
these are of the to be fulfilled all
τὰ γεγραμμένα. 23 οὐαὶ
the (things) having been written. Woe

ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
to the (ones) in belly having and to the (ones)
θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις· ἔσται
giving suck in those the days; will be
γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
for necessity great upon the earth and
ὄργη τῷ λαῷ τούτῳ, 24 καὶ πεσούνται
wrath to the people this, and they will fall
στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
to mouth of sword and they will be led captive
εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ
into the nations all, and Jerusalem
ἔσται πεπατούμενη ὑπὸ ἐθνῶν, ἄχρι
will be being trampled by nations, until
οὗ πληρωθῶσιν καὶ ἔσονται
what [time] should be fulfilled and will be
καίροι ἐθνῶν.
appointed times of nations.

25 καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
And will be signs in sun and moon
καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχή
and stars, and upon the earth anguish
ἐθνῶν ἐν ἀπορίᾳ ἡχοῦς θαλάσσης καὶ
of nations in perplexity of noise of sea and
σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ
of agitation, fainting of men from
φόβου καὶ προσδοκίας τῶν
fear and expectation of the (things)
ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ
coming upon the being inhabited [earth], the for
δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
powers of the heavens will be shaken.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ
And then they will see the Son of the

then know that the desolating of her has drawn near. 21 Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; 22 because these are days for meeting out justice, that all the things written may be fulfilled. 23 Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; 24 and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled.

25 "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and [its] agitation, 26 while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. 27 And then they will see the Son of the

ανθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
man coming in cloud with power
καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
and glory much. 28 Starting but

τούτων γίνεσθαι ἀνακύψατε
of these (things) to be occurring bend yourselves up
καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι
and lift you upon the heads of you, because
ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
is drawing near the deliverance of you.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς ἵδετε
And he said parable to them See you
τὴν συκὴν καὶ πάντα τὰ δένδρα
the fig tree and all the trees;

30 ὅταν προβάλῳσιν ἤδη,
whenever they might shoot forth already,

βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
looking at from selves you are knowing that
ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως
already near the summer is; thus

καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
also you, whenever you might see these (things)
γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ
occurring, be knowing you that near is the
βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω
kingdom of the God. Amen I am saying

ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
to you that not should pass away the generation
αὕτη ἕως ἂν πάντα γένηται.
this until likely all (things) might occur.

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοί μου οὐ μὴ παρελεύσονται.
the but words of me not will pass away.

34 Προσέχετε δὲ ἑαυτοῖς μὴ
Be you paying attention but to selves not
ποτε βαρῆσθαι αἱ καρδίαι
sometime might become weighed the hearts

ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ
of you in overeating and drunkenness and
μερίμναις βιωτικαῖς, καὶ ἐπιστῇ
anxieties belonging to life, and might stand on

ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὥς
upon you sudden the day that as
παγίς· ἐπείσελεσται γὰρ ἐπὶ πάντας
snare; it will come in on for upon all

τοὺς καθήμενους ἐπὶ πρόσωπον πάσης
the (ones) sitting upon face of all
τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
the earth. Be keeping sleepless but in all

man coming in a cloud with power and great glory. 28 But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."

29 With that he spoke an illustration to them: "Note the fig tree and all the other trees: 30 When they are already in the bud, by observing it you know for yourselves that now the summer is near. 31 In this way you also, when you see these things occurring, know that the kingdom of God is near. 32 Truly I say to you, This generation will by no means pass away until all things occur. 33 Heaven and earth will pass away, but my words will by no means pass away.

34 "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you 35 as a snare. For it will come in upon all those dwelling upon the face of all the earth. 36 Keep awake, then, all the

καὶρῷ δεόμενοι ἵνα
appointed time supplicating in order that
κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
you might be strong to flee out of these all

τὰ μέλλοντα γίνεσθαι, καὶ
the (things) being about to be occurring, and
σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
to stand in front of the Son of the man."

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
He was but the days in the temple
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
teaching, the but nights going out

ἡλίζετο εἰς τὸ ὄρος τὸ
he was lodging into the mountain the (one)
καλούμενον Ἑλαιὼν. 38 καὶ πᾶς ὁ λαὸς
being called of Olives; and all the people

ὠρριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
was coming early toward him in the temple
ἀκούειν αὐτοῦ.
to be hearing of him.

22 Ἦγγιζεν δὲ ἡ ἐορτὴ τῶν
Was drawing near but the festival of the
ἀζύμων ἡ λεγομένη Πάσχα.
unfermented [cakes] the (one) being said Passover.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
And were seeking the chief priests and the
γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
scribes the how they might take up him,

ἐφοβοῦντο γὰρ τὸν λαόν. 3 Εἰσῆλθεν
they were fearing for the people. Entered
δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
but Satan into Judas the (one) being called

Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
Isca'riot, being out of the number of the
δώδεκα. 4 καὶ ἀπελθὼν συνελάλησεν
twelve; and having gone off he talked with

τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
the chief priests and captains the how
αὐτοῖς παραδῶ αὐτόν. 5 καὶ
to them he might give beside him. And

ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον
they rejoiced and agreed to him silver [money]
δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτη
to give. And he consented, and was seeking

εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
well-seasonable of the to give beside him without
ὄχλου αὐτοῖς.
crowd to them.

time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man."

37 So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. 38 And all the people would come early in the day to him in the temple to hear him.

22 Now the festival of the unfermented cakes, the so-called Passover, was getting near. 2 Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. 3 But Satan entered into Judas, the one called Isca'riot, who was numbered among the twelve; 4 and he went off and talked with the chief priests and [temple] captains about the effective way to betray him to them. 5 Well, they rejoiced and agreed to give him silver money. 6 So he consented, and he began to seek a good opportunity to betray him to them without a crowd around.

7 ἦλθεν δὲ ἡ ἡμέρα τῶν
Came but the day of the
ἀζύμων, ἡ
unfermented [cakes], to which [day]
ἔδει θύσθαι τὸ πάσχα·
it was necessary to be sacrificed the passover;
8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην
and he sent forth Peter and John
εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ
having said Having gone you get ready to us the
πάσχα ἵνα φάγωμεν. 9 οἱ
passover in order that we might eat. The (ones)
δὲ εἶπαν αὐτῷ Ποῦ θέλεις
but said to him Where you are willing
ἐτοιμάσωμεν; 10 ὁ δὲ εἶπεν
we should make ready? The (one) but said
αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν
to them Look! Having entered of you into the
πόλιν συναντήσει ὑμῖν ἄνθρωπος
city will meet to you man
κεράμιον ὕδατος βαστάζων
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς
you follow to him into the house into
ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
which he is going into. And you will say to the
οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι
housemaster of the house Is saying to you
ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα
the Teacher Where is the guest room
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
where the passover with the disciples of me
φάγω; 12 κάκεινος ὑμῖν δείξει
I might eat? And that one to you will show
ἀνάγειον μέγα ἐστρωμένον
upper room great having [couches] spread;
ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ
there you make ready. Having gone off but
εὑρον καθὼς εἰρήκει αὐτοῖς, καὶ
they found according as he had said to them, and
ἡτοίμασαν τὸ πάσχα.
they made ready the passover.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
And when occurred the hour, he fell up also
οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν
the apostles together with him. And he said
πρὸς αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο
toward them To desire I desired this
τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ
the passover to eat with you before of the

7 The day of the
unfermented cakes
now arrived, on which
the passover [victim]
must be sacrificed;
8 and he dispatched
Peter and John, say-
ing: "Go and get the
passover ready for us
to eat." 9 They said
to him: "Where do
you want us to get [it]
ready?" 10 He said
to them: "Look! When
you enter into the
city a man carrying
an earthenware vessel
of water will meet
you. Follow him into
the house into which
he enters." 11 And
you must say to the
landlord of the house,
'The Teacher says to
you: "Where is the
guest room in which I
may eat the passover
with my disciples?"'
12 And that [man]
will show you a large
upper room furnished.
Get [it] ready there."
13 So they departed
and found it just as
he had said to them,
and they got the
passover ready.
14 At length when
the hour came, he
reclined at the table,
and the apostles
with him. 15 And
he said to them: "I
have greatly desired
to eat this passover
with you before

με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι
me to suffer; I am telling for to you that
οὐ μὴ φάγω αὐτὸ ἕως ὅτου
not not I should eat this until when
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
it should be fulfilled in the kingdom of the God.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And having accepted cup having thanked
εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε εἰς
he said You take this and you distribute into
ἑαυτοὺς. 18 λέγω γὰρ ὑμῖν, οὐ μὴ
selves; I am saying for to you, not not
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ
I should drink from the now from the
γενήματος τῆς ἀμπέλου ἕως οὗ
product of the vine until what [time]
ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.
the kingdom of the God might come.
19 καὶ λαβὼν ἄρτον εὐχαριστήσας
And having taken loaf having thanked
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτο
he broke and he gave to them saying This
ἐστὶν τὸ σῶμά μου [[τὸ ὑπὲρ ὑμῶν
is the body of me [[the (one) over you
διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν
being given; this you be doing into the my
ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως
remembrance. And the cup as-thus
μετὰ τὸ δεῖπνῆσαι, λέγων Τοῦτο τὸ
after the to take supper, saying This the
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἱματί
cup the new covenant in the blood
μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.]]
of me, the (one) over you being poured out.]]
21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ
Besides look! the hand of the (one)
παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·
giving beside me with me upon the table;
22 ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
because the Son indeed of the man
κατὰ τὸ ὀρισμένον
according to the having been marked out
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ
is going, besides woe to the man
ἐκείνῳ δι' οὗ παραδίδοται.
that through whom he is being given beside.
23 καὶ αὐτοὶ ἤρξαντο συζητεῖν
And they started to be seeking together
πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ
toward selves the who really might be out of
them would really be

I suffer; 16 for I
tell you, I will not
eat it again until it
becomes fulfilled in
the kingdom of God."
17 And, accepting a
cup, he gave thanks
and said: "Take this
and pass it from one
to the other among
yourselves; 18 for I
tell you, From now on
I will not drink again
from the product of
the vine until the
kingdom of God
arrives."
19 Also, he took
a loaf, gave thanks,
broke it, and gave it
to them, saying: "This
means my body which
is to be given in your
behalf. Keep doing
this in remembrance
of me." 20 Also, the
cup in the same way
after they had the
evening meal, he say-
ing: "This cup means
the new covenant by
virtue of my blood,
which is to be poured
out in your behalf."
21 "But, look! the
hand of my betrayer is
with me at the table."
22 Because the Son
of man is going
his way according
to what is marked
out; all the same,
woe to that man
through whom he is
betrayed!" 23 So
they started to discuss
among themselves the
question of which of
them would really be

αὐτῶν ὁ τοῦτο μέλλον
them the (one) this (thing) being about
πράσσειν.
to be performing.

24 Ἐγένετο δὲ καὶ φιλονεικία
Occurred but also fondness for dispute
ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι
in them, the who of them is seeming to be
μεῖζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ
greater. The (one) but said to them The
βασίλεις τῶν ἐθνῶν κυριεύουσιν
kings of the nations are acting as lords of
αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν
them and the (ones) having authority of them
εὐεργέται καλοῦνται. 26 ὁμεῖς δὲ οὐχ
benefactors are being called. You but not

οὕτως, ἀλλ' ὁ μεῖζων ἐν ὑμῖν γινέσθω
thus, but the greater in you let him become
ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς
as the younger, and the (one) leading as
ὁ διακονῶν. 27 τίς γὰρ μεῖζων,
the (one) serving; who for greater,
ὁ ἀνακείμενος ἢ ὁ διακονῶν;
the (one) lying up or the (one) serving?
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
Not the (one) lying up? I but in midst
ὑμῶν εἰμι ὡς ὁ διακονῶν.
of you am as the (one) serving.

28 Ὑμεῖς δὲ ἐστε οἱ
You but you are the (ones)
διαμνησκόμενοι μετ' ἐμοῦ ἐν τοῖς
having remained throughout with me in the
πειρασμοῖς μου. 29 καὶ γὰρ διατίθεμαι
trials of me; also I am covenanting
ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
to you, according as covenanted to me the Father
μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
of me kingdom, in order that you may eat and
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ
you may drink upon the table of me in the
βασιλείᾳ μου, καὶ καθήσθε ἐπὶ θρόνων
kingdom of me, and you may sit upon thrones
τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ.
the twelve tribes judging of the Israel.

31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς
Simon Simon, look! the Satan
ἐξητήσατο ὑμᾶς τοῦ σιניάσαι ὡς τὸν σῖτον·
demanded you of the to sift as the wheat;

32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
I but made supplication about you

the one that was about to do this.

24 However, there also arose a heated dispute among them over which one of them seemed to be greatest. 25 But he said to them: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. 26 You, though, are not to be that way. But let him that is the greatest among you become as the youngest, and the one acting as chief as the one ministering. 27 For which one is greater, the one reclining at the table or the one ministering? Is it not the one reclining at the table? But I am in your midst as the one ministering.

28 "However, you are the ones that have stuck with me in my trials; 29 and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, 30 that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel.

31 "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat.

32 But I have made supplication for you

ἵνα ὅτι μὴ ἐκλίπῃ ἡ πίστις
in order that not should leave out the faith
σου· καὶ σύ ποτε ἐπιστρέψας
of you; and you sometime having returned
στήρισον τοὺς ἀδελφούς σου. 33 ὁ
make firm the brothers of you. The (one)
δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός
but said to him Lord, with you ready
εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
I am also into prison and into death
πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω
to be going. The (one) but said I am saying
σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ
to you, Peter, not will sound today cock
ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
until thrice me you will deny to have known.

35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα
And he said to them When I sent forth
ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
you without purse and pouch and
ὑποδημάτων, μὴ τινος ὑστερήσατε;
sandals, not of anything lacked you?
οἱ δὲ εἶπαν Οὐθένος. 36 εἶπεν δὲ
The (ones) but said Of nothing! He said but
αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον
to them But now the (one) having purse
ἀράτω, ὁμοίως καὶ πήραν, καὶ
let him lift up, likewise also pouch, and
ὁ μὴ ἔχων πωλῶσάτω τὸ ἱμάτιον
the (one) not having let him sell the outer garment
αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
of him and let him buy sword.

37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
I am saying for to you that this the (thing)
γεγραμμένον ἔστι δεῖ
having been written it is necessary
τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ
to be finished in me, the And with
ἀνόμων ἐλογίσθη· καὶ γὰρ
lawless (ones) he was reckoned; also for
τὸ περὶ ἐμοῦ τέλος ἔχει.
the (thing) about me end is having.

38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι
The (ones) but said Lord, look! swords
ᾧδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν
here two. The (one) but said to them Sufficient
ἐστίν.
it is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ
And having gone out he went according to

that your faith may not give out; and you, when once you have returned, strengthen your brothers." 33 Then he said to him: "Lord, I am ready to go with you both into prison and into death." 34 But he said: "I tell you, Peter, A cock will not crow today until you have three times denied knowing me."

35 He also said to them: "When I sent you forth without purse and food pouch and sandals, you did not want for anything, did you?" They said: "No!" 36 Then he said to them: "But now let the one that has a purse take it up, likewise also a food pouch; and let the one having no sword sell his outer garment and buy one. 37 For I tell you that this which is written must be accomplished in me, namely, 'And he was reckoned with lawless ones.' For that which concerns me is having an accomplishment." 38 Then they said: "Lord, look! here are two swords." He said to them: "It is enough."

39 On going out he went as

τὸ ἔθος εἰς τὸ ὄρος τῶν Ἑλαιῶν·
the custom into the Mount of the Olives;
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
followed but to him also the disciples.
40 γενόμενος δὲ ἐπὶ τοῦ τόπου
Having come to be but upon the place
εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν
he said to them You be praying not to enter
εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη
into temptation. And he drew away
ἀπ' αὐτῶν ὥσει λίθου βολήν, καὶ
from them as if of stone throw, and
θεῖς τὰ γόνατα προσήχετο
having placed the knees he was praying
42 λέγων Πάτερ, εἰ βούλει παρένεγκε
saying Father, if you are wishing bear beside
τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν
this the cup from me; besides
μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
not the will of me but the yours
γινέσθω. 43 [ὥφθη δὲ αὐτῷ
let come to be. [Was seen but to him
ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.
angel from the heaven strengthening him.
44 καὶ γενόμενος ἐν ἀγωνίᾳ
And having come to be in agony
ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ
more earnestly he was praying; and became the
ἰδρώς αὐτοῦ ὥσει θρόμβοι αἵματος
sweat of him as if drops of blood
καταβαίνοντες ἐπὶ τὴν γῆν.] 45 καὶ
going down upon the earth.] And
ἀναστὰς ἀπὸ τῆς προσευχῆς ἔλθων
having stood up from the prayer having come
πρὸς τοὺς μαθητάς εὗρεν
toward the disciples he found
κοιμωμένους αὐτοὺς ἀπὸ τῆς
being laid down to sleep them from the
λύπης, 46 καὶ εἶπεν αὐτοῖς Τί
grief, and he said to them Why
καθεύδετε; Ἀναστάντες προσεύχεσθε,
are you sleeping? Having stood up be you praying,
ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.
in order that not you should enter into temptation.
47 Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ
Yet of him speaking look! crowd, and
ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα
the (one) being said Judas one of the twelve
προήρχετο αὐτούς, καὶ ἤγγισεν
was coming before them, and he approached

customarily to the Mount of Olives; and the disciples also followed him. 40 Having come to the place he said to them: "Carry on prayer, that you do not enter into temptation." 41 And he himself drew away from them about a stone's throw, and bent his knees and began to pray, 42 saying: "Father, if you wish, remove this cup from me. Nevertheless, let, not my will, but yours take place." 43 Then an angel from heaven appeared to him and strengthened him. 44 But getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground. 45 And he rose from prayer, went to the disciples and found them slumbering from grief; 46 and he said to them: "Why are you sleeping? Rise and carry on prayer, that you do not enter into temptation." 47 While he was yet speaking, look! a crowd, and the [man] called Judas, one of the twelve, was going before them; and he approached

τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 Ἰησοῦς δὲ
to the Jesus to kiss him. Jesus but
εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
said to him Judas, to kiss the Son of the
ἀνθρώπου παραδίδως; 49 ἰδόντες
man are you giving beside? Having seen
δὲ οἱ περὶ αὐτόν τὸ
but the (ones) about him the (thing)
ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν
going to be said Lord, if shall we strike in
μαχαίρῃ; 50 καὶ ἐπάταξεν εἰς τις
sword? And he struck one some
ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον
out of them of the chief priest the slave
καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
and lifted up off the ear of him the right.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
'Εἰτε ἕως τούτου· καὶ ἅψάμενος
Be you letting until this; and having touched
τοῦ ὠτίου ἰάσατο αὐτόν. 52 εἶπεν δὲ
of the ear he healed him. Said but
Ἰησοῦς πρὸς τοὺς
Jesus toward the (ones)
παραγενομένους ἐπ' αὐτόν ἀρχιερεῖς
having come to be beside upon him chief priests
καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους
and captains of the temple and older men
'Ὡς ἐπὶ ληστὴν ἐξήλαθε μετὰ μαχαίρων
As upon robber you came out with swords
καὶ ξύλων; 53 καθ' ἡμέραν
and wood (things)? According to day
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being of me with you in the temple not
ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
you stretched out the hands upon me; but
αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία
this is of you the hour and the authority
τοῦ σκότους.
of the darkness.
54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
Having taken with but him they led and
εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως;
led in into the house of the chief priest;
ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
the but Peter was following long [way] off.
55 περιπατῶντων δὲ πυρὶ ἐν μέσῳ τῆς
Of (ones) having lit but fire in midst of the
αὐλῆς καὶ συνκαθισάντων ἐκάθητο
courtyard and having sat down together was sitting

Jesus to kiss him. 48 But Jesus said to him: "Judas, do you betray the Son of man with a kiss?" 49 When those about him saw what was going to happen, they said: "Lord, shall we strike with the sword?" 50 A certain one of them even did strike the slave of the high priest and took off his right ear. 51 But in reply Jesus said: "LET it go as far as this." And he touched the ear and healed him. 52 Jesus then said to the chief priests and captains of the temple and older men that had come there for him: "Did you come out with swords and clubs as against a robber?" 53 While I was with you in the temple day after day you did not stretch out your hands against me. But this is your hour and the authority of darkness." 54 Then they arrested him and led him off and brought him into the house of the high priest; but Peter was following at a distance. 55 When they lit a fire in the midst of the courtyard and sat down together, Peter was sitting

ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα
the Peter middle (one) of them. Having seen
δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
but him servant girl some sitting toward
τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν
the light and having gazed intently to him she said
Καὶ οὗτος σὺν αὐτῷ
Also this (one) together with him
ἦν· 57 ὁ δὲ ἡρνήσατο λέγων
was; the (one) but denied saying
Οὐκ οἶδα αὐτόν, γύναι.
Not I have known him, woman.
58 καὶ μετὰ βραχὺ ἕτερος
And after short while different (one)
ἰδὼν αὐτὸν ἔφη καὶ σὺ ἐξ αὐτῶν
having seen him said Also you out of them
εἶ· ὁ δὲ Πέτρος ἔφη "Ἄνθρωπε, οὐκ εἰμί.
are; the but Peter said Man, not I am.
59 καὶ διαστάσης ὥσει ὥρας μίας
And having stood through as if of hour one
ἄλλος τις διισχυρίζετο λέγων
other (one) some was insisting strongly saying
"Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
Upon truth also this (one) with him was,
καὶ γὰρ Γαλιλαῖός ἐστιν· 60 εἶπεν δὲ ὁ
and for Galilean he is; said but the
Πέτρος "Ἄνθρωπε, οὐκ οἶδα ὁ
Peter Man, not I have known which
λέγεις. καὶ παραχρήμα ἔτι λαλούντος
you are saying. And instantly yet speaking
αὐτοῦ ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς
of him sounded cock. And having turned
ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ
the Lord looked in to the Peter, and
ὑπεμνήσθη ὁ Πέτρος τοῦ ρήματος τοῦ
recalled the Peter of the saying of the
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
Lord as he said to him that Before cock
φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
to sound today you will disown me thrice.
62 καὶ ἐξεβῶν ἐξω ἐκλαυσεν πικρῶς.
And having gone outside he wept bitterly.
63 Καὶ οἱ ἄνδρες οἱ
And the male persons the (ones)
συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
having together him were making fun to him
δερόντες, 64 καὶ περικαλύψαντες αὐτόν
flaying, and having covered over him
ἐπηρώτων λέγοντες Προφῆτευσον, τίς
were inquiring upon saying Prophecy, who

in among them.
56 But a certain
servant girl saw him
sitting by the bright
fire and looked him
over and said: "This
man also was with
him." 57 But he
denied it, saying: "I
do not know him,
woman." 58 And
after a short time
another person seeing
him said: "You also
are one of them." But
Peter said: "Man, I
am not." 59 And
after about an hour
intervened a certain
other [man] began
insisting strongly:
"For a certainty this
[man] also was with
him; for, in fact, he is
a Galilean!" 60 But
Peter said: "Man, I
do not know what
you are saying." And
instantly, while he
was yet speaking, a
cock crowed. 61 And
the Lord turned and
looked upon Peter,
and Peter recalled
the utterance of the
Lord when he said
to him: "Before a
cock crows today you
will disown me three
times." 62 And he
went outside and wept
bitterly.
63 Now the men
that had him in cus-
tody began to make
fun of him, hitting
him; 64 and after
covering him over
they would ask and
say: "Prophecy. Who

ἐστίν ὁ παίσας σε; 65 καὶ
is the (one) having hit you? And
ἕτερα πολλὰ βλασφημοῦντες
different (things) many blaspheming
ἔλεγον εἰς αὐτόν.
they were saying into him.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
And as it became day, was led together
τὸ πρεσβυτέρειον τοῦ λαοῦ, ἀρχιερεῖς
the body of elders of the people, chief priests
τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτόν
both and scribes, and they led away him
εἰς τὸ συνέδριον αὐτῶν, λέγοντες 67 Εἰ
into the Sanhedrin of them, saying If
σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ
you are the Christ, say to us. He said but
αὐτοῖς "Ἐὰν ὑμῖν εἰπω οὐ μὴ
to them If ever to you I should say not not
πιστεύσητε· 68 ἐὰν δὲ ἐρωτήσω
you would believe; if ever but I should question
οὐ μὴ ἀποκριθῇτε. 69 ἀπὸ τοῦ νῦν
not not you would answer. From the now
δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
but will be the Son of the man sitting
ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
out of right [sides] of the power of the God.
70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ
They said but all You therefore are the
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοῦς
Son of the God? The (one) but toward them
ἔφη "Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.
said You are saying that I am.
71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν
The (ones) but said What yet we are having
μαρτυρίας χρειαζόμενοι; αὐτοὶ γὰρ ἠκούσαμεν
of witness need? Very (ones) for we heard
ἀπὸ τοῦ στόματος αὐτοῦ.
from the mouth of him.
23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος
And having stood up all the multitude
αὐτῶν ἤγαγον αὐτόν ἐπὶ τὸν Πειλάτον.
of them led him upon the Pilate.
2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
They started but to be accusing of him
λέγοντες Τοῦτον εὗραμεν διαστρέφοντα
saying This [man] we found turning through
τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
the nation of us and forbidding taxes
Καίσαρι διδόναι καὶ λέγοντα αὐτὸν
to Caesar to be giving and saying himself

is it that struck you?"
65 And they went on
saying many other
things in blasphemy
against him.
66 At length when
it became day, the
assembly of older
men of the people,
both chief priests and
scribes, gathered to-
gether, and they haled
him into their San-
hedrin hall, saying:
67 "If you are the
Christ, tell us." But he
said to them: "Even
if I told you, you
would not believe it
at all. 68 Moreover,
if I questioned you,
you would not answer
at all. 69 However,
from now on the Son
of man will be sitting
at the powerful right
hand of God." 70 At
this they all said:
"Are you, therefore,
the Son of God?" He
said to them: "You
yourselves are saying
that I am." 71 They
said: "Why do we need
further witness? For
we ourselves have
heard [it] out of his
own mouth."
23 So the multitude
of them rose, one
and all, and led him
to Pilate. 2 Then
they started to accuse
him, saying: "This
man we found sub-
verting our nation and
forbidding the paying
of taxes to Caesar
and saying he himself

χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πειλάτος
Christ king to be. The but Pilate
ῥώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς
questioned him saying You are the king
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
of the Jews? The (one) but having answered
αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πειλάτος
to him said You are saying. The but Pilate
εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους
said toward the chief priests and the crowds
Οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
Nothing I find cause in the man this.
5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι
The (ones) but were strong upon saying that
Ἄνασει τὸν λαὸν διδάσκων καθ' ὅλης
He stirs up the people teaching down whole
τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
the Judea, and having started from the
Γαλιλαίας ἕως ὧδε. 6 Πειλάτος δὲ
Galilee until here. Pilate but
ἀκούσας ἐπρώτησεν εἰ ὁ ἄνθρωπος
having heard inquired upon if the man
Γαλιλαῖος ἐστίν, 7 καὶ ἐπιγινούς ὅτι
Galilean is, and having ascertained that
ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀπέπεμψεν
out of the authority of Herod he is he sent up
αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν
him toward Herod, being also him in
Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
Jerusalem in these the days.
8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν
The but Herod having seen the Jesus
ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν
rejoiced very much, he was for out of sufficient
χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
times being willing to see him through the
ἀκούειν περὶ αὐτοῦ, καὶ ἡλπίζεν τι
to be hearing about him, and he was hoping some
σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
sign to see by him occurring.
9 ἐπρωτὰ δὲ αὐτὸν ἐν λόγοις
He was inquiring upon but him in words
ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο
sufficient; he but nothing answered
αὐτῷ. 10 ἰστῆκεισαν δὲ οἱ ἀρχιερεῖς
to him. Had been standing but the chief priests
καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
and the scribes vehemently accusing

is Christ a king."
3 Now Pilate asked him the question:
"Are you the king of the Jews?" In answer to him he said:
"You yourself are saying [it]." 4 Then Pilate said to the chief priests and the crowds: "I find no crime in this man."
5 But they began to be insistent, saying: "He stirs up the people by teaching throughout all Ju-de'a, even starting out from Gal'i-lee to here." 6 On hearing that, Pilate asked whether the man was a Gal'i-le'an, 7 and, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days.
8 When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. 9 Now he began to question him with a good many words; but he made him no answer. 10 However, the chief priests and the scribes kept standing up and vehemently accusing

αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ
of him. Having made nothing out of but him the
Ἡρώδης σὺν τοῖς στρατευμασιν αὐτοῦ
Herod together with the troops of him
καὶ ἔμπαιζας περιβαλὼν
and having made fun of (one) having put around
ἐσθῆτα λαμπρὰν ἀπέπεμψεν αὐτὸν τῷ
garment bright sent back him to the
Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὁ τε
Pilate. Became but friends the and
Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ
Herod and the Pilate in very the day
μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἐχθρᾷ
with each other; they were before for in enmity
ὄντες πρὸς αὐτούς.
being toward themselves.
13 Πειλάτος δὲ συναλεσάμενος
Pilate but having called together
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
the chief priests and the rulers and the
λαόν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ
people said toward them You bore toward
μοι τὸν ἄνθρωπον τούτον ὥς ἀποστρέφοντα
to me the man this as turning from
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
the people, and look! I in sight of you
ἀνακρίνας οὐθὲν εὑρον ἐν τῷ ἀνθρώπῳ
having examined nothing I found in the man
τούτῳ αἴτιον ὃν κατηγορεῖτε
this cause of which (things) you are accusing
κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ Ἡρώδης,
down of him. But neither Herod,
ἀπέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ
he sent back for him toward us; and look!
οὐδὲν ἄξιον θανάτου ἐστίν
nothing worthy of death is
πεπραγμένον αὐτῷ. 16 παιδεύσας
having been committed to him; having chastised
οὖν αὐτὸν ἀπολύσω.
therefore him I shall release.
18 ἀνέκραγον δὲ πανπληθεῖ
They cried out but as entire multitude
λέγοντες Ἀρε τοῦτον, ἀπόλυσον
saying Lift up this (one), release
δὲ ἡμῖν τὸν Βαραββάν· 19 ὅστις
but to us the Barabbas; who
ἦν διὰ στάσιν τινα γενομένην ἐν
was through standing (off) some having occurred in

him. 11 Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. 12 Both Herod and Pilate now became friends with each other on that very day; for before that they had continued at enmity between themselves.

13 Pilate then called the chief priests and the rulers and the people together 14 and said to them: "You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. 15 In fact, neither did Herod, for he sent him back to us; and, look! nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him." 17 — 18 But with their whole multitude they cried out, saying: "Take this one away, but release Bar-ab'bas to us!" 19 (Which [man] had been thrown into prison for a certain sedition occurring in

τῇ πόλει καὶ φόνον βληθεὶς ἐν
the city and murder having been thrown in
τῇ φυλακῇ. 20 πάλιν δὲ ὁ Πειλάτος
the prison. Again but the Pilate
προσεφώνησεν αὐτοὺς, θέλων ἀπολῦσαι
sounded toward to them, being willing to release
τὸν Ἰησοῦν. 21 οἱ δὲ
the Jesus. The (ones) but
ἐπεφώνουν λέγοντες Σταύρου
were sounding upon saying Be impaling,
σταύρου αὐτόν. 22 ὁ δὲ τρίτον
be impaling him. The (one) but third [time]
εἶπεν πρὸς αὐτοὺς Τί γὰρ κακὸν
said toward them What for bad (thing)
ἐποίησεν οὗτος; οὐδὲν αἰτιον θανάτου
did this (one)? Nothing guilty of death
εὑρον ἐν αὐτῷ· παιδεύσας οὖν
I found in him; having chastised therefore
αὐτόν ἀπολύσω. 23 οἱ δὲ
him I shall release. The (ones) but
ἐπέκειντο φωναὶς μεγάλαις
were urging upon (one) to voices great
αἰτοῦμενοι αὐτόν σταυρωθῆναι, καὶ
demanding him to be impaled, and
κατίσχυνον αἱ φωναὶ αὐτῶν. 24 καὶ
were strong down the voices of them. And
Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα
Pilate decided to come to be the demand
αὐτῶν. 25 ἀπέλυσεν δὲ τὸν διὰ
of them; he released but the (one) through
στάσιν καὶ φόνον βεβλημένον εἰς
standing (off) and murder having been thrown into
φυλακὴν ὃν ἤτοῦντο, τὸν δὲ
prison whom they were demanding, the but
Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
Jesus he gave beside to the will of them.
26 Καὶ ὥς ἀπήγαγον αὐτόν,
And as they led away him,
ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον
having taken upon Simon some Cyrenian
ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
coming from field they placed upon him
τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.
the stake to be bearing behind of the Jesus.
27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος
Was following but to him much multitude
τοῦ λαοῦ καὶ γυναικῶν αἱ
of the people and of women who

21* Or, "Fasten him on a stake (pole)!" 26* See App 3c.

the city and for murder.) 20 Again Pilate called out to them, because he wanted to release Jesus. 21 Then they began to yell, saying: "Impale! Impale him!" 22 The third time he said to them: "Why, what bad thing did this [man] do? I found nothing deserving of death in him; I will therefore chastise and release him." 23 At this they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out. 24 So Pilate gave sentence for their demand to be met: 25 he released the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will.

26 Now as they led him away, they laid hold of Simon, a certain native of Cyrene, coming from the country, and they placed the torture stake* upon him to bear it behind Jesus.

27 But there was following him a great multitude of the people and of women who

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
were beating themselves and were bewailing him.
28 στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς
Having turned but toward them Jesus
εἶπεν Θυγατέρες Ἰερουσαλὴμ, μὴ
said Daughters of Jerusalem, not
κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ὑμᾶς
be you weeping upon me; besides upon
ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα
selves be you weeping and upon the children
ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι
of you, because look! are coming days
ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι
in which they will say Happy the barren (ones)
καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ
and the cavities which did not generate and breasts
οἱ οὐκ ἔθρεψαν. 30 τότε ἄρξονται
which not nursed. Then they will start
λέγειν τοῖς ὄρεσιν Πέσατε ἐφ'
to be saying to the mountains Fall you upon
ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς·
us, and to the hills Cover you us;
31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα
because if in moist wood these (things)
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;
they are doing, in the dry (one) what should occur?
32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι
Were being led but also different evildoers
δύο σὺν αὐτῷ ἀναيرهθῆναι. 33 Καὶ ὅτε
two together with him to be taken up. And when
ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον
they came upon the place the (one) being said
Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς
Skull, there they impaled him and the
κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
evildoers, which (one) indeed out of right [sides] which (one) but out of left [sides].
34 [[ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφεες
[[The but Jesus was saying Father, let go off
αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]]
to them, not for they have known what they are doing.]] Διαμεριζόμενοι δὲ τὰ
Distributing but the
ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 καὶ
outer garments of him they cast lot. And
ἵστηκε ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον
had stood the people beholding. Were sneering
δὲ καὶ οἱ ἄρχοντες λέγοντες ἄλλους
but also the rulers saying Others

kept beating themselves in grief and bewailing him. 28 Jesus turned to the women and said: "Daughters of Jerusalem, stop weeping for me. On the contrary, weep for yourselves and for your children; 29 because, look! days are coming in which people will say, 'Happy are the barren women, and the wombs that did not give birth and the breasts that did not nurse!' 30 Then they will start to say to the mountains, 'Fall over us!' and to the hills, 'Cover us over!' 31 Because if they do these things when the tree is moist, what will occur when it is withered?"

32 But two other men, evildoers, were also being led to be executed with him. 33 And when they got to the place called Skull, there they impaled him and the evildoers, one on his right and one on his left. 34 [[But Jesus was saying: "Father, forgive them, for they do not know what they are doing."]] Furthermore, to distribute his garments, they cast lots. 35 And the people stood looking on. But the rulers were sneering, saying: "Others

ἔσωσεν, σώσάτω ἑαυτὸν, εἰ οὗτός ἐστιν
he saved, let him save himself, if this (one) is
ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.
the christ of the God, the chosen (one).

36 ἐνέπαιζαν δὲ αὐτῷ καὶ οἱ στρατιῶται
Made fun of but to him also the soldiers

προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
coming toward, vinegar offering to him

37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς
and saying If you are the king

τῶν Ἰουδαίων, σώσον σεαυτὸν. 38 ἦν δὲ
of the Jews, save yourself. Was but

καὶ ἐπιγραφή ἐπ' αὐτῷ Ὁ βασιλεὺς τῶν
also inscription upon him The king of the

Ἰουδαίων οὗτος.
Jews this (one).

39 Εἰς δὲ τῶν κρεμασθέντων
One but of the having been hung

κακούργων ἐβλασφήμει αὐτόν. Οὐχὶ σὺ
evildoers was blaspheming him Not you

εἶ ὁ χριστὸς; σώσον σεαυτὸν καὶ ἡμᾶς.
are the Christ? Save yourself and us.

40 ἀποκριθεὶς δὲ ὁ ἕτερος
Having answered but the different (one)

ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆ σὺ τὸν
rebuking to him said Not are fearing you the

θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
God, because in the same judgment you are?

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
And we indeed justly, worthy (things)

γὰρ ὧν ἐπράξαμεν
for of which (things) we committed

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
we are receiving back; this (one) but nothing

ἔποιον ἐπράξεν. 42 καὶ ἔλεγεν
out of place committed. And he was saying

Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς
Jesus, remember me whenever you might come

εἰς τὴν βασιλείαν σου. 43 καὶ εἶπεν
into the kingdom of you. And he said

αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ'
to him Amen to you I am saying today with

ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
me you will be in the Paradise.

44 Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ
And was already as if hour sixth and

43* "Today." The Westcott and Hort text has a comma in the Greek text before the word for "today," but commas were not used in Greek uncial manuscripts, hence, in keeping with the context, we omit. 43* Paradise, καὶ ΒΒΓΓ, 11, 13, 16; garden of Eden, J17, 18, 22. See Genesis 2:8, 10, 15, 16, in LXX.

he saved; let him save himself, if this one is the Christ of God, the Chosen One." 36 Even the soldiers made fun of him, coming close and offering him sour wine

37 and saying: "If you are the king of the Jews, save yourself."

38 There was also an inscription over him: "This is the king of the Jews."

39 But one of the hung evildoers began to say abusively to him: "You are the Christ, are you not? Save yourself and us."

40 In reply the other rebuked him and said: "Do you not fear God at all, now that you are in the same judgment?" 41 And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this [man] did nothing out of the way."

42 And he went on to say: "Jesus, remember me when you get into your kingdom."

43 And he said to him: "Truly I tell you today,* You will be with me in Paradise."

44 Well, by now it was about the sixth hour, and

σκοτος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness occurred upon whole the earth until

ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη
hour ninth of the sun leaving out, was split

δὲ τὸ καταπέτασμα τοῦ ναοῦ
but the curtain of the divine habitation

μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ
middle. And having sounded to voice great

ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου
the Jesus said Father, into hands of you

παράτιθεμαι τὸ πνεῦμά μου· τοῦτο
I am placing beside the spirit of me; this

δὲ εἰπὼν ἐξέπνευσεν. 47 Ἰδὼν δὲ
but having said he expired. Having seen but

ὁ ἐκατοντάρχης τὸ γεγόμενον
the centurion the (thing) having occurred

ἐδόξαζεν τὸν θεὸν λέγων Ἐσσην ὁ
was glorifying the God saying Essentially the

ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες
man this righteous was. And all

οἱ συνπαράγονόμενοι ὄχλοι ἐπὶ τὴν
the having come to be beside crowds upon the

θεωρίαν ταύτην, θεωρήσαντες
spectacle this, having become spectators of

τὰ γεγόμενα, τύπτοντες τὰ
the (things) having occurred, smiting the

στῆθος ὑπέρστροφον. 49 ἰστήκεισαν δὲ πάντες
breasts were returning. Had stood but all

οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν,
the known (ones) to him from long [way] off,

καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ
and women the following together to him from

τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
the Galilee, seeing these (things).

σκοτος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness occurred upon whole the earth until

ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη
hour ninth of the sun leaving out, was split

δὲ τὸ καταπέτασμα τοῦ ναοῦ
but the curtain of the divine habitation

μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ
middle. And having sounded to voice great

ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου
the Jesus said Father, into hands of you

παράτιθεμαι τὸ πνεῦμά μου· τοῦτο
I am placing beside the spirit of me; this

δὲ εἰπὼν ἐξέπνευσεν. 47 Ἰδὼν δὲ
but having said he expired. Having seen but

ὁ ἐκατοντάρχης τὸ γεγόμενον
the centurion the (thing) having occurred

ἐδόξαζεν τὸν θεὸν λέγων Ἐσσην ὁ
was glorifying the God saying Essentially the

ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες
man this righteous was. And all

οἱ συνπαράγονόμενοι ὄχλοι ἐπὶ τὴν
the having come to be beside crowds upon the

θεωρίαν ταύτην, θεωρήσαντες
spectacle this, having become spectators of

τὰ γεγόμενα, τύπτοντες τὰ
the (things) having occurred, smiting the

στῆθος ὑπέρστροφον. 49 ἰστήκεισαν δὲ πάντες
breasts were returning. Had stood but all

οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν,
the known (ones) to him from long [way] off,

καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ
and women the following together to him from

τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
the Galilee, seeing these (things).

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ
And look! man to name Joseph

βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
counselor being, male person good and

δίκαιος, — 51 οὗτος οὐκ ἦν
righteous, — this (one) not was

συνκατατεθειμένος τῇ βουλῇ καὶ
having put down together with to the wish and

τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας
to the action of them, — from Arimathea

πόλεως τῶν Ἰουδαίων, ὃς προσεδέχτο τὴν
city of the Jews, who was awaiting the

βασιλείαν τοῦ θεοῦ, 52 οὗτος
kingdom of the God, this (one)

προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ
having come toward the Pilate asked for the

yet a darkness fell over all the earth until the ninth hour, 45 because the sunlight failed; then the curtain of the sanctuary was rent down the middle.

46 And Jesus called with a loud voice and said: "Father, into your hands I entrust my spirit." When he had said this, he expired.

47 Because of seeing what occurred the army officer began to glorify God, saying: "Really this man was righteous."

48 And all the crowds that were gathered together there for this spectacle, when they beheld the things that occurred, began to return, beating their breasts.

49 Moreover, all those acquainted with him were standing at a distance. Also, women, who together had followed him from Galilee, were standing beholding these things.

50 And, look! a man named Joseph, who was a member of the Council, a good and righteous man—

51 this [man] had not voted in support of their design and action—he was from Arimathea, a city of the Jude'ans, and was waiting for the kingdom of God;

52 this man went to Pilate and asked for the

σώμα τοῦ Ἰησοῦ, 53 καὶ καθελὼν
body of the Jesus, and having taken down
ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἐθήκεν
he wrapped up it to fine linen, and put
αὐτὸν ἐν μνήματι λαξευτῷ οὐ οὐκ
him in tomb carved in rock where not
ἦν οὐδεὶς οὐπω κείμενος. 54 Καὶ ἡμέρα ἦν
was no one not yet lying. And day was
παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.
of preparation, and sabbath was lighting upon.
55 Κατακολουθήσασα δὲ αἱ γυναῖκες,
Having followed down but the women,
αἰτίνες ἦσαν συνεληλυθυῖαι ἐκ τῆς
who were having come together with out of the
Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
Galilee to him, viewed the
μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα
memorial tomb and as was put the body
αὐτοῦ, 56 ὑποστρέψασα δὲ ἡτοίμασαν
of him, having returned but they got ready
άρωματα καὶ μύρα. Καὶ τὸ μὲν
spices and perfumed oils. And the indeed
σάββατον ἡσύχασαν κατὰ τὴν
sabbath they rested according to the
ἐντολήν.
commandment.

24 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου
To the but one of the sabbaths of dawn
βαθέως ἐπὶ τὸ μνήμα ἦλθαν φέρουσαι
deep upon the tomb they came bearing
ἅ ἡτοίμασαν ἀρώματα. 2 εὗρον δὲ
what they got ready spices. They found but
τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ
the stone having been rolled away from the
μνημείου, 3 εἰσελθοῦσαι δὲ οὐκ
memorial tomb, having entered but not
εὗρον τὸ σῶμα [[τοῦ κυρίου Ἰησοῦ]].
they found the body [[of the Lord Jesus]].
4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς
And it occurred in the to be perplexed them
περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
about this and look! male persons two
ἐπέστησαν αὐταῖς ἐν ἐσθῇ ἀστραπτούσῃ.
stood upon them in clothing flashing.
5 ἐφόβων δὲ γενομένων αὐτῶν καὶ
In fear but having become of them and
κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
inclining the faces into the earth
εἶπαν πρὸς αὐτάς· Τί ζητεῖτε
they said toward them Why are you looking for

body of Jesus.
53 And he took it
down and wrapped
it up in fine linen,
and he laid him in a
tomb carved in the
rock, in which no
man had yet lain.
54 Now it was the
day of Preparation,
and the evening light
of the sabbath was
approaching. 55 But
the women, who had
come with him out
of Gal'ilee, followed
along and took a look
at the memorial tomb
and how his body was
laid; 56 and they
went back to prepare
spices and perfumed
oils. But, of course,
they rested on the
sabbath according to
the commandment.

24 On the first day
of the week, how-
ever, they went very
early to the tomb,
bearing the spices
they had prepared.
2 But they found the
stone rolled away
from the memorial
tomb, 3 and when
they entered they
did not find the body
of the Lord Jesus.
4 While they were
in perplexity over
this, look! two men
in flashing clothing
stood by them. 5 As
the [women] became
frightened and kept
their faces turned to
the ground, the [men]
said to them: "Why
are you looking for

τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 [[οὐκ
the living one with the dead (ones)? 6 [[Not
ἔστιν ὧδε, ἀλλὰ ἡγέρθη.]] μνήσθητε
he is here, but he was raised.]] Remember you
ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,
as he spoke to you yet being in the Galilee,
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
saying the Son of the man that
δεῖ παραδοθῆναι εἰς χεῖρας
it is necessary to be given beside into hands
ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ
of men sinners and to be impaled and
τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ
to the third day to stand up. 8 And
ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ
they remembered of the sayings of him, and
ὑποστρέψασα ἀπὸ τοῦ μνημείου
having returned from the memorial tomb
ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά
they reported these (things) all to the eleven
καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν
and to all the leftover (ones). They were
δὲ ἡ Μαγδαλὴν Μαρία καὶ Ἰωάννα καὶ
but the Magdalene Mary and Joanna and
Μαρία ἡ τῆς μητρὸς Ἰακώβου καὶ αἱ
Mary the [mother] of James; and the
λοιπαὶ σὺν αὐταῖς ἔλεγον
leftover (ones) together with them were saying
πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ
toward the apostles these (things). And
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
appeared in sight of them as if nonsense the
ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
sayings these, and were disbelieving to them.
12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
[[The but Peter having stood up ran
ἐπὶ τὸ μνημεῖον καὶ παρακύψας
upon the memorial tomb; and having stooped forward
βλέπει τὰ ὁθόνια μόνα καὶ ἀπῆλθεν
he is looking at the bandages alone; and he went off
πρὸς αὐτὸν θαυμάζων τὸ
toward himself wondering at the (thing)
γεγονός.]]
having occurred.]]

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And look! two out of them in very the
ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
day were going into village
ἀπέχουσιν σταδίου ἑξήκοντα ἀπὸ
having self from stadia sixty from

the living One among
the dead? 6 [[He is
not here, but he was
raised up.]] Recall
how he spoke to you
while he was yet in
Gal'ilee, 7 saying
that the Son of man
must be delivered into
the hands of sinful
men and be impaled
and yet on the third
day rise." 8 So they
called his sayings to
mind, 9 and they
returned from the
memorial tomb and
reported all these
things to the eleven
and to all the rest.
10 They were the
Mag'dalene Mary,
and Jo-an'na, and
Mary the [mother] of
James. Also, the rest
of the women with
them were telling the
apostles these things.
11 However, these
sayings appeared as
nonsense to them and
they would not believe
the [women].

12 [[But Peter
rose and ran to the
memorial tomb, and,
stooping forward, he
beheld the bandages
alone. So he went
off, wondering within
himself at what had
occurred.]]

13 But, look! on
that very day two of
them were journeying
to a village about sev-
en miles distant from

Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς,
Jerusalem, to which name Emmaus,
14 καὶ αὐτοὶ ὤμιλουν πρὸς ἀλλήλους
and they were conversing toward each other
περί πάντων τῶν συμβεβηκότων
about all the (things) having stepped with
τούτων.
these.

15 καὶ ἐγένετο ἐν τῷ ὀμιλεῖν αὐτοῦς
And it occurred in the to be conversing them
καὶ συνζητεῖν καὶ αὐτὸς Ἰησοῦς
and to be seeking together also he Jesus
ἐγγίσας συνεπορεύετο αὐτοῖς,
having approached was going his way with them,
16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
the but eyes of them were being held fast
τοῦ μὴ ἐπιγινῶναι αὐτόν. 17 εἶπεν δὲ
of the not to recognize him. He said but
πρὸς αὐτοὺς Τίνες οἱ λόγοι οὗτοι οὓς
toward them What the words these which

ἀντιβάλλετε πρὸς ἀλλήλους
you are throwing in exchange toward each other
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.
walking about? And they stood sad-faced.

18 ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας
Having answered but one to name Cleopas
εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς
said toward him You alone are lodging at
Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ
Jerusalem and not you knew the (things)
γεγόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
having occurred in it in the days
ταύταις; 19 καὶ εἶπεν αὐτοῖς
these? And he said to them

Ποία; οἱ δὲ εἶπαν
What sort of (things)? The (ones) but said
αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ
to him The (things) about Jesus of the
Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ
Nazarene, who proved to be male person
προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ
prophet powerful in work and word
ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,
in front of the God and of all the people,
20 ὥπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς
how and gave beside him the chief priests
καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου
and the rulers of us into judgment of death
καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ
and having impaled him. We but

Jerusalem [and]
named Em-ma'us,
14 and they were
conversing with each
other over all these
things that had come
about.

15 Now as they
were conversing and
discussing, Jesus
himself approached
and began walking
with them; 16 but
their eyes were kept
from recognizing
him. 17 He said
to them: "What are
these matters that
you are debating
between yourselves
as you walk along?"
And they stood still
with sad faces. 18 In
answer the one named
Cle'o-pas said to him:
"Are you dwelling as
an alien by yourself in
Jerusalem and so do
not know the things
that have occurred in
her in these days?"

19 And he said to
them: "What things?"
They said to him:
"The things concern-
ing Jesus the Naz-
arene', who became
a prophet powerful
in work and word
before God and all the
people; 20 and how
our chief priests and
rulers handed him
over to the sentence
of death and impaled
him. 21 But we

ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ
were hoping that he is the (one)
μέλλων λυτρωθῆναι τὸν Ἰσραὴλ· ἀλλὰ
being about to let loose the Israel; but
γε καὶ σὺν πάσιν τούτοις τρίτην
indeed also with all these (things) third
ταύτην ἡμέραν ἄγει ἀφ' οὗ
this day it is leading from which [time]
ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες
these (things) occurred. But also women
τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
some out of us astonished ἡμᾶς, us,

γενόμενα ὀρθρῶναι ἐπὶ τῷ
having come to be early upon the
μνημεῖον 23 καὶ μὴ εὐροῦσαι τὸ
memorial tomb and not having found the
σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν
body of him they came saying also vision
ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν
of angels to have seen, who are saying him
ζῆν. 24 καὶ ἀπηλθὼν τινες
to be living. And went off some
τῶν σὺν ἡμῖν ἐπὶ τῷ
of the (ones) together with us upon the
μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ
memorial tomb, and found thus according as the
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
women said, him but not they saw.

25 καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ὁ
And he said toward them O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
senseless (ones) and slow to the heart of the
πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν
to be believing upon all (things) which spoke
οἱ προφῆται· 26 οὐχὶ ταῦτα
the prophets; not these (things)
ἔδει παθεῖν τὸν χριστὸν καὶ
it was necessary to suffer the Christ and
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ
to enter into the glory of him? And
ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
having started from Moses and from
πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς
all the prophets he interpreted to them
ἐν πάσαις ταῖς γραφαῖς τὰ περὶ
in all the Scriptures the (things) about
ἐαυτοῦ.
himself.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
And they got near into the village where

were hoping that
this [man] was the
one destined to
deliver Israel; yes,
and besides all these
things, this makes
the third day since
these things occurred.
22 Moreover, certain
women from among
us also astonished us,
because they had been
early to the memorial
tomb 23 but did not
find his body and they
came saying they had
also seen a supernat-
ural sight of angels,
who said he is alive.
24 Further, some of
those with us went off
to the memorial tomb;
and they found it so,
just as the women had
said, but they did not
see him."

25 So he said to
them: "O senseless
ones and slow in heart
to believe on all the
things the prophets
spoke! 26 Was it
not necessary for
the Christ to suffer
these things and to
enter into his glory?"
27 And commencing
at Moses and all the
Prophets he inter-
preted to them things
pertaining to himself
in all the Scriptures.

28 Finally they
got close to the
village where

ἐπορεύοντο, και αὐτὸς προσεποιήσατο
they were going, and he acted toward
πορρωτέρων πορεύεσθαι. 29 και
farther to be going. 29 And
παρεβιάσαντο αὐτὸν λέγοντες Μείνον
they used force beside him saying Stay
μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν και
with us, because toward evening it is and
κέκλικεν ἤδη ἡ ἡμέρα. και εἰσῆλθεν
has declined already the day. And he went in
τοῦ μένειν σὺν αὐτοῖς. 30 και
of the to stay together with them. 30 And
ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
it occurred ἐν the to recline him with
αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
them having taken the bread [loaf] he blessed
και κλάσας ἐπέδιδου αὐτοῖς;
and having broken he was giving on to them;
31 αὐτῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοί
of them but were opened fully the eyes
και ἐπέγνωσαν αὐτόν; και αὐτὸς ἀφαντος
and they recognized him; and he unapparent
ἐγένετο ἀπ' αὐτῶν. 32 και εἶπαν πρὸς
became he from them. 32 And they said toward
ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν
each other Not the heart of us burning was
ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς
as he was speaking to us in the way, as
διηνοιγεν ἡμῖν τὰς γραφάς; 33 και
he was opening fully to us the Scriptures? 33 And
ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς
having stood up to very the hour they returned into
Ἱερουσαλὴμ, και εὗρον
Jerusalem, and they found
ἡθροισμένους τοὺς ἑνδεκα και
having been collected together the eleven and
τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι
the (ones) together with them, saying that
ὄντως ἡγέρθη ὁ κύριος και ὤφθη
actually was raised up the Lord and was seen
Σίμωνι. 35 και αὐτοὶ ἐξηγοῦντο
to Simon. 35 And they were explaining
τὰ ἐν τῇ ὁδῷ και ὡς
the (things) in the way and how
ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
he became known to them in the breaking of the
ἄρτου.
bread [loaf].
36 Ταῦτα δὲ αὐτῶν λαλοῦντων
These (things) but of them speaking

they were journeying,
and he made as if he
was journeying on
farther. 29 But they
used pressure upon
him, saying: "Stay
with us, because it is
toward evening and
the day has already
declined." With that
he went in to stay
with them. 30 And
as he was reclining
with them at the
meal he took the loaf,
blessed it, broke it,
and began to hand
it to them. 31 At
that their eyes were
fully opened and they
recognized him; and
he disappeared from
them. 32 And they
said to each other:
"Were not our hearts
burning as he was
speaking to us on the
road, as he was fully
opening up the Scrip-
tures to us?" 33 And
in that very hour they
rose and returned to
Jerusalem, and they
found the eleven
and those with them
assembled together,
34 saying: "For a fact
the Lord was raised
up and he appeared to
Simon!" 35 Now they
themselves related the
[events] on the road
and how he became
known to them by the
breaking of the loaf.
36 While they
were speaking
of these things

αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[και λέγει
he stood in midst of them [[and he is saying
αὐτοῖς Εἰρήνη ὑμῖν]]. 37 πτοηθέντες
to them Peace to you]]. 37 Having been terrified
δὲ και ἐμβοβοὶ γενόμενοι
but and (ones) in fear having become
ἐδόκουν πνεῦμα θεωρεῖν.
they were thinking spirit to be beholding.
38 και εἶπαν αὐτοῖς Τί τεταραγμένοι
And he said to them Why having been troubled
ἐστέ, και διὰ τί διαλογισμοὶ
you are, and through what reasonings
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
are coming up in the heart of you?
39 ἴδετε τὰς χεῖρας μου και τοὺς πόδας
See you the hands of me and the feet
μου ὅτι ἐγώ εἰμι αὐτός; ψηλαφήσατέ με
of me that I am he; feel you me
και ἴδετε, ὅτι πνεῦμα σὰρκα και ὀστέα
and see you, because spirit flesh and bones
οὐκ ἔχει καθὼς ἐμε θεωρεῖτε
not is having according as me you are beholding
ἔχοντα. 40 [[και τοῦτο εἰπὼν
having. [[And this (thing) having said
ἔδειξεν αὐτοῖς τὰς χεῖρας και τοὺς πόδας.]]
he showed to them the hands and the feet.]]
41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
Yet but disbelieving of them from the
χαρᾶς και θαυμάζοντων εἶπεν αὐτοῖς
joy and wondering he said to them
Ἔχετε τι βρώσιμον ἐνθάδε;
Are you having something eatable there?
42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
The (ones) but gave on to him of fish
ὀπτοῦ μέρος. 43 και λαβὼν ἐνώπιον
broiled piece; and having taken in sight
αὐτῶν ἔφαγεν.
of them he ate.
44 Εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ
He said but toward them These the
λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
words of me which I spoke toward you; yet
ὦν σὺν ὑμῖν, ὅτι δεῖ
being together with you, that it is necessary
πληρωθῆναι πάντα τὰ
to be fulfilled all the (things)
γεγραμμένα ἐν τῷ νόμῳ
having been written in the law
Μωυσέως και τοῖς προφῆταις και
of Moses and to the Prophets and

he himself stood in
their midst [[and
said to them: "May
you have peace."]]
37 But because they
were terrified, and had
become frightened,
they were imagining
they beheld a spirit.
38 So he said to
them: "Why are you
troubled, and why
is it doubts come
up in your hearts?
39 See my hands
and my feet, that it
is I myself; feel me
and see, because a
spirit does not have
flesh and bones just
as you behold that I
have." 40 [[And as
he said this he showed
them his hands and
his feet.]] 41 But
while they were still
not believing for
sheer joy and were
wondering, he said to
them: "Do you have
something there to
eat?" 42 And they
handed him a piece of
broiled fish; 43 and
he took it and ate it
before their eyes.
44 He now said to
them: "These are my
words which I spoke
to you while I was
yet with you, that all
the things written in
the law of Moses and
in the Prophets and

Ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν
Psalms about me. Then he opened fully
αὐτῶν τὸν νοῦν τοῦ συνιέναι
of them the mind of the to be putting together
τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι
the Scriptures, and he said to them that
οὕτως γέγραπται παθεῖν τὸν χριστὸν
thus it has been written to suffer the Christ
καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
and to stand up out of dead (ones) to the third
ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
day, and to be preached upon the name
αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἀμαρτιῶν
of him repentance into letting go off of sins
εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ
into all the nations, — (ones) starting from
Ἱερουσαλὴμ· 48 ὑμεῖς γὰρ μαρτυρεῖσθε
Jerusalem; you witnesses
τούτων. 49 καὶ ἰδοὺ ἐγὼ
of these (things). And look! I
ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς
am sending off out the promise of the Father
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ
of me upon you; you but sit you down in the
πόλει ἕως οὗ ἐνδύσασθε
city until what [time] you might become clothed
ἐς ὕψους δυνάμιν.
out of height power.
50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
He led out but them until toward
Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
Bethany, and having lifted up the hands
αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο
of him he blessed them. And it occurred
ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη
in the to be blessing him them he stood through
ἀπ' αὐτῶν [[καὶ ἀνεφέρετο εἰς τὸν
from them [[and he was being borne up into the
οὐρανόν]]. 52 καὶ αὐτοὶ
heaven]]. And they
[[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν
[[having done obeisance to him]] they returned
εἰς Ἱερουσαλὴμ μετὰ
into Jerusalem with
χαρὰς μεγάλης, 53 καὶ ἦσαν διὰ
joy great, and they were through
παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
all in the temple blessing the God.

Psalms about me must be fulfilled." 45 Then he opened up their minds fully to grasp the meaning of the Scriptures, 46 and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day, 47 and on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem, 48 you are to be witnesses of these things. 49 And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high." 50 But he led them out as far as Bethany, and he lifted up his hands and blessed them. 51 As he was blessing them he was parted from them and began to be borne up to heaven. 52 And they did obeyance to him and returned to Jerusalem with great joy. 53 And they were continually in the temple blessing God.

KATA ΙΩΑΝΗΝ ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
In beginning was the Word, and the Word
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
was toward the God, and god was the Word.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
This (one) was in beginning toward the God.
3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ
All (things) through him came to be, and
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
apart from him came to be not-but one (thing).
ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ
Which has come to be in him life was, and
ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ
the life was the light of the men; and
τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
the light in the darkness is shining, and the
σκοτία αὐτὸ οὐ κατέλαβεν.
darkness it not overpowered.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος
Came to be man having been sent forth
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·
beside God, name to him John;
7 οὗτος ἦλθεν εἰς
this (one) came into
μαρτυρίαν, ἵνα μαρτυρήσῃ
witness, in order that he might witness
περὶ τοῦ φωτός, ἵνα πάντες
about the light, in order that all
πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν
might believe through him. Not was
ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
that (one) the light, but in order that
μαρτυρήσῃ περὶ τοῦ φωτός.
he might witness about the light.
9 Ἦν τὸ φῶς τὸ ἀληθινόν
Was the light the true
ὃ φωτίζει πάντα τὸν κόσμον. 10 ἐν
which is enlightening every man
ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν
coming into the world. In

1 In [the] beginning the Word was, and the Word was with God, and the Word was a god.* 2 This one was in [the] beginning with God. 3 All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence 4 by means of him was life, and the life was the light of men. 5 And the light is shining in the darkness, but the darkness has not overpowered it. 6 There arose a man that was sent forth as a representative of God: his name was John.* 7 This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. 8 He was not that light, but he was meant to bear witness about that light. 9 The true light that gives light to every sort of man was about to come into the world.* 10 He

1* "A god," in contrast with "the God." See App 2A. 6* See Matthew 3:1 footnote. 9* World (κόσμον, ko'smon), καὶ; οὐ, 'oh-lam', J17.18,22.

τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγενήθησαν.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπὼν — Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς

was in the world, and the world came into existence through him, but the world did not know him. 11 He came to his own home, but his own people did not take him in. 12 However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name; 13 and they were born, not from blood or from a fleshly will or from man's will, but from God.

14 So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth. 15 (John bore witness about him, yes, he actually cried out—this was the one who said [it]—saying: "The one coming behind me has advanced in front of me, because he existed before me.") 16 For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. 17 Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. 18 No man

ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν πρὸς αὐτόν οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὴμ ιερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; 20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός. 21 καὶ ῥώτησαν αὐτόν· Τί οὖν; σὺ Ἠλείας εἶ; καὶ λέγει· Οὐκ εἰμί. Ὁ προφῆτης εἶ σὺ;

καὶ ἀπεκρίθη· Οὐ. 22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν τοῖς ἡμῶν· δώμεν τοῖς ἐπερωτήσιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 23 ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐυθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἰσαΐας ὁ προφῆτης. 24 Καὶ ἄπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ῥώτησαν αὐτόν καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλείας οὐδὲ

has seen God at any time; the only-begotten god who is in the bosom [position] with the Father is the one that has explained him. 19 Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him: "Who are you?" 20 And he confessed and did not deny, but confessed: "I am not the Christ." 21 And they asked him: "What, then? Are you E-li'jah?" And he said: "I am not." "Are you The Prophet?" And he answered: "No!" 22 Therefore they said to him: "Who are you? that we may give an answer to those who send us. What do you say about yourself?" 23 He said: "I am a voice of someone crying out in the wilderness, 'MAKE the way of Jehovah' straight, just as Isaiah the prophet said." 24 Now those sent forth were from the Pharisees. 25 So they questioned him and said to him: "Why, then, do you baptize if you yourself are not the Christ or E-li'jah or

21* E-li'jah, meaning "My God Is Jehovah," J17.18.22.

23* Jehovah, J5-14.16-19.22-24; Lord, KAB.

ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ
The Prophet? Answered to them the
'Ιωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι·
John saying I am baptizing in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
middle of you (one) is standing whom you not
οἴσασθε, 27 ὀπίσω μου ἐρχόμενος,
have known, behind me coming (one),
οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα
of whom not am I worthy in order that
ἴδωσιν αὐτοῦ τὸν ἱμάντα τοῦ
I might loose of him the lace of the
ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ
sandal. These (things) in Bethany
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
occurred other side of the Jordan, where was
ὁ Ἰωάννης βαπτίζων.

29 Τῇ ἐπαύριον βλέπει τὸν
To the morrow he is looking at the
'Ιησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
Jesus coming toward him, and
λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ
he is saying See the Lamb of the God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ
the (one) lifting up the sin of the
κόσμου. 30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
world. This (one) is over whom I
εἶπον· Ὁπίσω μου ἔρχεται ἄνθρωπος ὃς
said Behind me is coming male person who
ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός
in front of me has come to be, because first
μου ἦν· 31 κἀγὼ οὐκ ᾔδειν αὐτόν,
of me he was; and I not had known him,
ἀλλ' ἵνα φανερωθῇ τῷ
but in order that he might be manifested to the
'Ισραὴλ διὰ τοῦτο ἦλθεν ἐγὼ ἐν ὕδατι
Israel through this (thing) came I in water
βαπτίζων. 32 Καὶ ἑμαρτύρησεν Ἰωάννης λέγων
baptizing. And witnessed John saying
ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
that I have viewed the spirit descending as
περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν
dove out of heaven, and it remained
ἐπ' αὐτόν· 33 κἀγὼ οὐκ ᾔδειν αὐτόν,
upon him; and I not had known him,

The Prophet?"
26 John answered
them, saying: "I
baptize in water. In
the midst of you one
is standing whom you
do not know, 27 the
one coming behind
me, but the lace of
whose sandal I am
not worthy to untie."
28 These things took
place in Bethany
across the Jordan,
where John was
baptizing.

29 The next day he
beheld Jesus coming
toward him, and he
said: "See, the Lamb
of God that takes
away the sin of the
world!" 30 This is
the one about whom I
said, Behind me there
comes a man who has
advanced in front of
me, because he existed
before me. 31 Even I
did not know him, but
the reason why I came
baptizing in water
was that he might
be made manifest to
Israel." 32 John also
bore witness, saying:
"I viewed the spirit
coming down as a
dove out of heaven,
and it remained upon
him. 33 Even I
did not know him,

ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
but the (one) having sent me to be baptizing in
ὕδατι· ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν
water that (one) to me said Upon whom likely
ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ
you might see the spirit descending and
μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
remaining upon him, this (one) is the (one)
βαπτίζων ἐν πνεύματι ἁγίῳ· 34 κἀγὼ
baptizing in spirit holy; and I
ἐώρακα, καὶ μεμαρτύρηκα ὅτι
have seen, and I have borne witness that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this (one) is the Son of the God.

35 Τῇ ἐπαύριον πάλιν ἰστίκει· Ἰωάννης
To the morrow again had stood John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ
and out of the disciples of him two, and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
having looked on to the Jesus walking about
λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ
he is saying See the Lamb of the God. 37 And
ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
heard the two disciples of him speaking and
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεῖς
they followed to the Jesus. Having turned
δε ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς
but the Jesus and having viewed them
ἀκολουθοῦντας λέγει αὐτοῖς· Τί
following he is saying to them What
ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ
are seeking you? The (ones) but said to him
'Ραββί, ὃ λέγεται μεθερμηνευσμένον
Rabbi, which is being said being translated
Διδάσκαλε, ποῦ μένεις;
Teacher, where are you remaining?

39 λέγει αὐτοῖς· Ἐρχεσθε καὶ
He is saying to them Be you coming and
ἑμμεσθε. ἦλθαν οὖν καὶ εἶδαν
you will see. They came therefore and saw
ποῦ μένει, καὶ παρ' αὐτῷ
where he is remaining, and beside him
ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς
they remained the day that; hour was as
δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
tenth. Was Andrew the brother of Simon
Πέτρου εἰς ἐκ τῶν δύο τῶν
Peter one out of the two the (ones)

ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
having heard beside of John and having followed

but the very One who
sent me to baptize
in water said to me,
'Whoever it is upon
whom you see the
spirit coming down
and remaining, this is
the one that baptizes
in holy spirit.'
34 And I have seen
[it], and I have borne
witness that this one
is the Son of God."

35 Again the
next day John was
standing with two of
his disciples, 36 and
as he looked at Jesus
walking he said: "See,
the Lamb of God!"
37 And the two disci-
ples heard him speak,
and they followed
Jesus. 38 Then
Jesus turned and,
getting a view of them
following, he said to
them: "What are you
looking for?" They
said to him: "Rabbi,
(which means, when
translated, Teacher,)
where are you stay-
ing?" 39 He said to
them: "Come, and you
will see." Accordingly
they went and saw
where he was staying,
and they stayed with
him that day; it was
about the tenth hour.
40 Andrew the brother
of Simon Peter
was one of the two
that heard what John
said and followed

29* World (κόσμου, ko'smou), KAB; earth, 'oh-lam', J17.22; earth (ἡ γῆ, 'e'rets), J18.

αὐτῷ· 41 εὐρίσκει οὗτος πρῶτον τὸν
to him; he is finding this (one) first the
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει
brother the own Simon and he is saying
αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν ὃ ἐστίν
to him We have found the Messiah which is
μεθερμηνευόμενον Χριστός. 42 ἤγαγεν αὐτὸν
being translated Christ. He led him
πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ
toward the Jesus. Having looked on to him the
Ἰησοῦς εἶπεν Σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου,
Jesus said You are Simon the son of John,
σύ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται
you will be called Cephas which is being translated
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς
To the morrow he willed to go out into
τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον καὶ
the Galilee. And he is finding Philip and
λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολουθεῖ μοι.
is saying to him the Jesus Be following to me.

44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
Was but the Philip from Bethsaida,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
out of the city of Andrew and of Peter.

45 εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ
He is finding Philip the Nathanael and
λέγει αὐτῷ Ὁν ἔγραψεν Μωσὴς ἐν
he is saying to him Whom wrote Moses in
τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν,
the Law and the Prophets we have found,
Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
Jesus son of the Joseph the (one) from

Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ
Nazareth. And said to him Nathanael
Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;
Out of Nazareth is able anything good to be?

λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ
He is saying to him the Philip Be coming and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. Saw Jesus the Nathanael

ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and he is saying about
αὐτοῦ Ἰδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ
him See truly Israelite in whom

δόλος οὐκ ἔστιν. 48 λέγει αὐτῷ Ναθαναὴλ
deceit not is. Is saying to him Nathanael
Πόθεν με γινώσκεις; ἀπεκρίθη
Where from me are you knowing? Answered

[Jesus]. 41 First this one found his own brother, Simon, and said to him: "We have found the Messiah" (which means, when translated, Christ). 42 He led him to Jesus. When Jesus looked upon him he said: "You are Simon the son of John; you will be called Ce'phas" (which is translated Peter).

43 The next day he desired to depart for Gal'ilee. So Jesus found Philip and said to him: "Be my follower." 44 Now Philip was from Beth-sa'i-da, from the city of Andrew and Peter. 45 Philip found Na-than'a-el and said to him: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Naz'a-reth." 46 But Na-than'a-el said to him: "Can anything good come out of Naz'a-reth?" Philip said to him: "Come and see." 47 Jesus saw Na-than'a-el coming toward him and said about him: "See, an Israelite for a certainty, in whom there is no deceit." 48 Na-than'a-el said to him: "How does it come that you know me?"

43 The next day he desired to depart for Gal'ilee. So Jesus found Philip and said to him: "Be my follower." 44 Now Philip was from Beth-sa'i-da, from the city of Andrew and Peter. 45 Philip found Na-than'a-el and said to him: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Naz'a-reth." 46 But Na-than'a-el said to him: "Can anything good come out of Naz'a-reth?" Philip said to him: "Come and see." 47 Jesus saw Na-than'a-el coming toward him and said about him: "See, an Israelite for a certainty, in whom there is no deceit." 48 Na-than'a-el said to him: "How does it come that you know me?"

Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε
Jesus and said to him Before the you
Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν
Philip to sound being under the fig tree
εἶδόν σε. 49 ἀπεκρίθη αὐτῷ Ναθαναὴλ
I saw you. Answered to him Nathanael
Ῥαββί, σὺ εἰ ὁ υἱὸς τοῦ θεοῦ, σὺ
Rabbi, you are the Son of the God, you
βασιλεὺς εἰ τοῦ Ἰσραὴλ. 50 ἀπεκρίθη
King are of the Israel. Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι
Jesus and said to him Because I said to you
ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς
that I saw you down under the fig tree

πιστεύεις; μείζων τούτων
are you believing? Greater (ones) of these (things)
ὁψν. 51 καὶ λέγει αὐτῷ Ἀμὴν
you will see. And he is saying to him Amen
ἀμὴν λέγω ὑμῖν, ὁψεσθε τὸν
amen I am saying to you, you will see the
οὐρανὸν ἀνεγρότα καὶ τοὺς ἀγγέλους
heaven having been opened and the angels
τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ
of the God ascending and descending upon
τὸν υἱὸν τοῦ ἀνθρώπου.
the Son of the man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος
And to the day the third marriage
ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν
occurred in Cana of the Galilee, and was
ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη
the mother of the Jesus there; was called
δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
but also the Jesus and the disciples of him
εἰς τὸν γάμον.
into the marriage.

3 καὶ ὑστερήσαντος οἴνου λέγει
And having become lacking of wine is saying
ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
the mother of the Jesus toward
αὐτόν Οἶνον οὐκ ἔχουσιν. 4 καὶ
him Wine not they are having. And
λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ
is saying to her the Jesus What to me and
σοί, γύναι; οὐπω ἦκε ἡ ὥρα
to you, woman? Not yet is arriving the hour
μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς
of me. Is saying the mother of him to the

Jesus in answer said to him: "Before Philip called you, while you were under the fig tree, I saw you." 49 Na-than'a-el answered him: "Rabbi, you are the Son of God, you are the Son of God, you are King of God, you are King of Israel." 50 Jesus in answer said to him: "Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these." 51 He further said to him: "Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to* the Son of man."

2 Now on the third day a marriage feast took place in Ca'na of Gal'ilee, and the mother of Jesus was there. 2 Jesus and his disciples were also invited to the marriage feast.

3 When the wine ran short the mother of Jesus said to him: "They have no wine." 4 But Jesus said to her: "What have I to do with you, woman? My hour has not yet come." 5 His mother said to those

διακόνους "Οτι ἂν λέγῃ ὑμῖν
servants What likely he may be saying to you
ποιῶσα. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίας
do you. Were but there of stone water jars
ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων
six according to the purification of the Jews
κεῖναι, χωροῦσα ἀνά μετρητάς δύο
lying, having place for up measures two
ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς
or three. Is saying to them the Jesus
Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
Fill you the water jars of water; and they filled
αὐτάς ἕως ἄνω. 8 καὶ λέγει
them until upper part. And he is saying
αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε
to them Draw you out now and be you bringing
τῷ ἀρχιτρικλίνῳ· οἱ
to the governor of the dining room; the (ones)
δὲ ἤνεγκαν. 9 ὥς δὲ ἐγεύσατο ὁ
but brought. As but tasted the
ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
governor of the dining room the water wine
γεγεννημένον, καὶ οὐκ ᾔδει
having become, and not he had known
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν
wherefrom it is, the but servants had known
οἱ ἡντληκότες τὸ ὕδωρ,
the (ones) having drawn out the water,
φωνεῖ τὸν νυμφίον ὁ
he is sounding to the bridegroom the
ἀρχιτρικλίνος 10 καὶ λέγει
governor of the dining room and is saying
αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him Every man first the fine wine
τίθεισιν, καὶ ὅταν μεθύσθωσιν
is placing, and whenever they might become drunk
τὸν ἐλάσσον· σὺ τετήρηκας τὸν καλὸν οἶνον
the inferior; you have kept the fine wine
ἕως ἄρτι. 11 Ταύτην ἐποίησεν ἀρχὴν
until right now. This did beginning
τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς
of the signs the Jesus in Cana of the
Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ,
Galilee and he manifested the glory of him,
καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
and believed into him the disciples of him.
12 Μετὰ τοῦτο κατέβη εἰς
After this he went down into
Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
Capernaum he and the mother of him and

ministering: "What-
ever he tells you,
do." 6 As it was,
there were six stone
water jars sitting
there as required by
the purification rules
of the Jews, each
able to hold two or
three liquid measures.
7 Jesus said to them:
"Fill the water jars
with water." And they
filled them to the
brim. 8 And he said
to them: "Draw some
out now and take it
to the director of the
feast." So they took
it. 9 When, now, the
director of the feast
tasted the water that
had been turned into
wine but did not know
what its source was,
although those minis-
tering who had drawn
out the water knew,
the director of the
feast called the bride-
groom 10 and said
to him: "Every other
man puts out the fine
wine first, and when
people are intoxicated,
the inferior. You have
reserved the fine wine
until now." 11 Jesus
performed this in
Ca'na of Gal'i-lee as
[the] beginning of his
signs, and he made
his glory manifest;
and his disciples put
their faith in him.
12 After this he
and his mother and
brothers and his
disciples went down
to Ca-per-na-um,

οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ
the brothers and the disciples of him, and there
ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν
And near was the passover of the
Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ
Jews, and went up into Jerusalem the
Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ
Jesus. And he found in the temple
τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
the (ones) selling cattle and sheep and
περιστεράς καὶ τοὺς κερματιστάς καθήμενους,
doves and the coin dealers sitting,
15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
and having made whip out of ropes
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε
all (them) he ejected out of the temple the and
πρόβατα καὶ τοὺς βόας, καὶ τῶν
sheep and the cattle, and of the
κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ
money changers he poured out the coins and
τὰς τραπέζας ἀνέτρεψεν, 16 καὶ
the tables he overturned, 16 καὶ
τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν
to the (ones) the doves selling he said
Ἄρατε ταῦτα ἐντεῦθεν, μὴ
Lift you up these (things) from here, not
ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου
be you making the house of the Father of me
οἶκον ἐμπορίου. 17 Ἐμνήσθησαν οἱ
house of merchandise. Called to mind the
μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν
disciples of him that having been written it is
Ὁ ζήλος τοῦ οἴκου σου καταφάγεται
The zeal of the house of you will eat down
me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
Answered therefore the Jews and
εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
said to him What sign are you showing
ἡμῖν, ὅτι ταῦτα ποιεῖς;
to us, because these (things) you are doing?
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς
Answered Jesus and said to them
Λύσατε τὸν ναὸν τοῦτον καὶ
Loose you the divine habitation this and
ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
in three days I shall raise up it.

but they did not stay
there many days.

13 Now the
passover of the Jews
was near, and Jesus
went up to Jerusalem.
14 And he found
in the temple those
selling cattle and
sheep and doves and
the money brokers in
their seats. 15 So,
after making a whip
of ropes, he drove
all those with the
sheep and cattle out
of the temple, and he
poured out the coins
of the money changers
and overturned their
tables. 16 And he
said to those selling
the doves: "Take these
things away from
here! Stop making
the house of my
Father a house of
merchandise!" 17 His
disciples called to
mind that it is writ-
ten: "The zeal for your
house will eat me up."

18 Therefore, in
answer, the Jews said
to him: "What sign
have you to show us,
since you are doing
these things?" 19 In
answer Jesus said
to them: "Break
down this temple,
and in three days
I will raise it up."

20 Εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα
Said therefore the Jews Forty
καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
and six to years was built the divine habitation
οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς
this, and you in three days will raise up
αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ
it? That (One) but was saying about
τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
the divine habitation of the body of him.

22 Ὅτε οὖν ἠγέρθη
When therefore he was raised up
ἐκ νεκρῶν, ἐμνήσθησαν
out of dead (ones), called to mind

οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
the disciples of him that this (thing) he was saying,
καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ
and they believed the Scripture and to the word
ὃν εἶπεν ὁ Ἰησοῦς.
which said the Jesus.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν
As but he was in the Jerusalem in
τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the passover in the festival, many believed
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
into the name of him, beholding of him the
σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ
signs which he was doing; he but

Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
Jesus not was entrusting himself to them
διὰ τὸ αὐτὸν γινώσκειν πάντας
through the him to be knowing all (them)

25 καὶ ὅτι οὐ χρεῖαν εἶχεν
and because not need he was having
ἵνα τις μαρτυρήσῃ περὶ
in order that anyone should bear witness about
τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί
the man, he for was knowing what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Was but man out of the Pharisees,
Νικόδημος ὄνομα αὐτοῦ, ἀρχὸν τῶν
Nicodemus name to him, ruler of the
Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν
Jews; this (one) came toward him

νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν
of night and he said to him Rabbi, we have known
ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος
that from God you have come teacher;

20 Therefore the Jews said: "This temple was built in forty-six years, and will you raise it up in three days?" 21 But he was talking about the temple of his body. 22 When, though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said.

23 However, when he was in Jerusalem at the passover, at its festival, many people put their faith in his name, viewing his signs that he was performing. 24 But Jesus himself was not entrusting himself to them because of his knowing them all 25 and because he was in no need to have anyone bear witness about man, for he himself knew what was in man.

3 Now there was a man of the Pharisees, Nicodemus, was his name, a ruler of the Jews. 2 This one came to him in the night and said to him: "Rabbi, we know that you as a teacher have come from God;

οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
no one for is able these the signs

ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ
to be doing which you are doing, if ever not
ἢ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη
may be the God with him. Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν
Jesus and said to him Amen amen
λέγω σοι, ἐὰν μὴ τις
I am saying to you, If ever not anyone

γεννηθῇ ἄνωθεν, οὐ δύναται
should be generated from above, not he is able
ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
to see the kingdom of the God.

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς
Is saying toward him the Nicodemus How
δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν;
is able man to be generated old being?

μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
Not he is able into the cavity of the mother
αὐτοῦ δευτέρον εἰσελθεῖν καὶ
of him second [time] to enter and

γεννηθῆναι; 5 ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν
to be generated? Answered the Jesus Amen
ἀμὴν λέγω σοι, ἐὰν μὴ τις
amen I am saying to you, If ever not anyone

γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,
should be generated out of water and spirit,
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
not he is able to enter into the kingdom

τοῦ θεοῦ. 6 τὸ γεγεννημένον
of the God. The (thing) having been generated
ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ
out of the flesh flesh is, and the (thing)

γεγεννημένον ἔκ τοῦ
having been generated out of the
πνεύματος πνεῦμά ἐστιν. 7 μὴ
spirit spirit is. Not

θαυμάσης ὅτι εἶπόν σοι
you should wonder because I said to you
Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It is necessary you to be generated from above.

8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ
The spirit where it is willing is blowing, and
τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
the sound of it you are hearing, but not

οἶδας πόθεν ἔρχεται καὶ ποῦ
you have known wherefrom it is coming and where
ὑπάγει· οὕτως ἐστὶν πᾶς ὁ
it is going under; thus is everyone the

for no one can perform these signs that you perform unless God is with him." 3 In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God." 4 Nicodemus said to him: "How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?" 5 Jesus answered: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. 6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit. 7 Do not marvel because I told you, You people must be born again. 8 The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that

γεγεννημένος ἐκ τοῦ πνεύματος.
having been generated out of the spirit.

9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ
Answered Nicodemus and he said to him

Πῶς δύναται ταῦτα γενέσθαι;
How is able these (things) to occur?

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ
Answered Jesus and said to him You

εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ
are the teacher of the Israel and

ταῦτα οὐ γινώσκεις; 11 ἀμὴν
these (things) not you are knowing? Amen

ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν
amen I am saying to you that which we have known

λαλοῦμεν καὶ ὁ ἐώρακαμεν
we are speaking and which we have seen

μαρτυροῦμεν, καὶ τὴν μαρτυρίαν
we are bearing witness of, and the witness

ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ
of us not you are receiving. If the

ἐπίγεια εἶπον ὑμῖν καὶ οὐ
earthly (things) I said to you and not

πιστεύετε, πῶς ἂν εἴπω ὑμῖν
you are believing, how if ever I should say to you

τὰ ἐπουράνια πιστεύετε; 13 καὶ
the heavenly (things) you will believe? And

οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ
no one has ascended into the heaven if not

ὁ ἐκ τοῦ οὐρανοῦ καταβάς,
the (one) out of the heaven having descended,

ὁ υἱὸς τοῦ ἀνθρώπου. 14 καὶ καθὼς
the Son of the man. And according as

Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ
Moses put high up the serpent in the

ἐρήμῳ, οὕτως ὑψωθῆναι
desolate (place), thus to be put on high up

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
it is necessary the Son of the man,

15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ
in order that everyone the believing in him

ἔχη ζωὴν αἰώνιον.
may have life everlasting.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
Thus for loved the God the

κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ
world as-and the Son the only-begotten

ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
he gave, in order that everyone the believing

has been born from the spirit."

9 In answer

Nic-o-de-mus said to him: "How can these things come about?"

10 In answer Jesus

said to him: "Are you a teacher of Israel and yet do not know these things?"

11 Most truly I say to you,

What we know we speak and what we

have seen we bear witness of, but you

people do not receive the witness we give.

12 If I have told you earthly things and yet you do not believe,

how will you believe if I tell you heavenly things?"

13 Moreover,

no man has ascended into heaven but he

that descended from heaven, the Son of

man. 14 And just as Moses lifted up

the serpent in the wilderness, so the Son

of man must be lifted up, 15 that everyone

believing in him may have everlasting life.

16 "For God loved the world" so much

that he gave his only-begotten Son, in

order that everyone exercising faith

εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχη
into him not might be destroyed but may have

ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
life everlasting. Not for sent forth the

θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα
God the Son into the world in order that

κρίνη τὸν κόσμον, ἀλλ' ἵνα
he should judge the world, but in order that

σωθῇ ὁ κόσμος δι' αὐτοῦ.
should be saved the world through him.

18 ὁ πιστεύων εἰς αὐτὸν οὐ
The (one) believing into him not

κρίνεται. ὁ μὴ πιστεύων ἤδη
is being judged. The (one) not believing already

κέκριται, ὅτι μὴ πεπίστευκεν εἰς
has been judged, because not he has believed into

τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
the name of the only-begotten Son of the God.

19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς
This but is the judgment that the light

ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ
has come into the world and loved the

ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
men rather the darkness than the light,

ἢν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
was for of them wicked the works.

20 πᾶς γὰρ ὁ φαῦλα
Everyone for the (one) vile (things)

πράσσει μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
practicing is hating the light and does not

πρὸς τὸ φῶς, ἵνα μὴ
toward the light, in order that not

ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ
might be reproved the works of him; the (one)

δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
but doing the truth is coming toward the

φῶς, ἵνα φανερωθῇ αὐτοῦ
light, in order that should be made manifest of him

τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
the works that in God it is having been worked.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς
After these (things) came the Jesus

καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
and the disciples of him into the Judean

γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν
earth, and there he was spending time with them

καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ
and he was baptizing. Was but also the

in him might not be destroyed but have everlasting life.

17 For God sent forth his Son into the world,* not for him to judge the world, but for the world to be saved through him.

18 He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God.

19 Now this is the basis for judgment, that the light has come into the world* but men have loved the darkness rather than the light, for their works were wicked. 20 For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved.

21 But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."

22 After these things Jesus and his disciples went into Ju-de'an country, and there he spent some time with them and did baptizing.

23 But John also was

16* World (κόσμον, ko'smon), KAB; mun'dum, Vg; עולם, 'oh-lam', J17.18.22.

17*, 19* World (κόσμον, ko'smon), KAB; mun'dum, Vg; עולם, 'oh-lam', J17.18.22.

'Ιωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ,
John baptizing in Aenon near the Salim,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
because waters many was there, and
παρεγίνοντο καὶ
they were coming to be alongside and
ἐβαπτίζοντο· 24 οὕτω γὰρ ἦν
they were being baptized; not yet for was
βεβλημένος εἰς τὴν φυλακὴν 'Ιωάννης.
having been thrown into the prison John.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν
Occurred therefore seeking out of the
μαθητῶν 'Ιωάννου μετὰ 'Ιουδαίου περὶ
disciples of John with Jew about
καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν
purification. And they came toward the
'Ιωάννην καὶ εἶπαν αὐτῷ 'Ραββί, ὃς ἦν
John and said to him 'Rabbi, who was
μετὰ σοῦ πέραν τοῦ 'Ιορδάνου,
with you other side of the Jordan, to whom
σύ μεμαρτύρηκας, ἴδε οὗτος
you have borne witness, see this (one)
βαπτίζει καὶ πάντες ἔρχονται πρὸς
is baptizing and all (they) are coming toward
αὐτόν. 27 ἀπεκρίθη 'Ιωάννης καὶ εἶπεν Οὐ
him. Answered John and said Not
δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐάν
is able man to be receiving nothing if ever
μὴ ἦ δεδομένον αὐτῷ ἐκ
not it may be having been given to him out of
τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι
the heaven. Very (ones) you to me
μαρτυρεῖτε ὅτι εἶπον ἐγὼ Οὐκ
you are bearing witness that said I Not
εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
am I the Christ, but that
'Ἀπεσταλμένος εἰμὶ ἔμπροσθεν
Having been sent forth I am in front
ἐκείνου. 29 ὁ ἔχων τὴν νύμφην
of that (one). The (one) having the bride
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ
bridegroom is; the but friend of the
νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
bridegroom, the (one) having stood and hearing
αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν
of him, to joy he is rejoicing through the voice
τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ
of the bridegroom. This therefore the joy the
ἐμὴ
mine
πεπληρώται. 30 ἐκείνου
has been fulfilled. That (one)

baptizing in Aenon near Sa'lim, because there was a great quantity of water there, and people kept coming and being baptized; 24 for John had not yet been thrown into prison.

25 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification. 26 So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is baptizing and all are going to him." 27 In answer John said: "A man cannot receive a single thing unless it has been given him from heaven. 28 You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one. 29 He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. 30 That one

δεῖ αὐξάνειν, ἐμὲ δὲ
it is necessary to be increasing, me but
ἐλαττοῦσθαι.
to be decreasing.

31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω
The (one) from above coming up above
πάντων ἐστίν. ὁ ὢν ἐκ τῆς
all (ones) is. The (one) being out of the
γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς
earth out of the earth is and out of the earth
λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ
he is speaking; the (one) out of the heaven
ἐρχόμενος ἐπάνω πάντων ἐστίν· 32 ὃ
coming up above all (ones) is; which
ἑώρακεν καὶ ἤκουσεν τοῦτο
he has seen and he heard this
μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ
he is bearing witness of, and the witness of him
οὐδεὶς λαμβάνει. 33 ὁ λαβὼν
no one is receiving. The (one) having received
αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ
of him the witness sealed that the
θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν
God true is. Whom for sent forth
ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ
the God the sayings of the God is speaking, not
γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
for out of measure he is giving the spirit.
35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
The Father is loving the Son, and all (things)
δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ
has given in the hand of him. The (one)
πιστεύων εἰς τὸν υἱόν ἔχει ζωὴν
believing into the Son is having life
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ
everlasting; the (one) but disobeying to the Son
οὐκ ὀφείλει ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
not will see life, but the wrath of the God
μένει ἐπ' αὐτόν.
is remaining upon him.

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν
As therefore knew the Lord that heard
οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς
the Pharisees that Jesus more disciples
ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,
is making and is baptizing than John,
2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ
although indeed Jesus he not
ἐβαπτίζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ,
was baptizing but the disciples of him,

must go on increasing, but I must go on decreasing."

31 He that comes from above is over all others. He that is from the earth is from the earth and speaks of things of the earth. He that comes from heaven is over all others.

32 What he has seen and heard, of this he bears witness, but no man is accepting his witness. 33 He that has accepted his witness has put his seal to it that God is true. 34 For the one whom God sent forth speaks the sayings of God, for he does not give the spirit by measure. 35 The Father loves the Son and has given all things into his hand. 36 He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him.

4 When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John— 2 although, indeed, Jesus himself did no baptizing but his disciples did—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν
he let go off the Judea and he went away
πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἐδει
again into the Galilee. It was necessary
δὲ αὐτὸν διέρχεσθαι διὰ τῆς
but him to be traversing through the
Σαμαρίας. 5 ἔρχεται οὖν εἰς πόλιν
Samaria. He is coming therefore into city
τῆς Σαμαρίας λεγομένην Συχάρ πλησίον τοῦ
of the Samaria being said Sychar near the
χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ
piece of ground which gave Jacob to Joseph
τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγή
to the son of him; was but there fountain
τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
of the Jacob. The therefore Jesus
κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο
having labored out of the journey was sitting
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.
thus upon the fountain; hour was as sixth.

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας
Is coming woman out of the Samaria
ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
to draw water. Is saying to her the Jesus
Δός μοι πίνειν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ
Give to me to drink; the for disciples of him
ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
had gone off into the city, in order that
τροφὰς ἀγοράσωσιν. 9 λέγει οὖν
foodstuffs they might buy. Is saying therefore
αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ
to him the woman the Samaritan How you
Ἰουδαῖος ὢν παρ' ἐμοῦ πίνειν
Jew being beside of me to drink
αἰτεῖς γυναῖκος Σαμαρεῖτιδος οὕσης;
you are asking of woman Samaritan being?
οὐ γὰρ συνχρῶνται Ἰουδαῖοι
Not for are using together Jews
Σαμαρεῖταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
to Samaritans. Answered Jesus and said
αὐτῇ Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ
to her If you had known the free gift of the God
καὶ τίς ἐστιν ὁ λέγων σοι Δός
and who is the (one) saying to you Give
μοι πίνειν, σὺ ἂν ᾔτησας αὐτὸν καὶ
to me to drink, you likely asked him and
ἔδωκεν ἂν σοι ὕδωρ ζῶν.
he gave likely to you water living.

5* Sy'chem, Sys. See Acts 7:16 footnote. 6* That is, about 12 noon.

3 he left Jude'a and departed again for Gal'i-lee. 4 But it was necessary for him to go through Sa-mar'i-a. 5 Accordingly he came to a city of Sa-mar'i-a called Sy'char* near the field that Jacob gave to Joseph his son. 6 In fact, Jacob's fountain was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The hour was about the sixth.*

7 A woman of Sa-mar'i-a came to draw water. Jesus said to her: "Give me a drink." 8 (For his disciples had gone off into the city to buy foodstuffs.) 9 Therefore the Sa-mar'i-tan woman said to him: "How is it that you, despite being a Jew, ask me for a drink, when I am a Sa-mar-i-tan woman?" (For Jews have no dealings with Sa-mar'i-tans.) 10 In answer Jesus said to her: "If you had known the free gift of God and who it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 λέγει αὐτῷ Κύριε, οὐτε
She is saying to him Lord, not and
ἀντλημα ἔχεις καὶ τὸ φρέαρ
means of drawing you are having and the well
ἐστὶν βαθύ· πόθεν οὖν ἔχεις
is deep; wherefrom therefore you are having
τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μεῖζων
the water the living? Not you greater
εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
are of the father of us Jacob, who gave
ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ
to us the well and he out of it
ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
drank also the sons of him and the
θρέμματά αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς
nourished ones of him? Answered Jesus
καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ
and said to her Everyone the drinking out of
τοῦ ὕδατος τούτου διψήσει πάλιν·
the water this will get thirsty again;
14 ὃς δ' ἂν πῖνῃ ἐκ τοῦ
who but likely should drink out of the
ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
water of which I shall give to him, not not
διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
will get thirsty into the age, but the water
ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
which I shall give to him will become in him
πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
fountain of water bubbling up into life everlasting.

15 λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε,
Is saying toward him the woman Lord,
δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
give to me this the water, in order that not
διψῶ μηδὲ διέρχωμαι
I may get thirsty not-but I may come through
ἐνθάδε ἀντλεῖν.
here to be drawing.

16 λέγει αὐτῇ Ὑπάγε
He is saying to her Be going under
φώνησόν σου τὸν ἄνδρα
sound to of you the male person
καὶ ἐλθὲ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ
and come here. Answered the woman
καὶ εἶπεν αὐτῷ Οὐκ ἔχω ἄνδρα.
and said to him Not I am having male person.
λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες ὅτι
Is saying to her the Jesus Finally you said that
Ἄνδρα οὐκ ἔχω. 18 πέντε γὰρ
Male person not I am having; five for

11 She said to him: "Sir, you have not even a bucket for drawing water, and the well is deep. From what source, therefore, do you have this living water? 12 You are not greater than our forefather Jacob, who gave us the well and who himself together with his sons and his cattle drank out of it, are you?" 13 In answer Jesus said to her: "Everyone drinking from this water will get thirsty again. 14 Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up to impart everlasting life." 15 The woman said to him: "Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water." 16 He said to her: "Go, call your husband and come to this place." 17 In answer the woman said: "I do not have a husband." Jesus said to her: "You said well, 'A husband I do not have.' 18 For

άνδρας ἔσχεις, καὶ νῦν ὃν
male persons you had, and now whom
ἔχεις οὐκ ἔστιν σου ἀνὴρ·
you are having not is of you male person;
τοῦτο ἀληθὲς εἶρηκας. 19 λέγει
this (thing) true you have said. Is saying
αὐτῷ ἡ γυνὴ Κύριε, θεωρῶ ὅτι
to him the woman Lord, I am beholding that
προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
prophet are you. The fathers of us in
τῷ ὄρει τοῦτο προσεκύνουν· καὶ ὑμεῖς
the mountain this worshiped; and you
λέγετε ὅτι ἐν Ἱερουσαλὺμοις ἐστὶν ὁ
are saying that in Jerusalem is the
τόπος ὅπου προσκυνεῖν δεῖ.
place where to be worshiping it is necessary.
21 λέγει αὐτῇ ὁ Ἰησοῦς Πίστευε
Is saying to her the Jesus Be believing
μοι, γυναῖκα, ὅτι ἔρχεται ὥρα ὅτε οὔτε
to me, woman, that is coming hour when neither
ἐν τῷ ὄρει τοῦτο οὔτε ἐν Ἱερουσαλὺμοις
in the mountain this nor in Jerusalem
προσκυνήσετε τῷ πατρί. 22 ὑμεῖς
you will worship to the Father. You
προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς
are worshiping which not you have known, we
προσκυνούμεν ὃ οἴδαμεν, ὅτι ἡ
are worshiping which we have known, because the
σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
salvation out of the Jews is; but
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
is coming hour and now is, when the
ἀληθινοὶ προσκυνῶνται προσκυνήσουσιν τῷ
true worshipers will worship to the
πατρί ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ
Father in spirit and to truth, and for the
πατὴρ τοιοῦτους ζητεῖ τοὺς
Father such (ones) is seeking the (ones)
προσκυνούντας αὐτόν· 24 πνεῦμα ὁ θεός,
worshiping him; spirit the God,
καὶ τοὺς προσκυνούντας αὐτόν ἐν
and the (ones) worshiping him in
πνεύματι καὶ ἀληθείᾳ δεῖ
spirit and to truth it is necessary
προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνὴ
to be worshiping. Is saying to him the woman
Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
I have known that Messiah is coming, the (one)
λεγόμενος Χριστός· ὅταν ἔλθῃ
being said Christ; whenever should come

you have had five husbands, and the [man] you now have is not your husband. This you have said truthfully." 19 The woman said to him: "Sir, I perceive you are a prophet. 20 Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." 21 Jesus said to her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. 22 You worship what you do not know; we worship what we know, because salvation originates with the Jews. 23 Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. 24 God is a Spirit, and those worshiping him must worship with spirit and truth." 25 The woman said to him: "I know that Messiah is coming, who is called Christ. Whenever that one arrives,

ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
that (one), he will announce up to us all (things).
26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι,
Is saying to her the Jesus I am,
ὁ λαλῶν σοι.
the (one) speaking to you.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And upon this [time] came the disciples
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
of him, and they were wondering because with
γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν
woman he was speaking; no one of course said
Τί ζητεῖς; ἢ Τί λαλεῖς
What are you seeking? or Why are you speaking
μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν
with her? Let go off therefore the
ὕδριαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
water jar of her the woman and went away into
τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
the city and is saying to the men
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι
Hither see you man who said to me
πάντα ἃ ἐποίησα· μὴτι οὗτός
all (things) which I did; not what this
ἐστὶν ὁ χριστός; 30 ἐξῆλθον ἐκ
is the Christ? They came forth out of
τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.
the city and they were coming toward him.
31 Ἐν τῷ μεταξύ ἠρώτων αὐτόν
In the between were requesting him
οἱ μαθηταὶ λέγοντες Ῥαββί, φάγε.
the disciples saying Rabbi, eat.
32 ὁ δὲ εἶπεν αὐτοῖς Ἐγώ βρώσιν
The (one) but said to them I food
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
am having to eat which you not have known.
33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς
Were saying therefore the disciples toward
ἀλλήλους Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
one another Not anyone brought to him to eat?
34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρώμα
Is saying to them the Jesus My food
ἐστὶν ἵνα ποιήσω τὸ θέλημα
is in order that I should do the will
τοῦ πέμψαντός με καὶ τελειώσω
of the (one) having sent me and I should finish
αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε
of him the work. Not you are saying
ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός
that Yet four months it is and the harvest

he will declare all things to us openly." 26 Jesus said to her: "I who am speaking to you am he." 27 Now at this point his disciples arrived, and they began to wonder because he was speaking with a woman. Of course, no one said: "What are you looking for?" or, "Why do you talk with her?" 28 The woman, therefore, left her water jar and went off into the city and told the men: 29 "Come here, see a man that told me all the things I did. This is not perhaps the Christ, is it?" 30 They went out of the city and began coming to him. 31 Meanwhile the disciples were urging him, saying: "Rabbi, eat." 32 But he said to them: "I have food to eat of which you do not know." 33 Therefore the disciples began saying to one another: "No one has brought him anything to eat, has he?" 34 Jesus said to them: "My food is for me to do the will of him that sent me and to finish his work. 35 Do you not say that there are yet four months before the harvest

έρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
is coming? Look! I am saying to you, lift you up
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
the eyes of you and view you the
χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν·
fields that white they are toward harvest;
ἤδη 36 ὁ θερίζων μισθὸν
already the (one) harvesting reward
λαμβάνει καὶ συνάγει καρπὸν εἰς
is receiving and is leading together fruit into
ζωὴν αἰώνιον, ἵνα ὁ σπείρων
life everlasting, in order that the (one) sowing
οὐ μόνον χαίρῃ καὶ ὁ θερίζων.
together may rejoice also the (one) harvesting.
37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν·
In for this (thing) the word is
ἀληθινὸς ὅτι ἄλλος ἐστίν ὁ σπείρων
true that another is the (one) sowing
καὶ ἄλλος ὁ θερίζων; 38 ἐγὼ
and another the (one) harvesting;
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
sent off you to be harvesting which not you
κεκοπιόκατε; ἄλλοι κεκοπιόκασι, καὶ ὑμεῖς
have labored; others have labored, and you
εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
into the labor of them you have entered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
Out of but of the city that many
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν
believed into him of the Samaritans
διὰ τὸν λόγον τῆς γυναίκος μαρτυροῦσης
through the word of the woman bearing witness
ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
that He said to me all (things) which I did.
40 ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ
As therefore came toward him the
Σαμαριταῖται, ἠρώτων αὐτὸν μένειν
Samaritans, were requesting him to remain
παρ' αὐτοῖς; καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
beside them; and he remained there two days.
41 καὶ πολλὰ πλείους ἐπίστευσαν διὰ
And to much more (ones) believed through
τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
the word of him, to the and woman
ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν
they were saying that Not yet through the your
λαλίαν πιστεύομεν· αὐτοὶ γὰρ
speech we are believing; they very for
ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός
we have heard, and we have known that this (one)

comes? Look! I say
to you: Lift up your
eyes and view the
fields, that they are
white for harvesting.
Already 36 the reap-
er is receiving wages
and gathering fruit
for everlasting life, so
that the sower and
the reaper may rejoice
together. 37 In this
respect, indeed, the
saying is true. One is
the sower and another
the reaper. 38 I dis-
patched you to reap
what you have spent
no labor on. Others
have labored, and you
have entered into the
benefit of their labor."

39 Now many of
the Samaritans out
of that city put faith
in him on account
of the word of the
woman who said in
witness: "He told me
all the things I did."
40 Therefore when
the Samaritans came
to him, they began
asking him to stay
with them; and he
stayed there two days.
41 Consequently
many more believed
on account of what
he said, 42 and they
began to say to the
woman: "We do not
believe any longer on
account of your talk;
for we have heard
for ourselves and we
know that this man

ἐστὶν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου.
is truly the savior of the world.
43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
After but the two days he went out
ἐκεῖθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ
from there into the Galilee; he for
'Ιησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Jesus bore witness that prophet in the
ἰδίᾳ πατρίδι· τιμὴν οὐκ ἔχει. 45 ὅτε
own father (place) honor not is having. When
οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into the Galilee, received
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
him the Galileans, all (things) having seen
ὅσα ἐποίησεν ἐν Ἱερουσολύμοις
as many (things) as he did in Jerusalem
ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
in the festival, and they for came into the
ἑορτήν.
festival.
46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ
He came therefore again into the Cana
τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
of the Galilee, where he made the water
οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ
wine. And was some royal [man] of whom the
υἱὸς ἡσθένει ἐν Καφαρναούμ· 47 οὗτος
son was sick in Capernaum; this (one)
ἀκούσας ὅτι Ἰησοῦς ἤκει
having heard that Jesus is arriving out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν
the Judea into the Galilee went off
πρὸς αὐτὸν καὶ ἠρώτα ἵνα
toward him and was requesting in order that
καταβῇ καὶ ἰάσθαι αὐτόν·
he should come down and he should heal of him
τὸν υἱόν, ἦμελλεν γὰρ ἀποθνήσκειν.
the son, he was about for to be dying.
48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν
Said therefore the Jesus toward him
'Εὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε,
If ever not signs and portents you should see,
οὐ μὴ πιστεύσητε. 49 λέγει πρὸς
not not you would believe. Is saying toward
αὐτὸν ὁ βασιλικὸς Κύριε, κατάβηθι πρὶν
him the royal [man] Lord, come down before
ἀποθανεῖν τὸ παιδίον μου. 50 λέγει
to die the little boy of me. Is saying
αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου
to him the Jesus Be going; the son of you

is for a certainty the
savior of the world."

43 After the two
days he left there for
Galilee. 44 Jesus
himself, however,
bore witness that in
his own homeland a
prophet has no honor.
45 When, therefore,
he arrived in Galilee,
the Galileans
received him, because
they had seen all the
things he did in Jeru-
salem at the festival,
for they also had gone
to the festival.

46 Accordingly he
came again to Cana of
Galilee, where he had
turned the water into
wine. Now there was
a certain attendant
of the king whose son
was sick in Capernaum. 47 When this
man heard that Jesus
had come out of Judea
into Galilee, he
went off to him and
began asking him to
come down and heal
his son, for he was
at the point of dying.
48 However, Jesus
said to him: "Unless
you people see signs
and wonders, you will
by no means believe."
49 The attendant of
the king said to him:
"Lord, come down
before my young
child dies." 50 Jesus
said to him: "Go
your way; your son

ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
is living. Believed the man to the word
ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
which said to him the Jesus and he was going.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ
Already but of him going down the
δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι
slaves of him met him saying that

ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν
the boy of him is living. He inquired therefore

τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομπότερον
the hour beside of them in which more trim

ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές
he had; they said therefore to him that Yesterday

ὥραν ἑβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.
hour seventh let go off him the fever.

53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ
Knew therefore the father that to that the

ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
hour in which said to him the Jesus The

υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ
son of you is living, and he believed he and

ἡ οἰκία αὐτοῦ ὅλην. 54 Τοῦτο δὲ πάλιν
the household of him whole. This but again

δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
second sign did the Jesus

ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
having come out of the Judea into the

Γαλιλαίαν.
Galilee.

5 Μετὰ ταῦτα ἦν ἐορτὴ τῶν
After these (things) was festival of the

Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
Jews, and went up Jesus into

Ἱεροσόλυμα. 2 Ἔστιν δὲ ἐν τοῖς
Jerusalem. Is but in the

Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ
Jerusalem upon the sheep [gate] pool

ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε
the being said upon in Hebrew Bethza'tha, five

στοὰς ἔχουσα· 3 ἐν ταύταις κατέκειτο
colonnades having; in these was lying down

πλήθος τῶν ἀσθενούντων,
multitude of the (ones) being sick,

τυφλῶν, χωλῶν, ξηρῶν.
of blind (ones), of lame (ones), of withered (ones).

5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα
Was but some man there thirty

lives." The man

believed the word

that Jesus spoke to

him and went his

way. 51 But already

while he was on his

way down his slaves

met him to say that

his boy was living.

52 Therefore he began

to inquire of them

the hour in which he

got better in health.

Accordingly they said

to him: "Yesterday

at the seventh hour

the fever left him."

53 Therefore the

father knew it was in

the very hour that Je-

sus said to him: "Your

son lives." And he and

his whole household

believed. 54 Again

this was the second

sign Jesus performed

when he came out of

καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
and eight years having in the sickness of him;

6 τοῦτον ἰδὼν ὁ Ἰησοῦς
this (one) having seen the Jesus

κατακείμενον, καὶ γνοὺς ὅτι πολὺν
lying down, and having known that much

ἤδη χρόνον ἔχει, λέγει αὐτῷ
already time he is having, he is saying to him

Θέλεις ὑγιὴς γενέσθαι;
Are you willing sound in health to become?

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν
Answered to him the being infirm (one)

Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα
Lord, man not I am having in order that

ὅταν παραχθῇ τὸ ὕδωρ
whenever should be disturbed the water

βάλῃ με εἰς τὴν κολυμβήθραν· ἐν
should thrust me into the pool; in

ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
which [time] but am coming I another before

ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ
me is stepping down. Is saying to him the

Ἰησοῦς Ἐγείρε ἄρον τὸν κράββατόν
Jesus Be rising up lift up the cot

σου καὶ περιπάτει. 9 καὶ εὐθέως
of you and be walking about. And immediately

ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ
became sound in health the man, and

ἤρε τὸν κράββατόν αὐτοῦ καὶ
lifted up the cot of him and

περιπάτει.
was walking about.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Was but sabbath in that the day.

10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
Were saying therefore the Jews to the (one)

τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ
having been cured Sabbath it is, and not

ἔξεστιν σοι ἀραι τὸν κράββατόν.
it is lawful to you to lift up the cot.

11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ
Who but answered to them The (one)

ποιήσας με ὑγιὴ ἐκεῖνός μοι
having made me sound in health that (one) to me

εἶπεν Ἄρον τὸν κράββατόν σου καὶ
said Lift up the cot of you and

περιπάτει. 12 ἠρώτησαν αὐτόν τίς
be walking about. They questioned him Who

ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι
is the man the (one) having said to you

had been in his sick-

ness for thirty-eight

years. 6 Seeing this

man lying down, and

being aware that he

had already been

[sick] a long time,

Jesus said to him: "Do

you want to become

sound in health?"

7 The sick man

answered him: "Sir, I

do not have a man to

put me into the pool

when the water is

disturbed; but while

I am coming another

steps down ahead of

me." 8 Jesus said to

him: "Get up, pick up

your cot and walk."

9 With that the man

immediately became

sound in health, and

he picked up his cot

and began to walk.

Now on that day

Ἄρον καὶ περιπάτει; 13 ὁ δὲ
Lift up and be walking about? The (one) but
ἰαθεὶς οὐκ ᾔδει τίς ἐστίν,
having been healed not had known who it is,
ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν
the for Jesus inclined out of crowd being in
τῷ τόπῳ.
the place.

14 Μετὰ ταῦτα εὐρίσκει
After these (things) is finding
αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν
him the Jesus in the temple and said
αὐτῷ Ἴδε ὑγιὴς γέγονας
to him See sound in health you have become
μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν
not yet be sinning, in order that not worse
σοὶ τι γένηται. 15 ἀπῆλθεν
to you something should happen. Went away

ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι
the man and said to the Jews that
Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν
Jesus is the (one) having made him
ὑγιή. 16 καὶ διὰ τοῦτο
sound in health. And through this
ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν
were persecuting the Jews the Jesus
ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
because these (things) he was doing in sabbath.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ
The (one) but answered to them The
πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ
Father of me until right now is working, and I
ἐργάζομαι. 18 διὰ τοῦτο οὖν
am working. Through this therefore
μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
rather were seeking him the Jews
ἀποκτείνειν ὅτι οὐ μόνον ἔλυε τὸ
to kill because not only was loosing the
σαββάτον ἀλλὰ καὶ πατέρα ἴδιον
sabbath but also Father own
ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιοῦν
he was saying the God, equal himself making
τῷ θεῷ.
to the God.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
Answered therefore the Jesus and
ἔλεγε αὐτοῖς Ἀμὴν ἀμὴν λέγω
was saying to them Amen amen I am saying
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ'
to you, not is able the Son to be doing from

'Pick it up and walk'?"
13 But the healed
man did not know
who he was, for Jesus
had turned aside,
there being a crowd in
the place.

14 After these
things Jesus found
him in the temple and
said to him: "See, you
have become sound
in health. Do not sin
anymore, in order
that something worse
does not happen to
you." 15 The man
went away and told
the Jews it was Jesus
that made him sound
in health. 16 So
on this account the
Jews went persecuting
Jesus, because he was
doing these things
during Sabbath.

17 But he answered
them: "My Father
has kept working
until now, and I keep
working." 18 On this
account, indeed, the
Jews began seeking
all the more to kill
him, because not only
was he breaking the
Sabbath but he was
also calling God his
own Father, making
himself equal to God.

19 Therefore, in
answer, Jesus went
on to say to them:
"Most truly I say to
you, The Son cannot
do a single thing of

ἑαυτοῦ οὐδὲν ἂν μὴ τι
himself nothing [if] ever not something
βλέπῃ τὸν πατέρα ποιούντα· ἃ
he may see the Father doing; what (things)

γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ
for likely that (one) may do, these (things) also
ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
the Son likewise is doing. The for Father

φιλεῖ τὸν υἱὸν καὶ πάντα
is having affection for the Son and all (things)
δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ
he is showing to him which he is doing, and
μεῖζονα τούτων δεῖξει αὐτῷ ἔργα,
greater of these he will show to him works,
ἵνα ὑμεῖς θαυμάζητε. 21 ὥστε
in order that you may wonder. As-even

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
for the Father is raising up the dead (ones) and
ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὐς
is making alive, thus also the Son which (ones)

θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ
he is willing he is making alive. Neither for
ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
the Father is judging anyone, but the

κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
judgment all he has given to the Son,
23 ἵνα πάντες τιμώσι τὸν υἱόν
in order that all they may honor the Son

καθὼς αὐτοὶ τιμῶσι τὸν πατέρα.
according as they are honoring the Father.

ὁ μὴ τιμών τὸν υἱὸν οὐ τιμᾷ
The (one) not honoring the Son not is honoring
τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Father the (one) having sent him. Amen

ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον
amen I am saying to you that the (one) the word
μου ἀκούων καὶ πιστεύων τῷ
of me hearing and believing to the (one)

πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ
having sent me is having life everlasting, and
εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
into judgment not he is coming but

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
he has gone over out of the death into the life.

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
Amen amen I am saying to you that
ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ
is coming hour and now it is when the
νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ
dead (ones) will hear of the voice of the

his own initiative, but
only what he beholds
the Father doing.

For whatever things
that One does, these
things the Son also
does in like manner.

20 For the Father has
affection for the Son
and shows him all
the things he himself
does, and he will show
him works greater
than these, in order
that you may marvel.

21 For just as the
Father raises the dead
up and makes them
alive, so the Son also
makes those alive
whom he wants to.

22 For the Father
judges no one at all,
but he has committed
all the judging to the
Son, 23 in order that
all may honor the Son
just as they honor the
Father. He that does
not honor the Son
does not honor the
Father who sent him.

24 Most truly I say
to you, He that hears
my word and believes
him that sent me has
everlasting life, and
he does not come
into judgment but
has passed over from
death to life.

25 "Most truly I say
to you, The hour is
coming, and it is now,
when the dead will
hear the voice of the

υιού του θεού και οἱ ἀκούσαντες
Son of the God and the (ones) having heard
ζήσουσιν. 26 ὥστε γὰρ ὁ πατήρ ἔχει
will live. As-even, for the Father is having
ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
life in himself, thus also to the Son he gave
ζωὴν ἔχειν ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν
life to be having in himself; and authority
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι
he gave to him judgment to be doing, because
υἱὸς ἀνθρώπου ἐστίν. 28 μὴ
Son of man he is. Not
θαυμάζετε τοῦτο, ὅτι ἔρχεται
be you wondering at this, because is coming
ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς
hour in which all the (ones) in the
μνημείοις ἀκούσουσιν τῆς φωνῆς
memorial tombs will hear of the voice
αὐτοῦ. 29 καὶ ἐκπορεύονται οἱ τὰ
of him and will come out the (ones) the
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
good (things) having done into resurrection
ζωῆς, οἱ τὰ φαύλα
of life, the (ones) the vile (things)
πράξαντες εἰς ἀνάστασιν κρίσεως.
having practiced into resurrection of judgment.
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ
Not am able I to be doing from myself
οὐδέν· καθὼς ἀκούω κρίνω,
nothing; according as I am hearing I am judging,
καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν,
and the judgment the mine righteous it is,
ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
because not I am seeking the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
but the will of the (one) having sent me.
31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
If ever I may witness about myself,
ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής·
the witness of me not is true;
32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
another is the (one) witnessing about
ἐμοῦ, καὶ οἶδα ὅτι ἀληθὴς ἐστὶν ἡ
me, and I have known that true is the
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
witness which he is witnessing about me.
33 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ
You have sent forth toward John, and
μεμαρτύρηκε τῇ ἀληθείᾳ. 34 ἐγὼ
he has borne witness to the truth; I

Son of God and those
who have given heed
will live. 26 For
just as the Father
has life in himself,
so he has granted
also to the Son to
have life in himself.
27 And he has given
him authority to do
judging, because Son
of man he is. 28 Do
not marvel at this,
because the hour is
coming in which all
those in the memorial
tombs will hear his
voice. 29 and come
out, those who did
good things to a
resurrection of life,
those who practiced
vile things to a resur-
rection of judgment.
30 I cannot do a
single thing of my
own initiative; just as
I hear, I judge; and
the judgment that I
render is righteous,
because I seek, not my
own will, but the will
of him that sent me.
31 "If I alone bear
witness about myself,
my witness is not
true. 32 There is
another that bears
witness about me,
and I know that the
witness which he
bears about me is
true. 33 You have
dispatched men to
John, and he has
borne witness to the
truth. 34 However, I

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
but not beside of man the witness
λαμβάνω, ἀλλὰ ταῦτα λέγω
am receiving, but these (things) I am saying
ἵνα ὑμεῖς σωθῆτε.
in order that you might be saved.
35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος
That (one) was the lamp the
καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι
and shining, you but willed to exult
πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ
toward hour in the light of him; I
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
but am having the witness greater of the
Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκεν μοι
John, the for works which has given to me
ὁ πατήρ ἵνα τελειώσω αὐτά,
the Father in order that I might finish them,
αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ
they the works which I am doing, is witness
περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,
about me that the Father me has sent forth,
37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος
and the having sent me Father that (one)
μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
has borne witness about me. Neither voice
αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
of him at any time you have heard nor figure
αὐτοῦ ἐώρακατε, 38 καὶ τὸν λόγον αὐτοῦ
of him you have seen, and the word of him
οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι
not you are having in you remaining, because
ὃν ἀπέστειλεν ἐκεῖνος· τοῦτ' ὑμεῖς
whom sent forth that (one) to this (one) you
οὐ πιστεύετε.
not are believing.
39 ἐραυνάτε τὰς γραφάς,
You are searching the Scriptures,
ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς
because you are thinking in them
ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖνα εἰσιν
life everlasting to be having; and those are
αἱ μαρτυροῦσαι περὶ ἐμοῦ. 40 καὶ
the (ones) bearing witness about me; and
οὐ θέλετε ἐλθεῖν πρὸς με ἵνα
not you are willing to come toward me in order that
ζῶν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων
life you may have. Glory beside of men
οὐ λαμβάνω, 42 ἀλλὰ ἐγνώκα ὑμᾶς
not I am receiving, but I have known you

do not accept the
witness from man,
but I say these
things that you may
be saved. 35 That
man was a burning
and shining lamp,
and you for a short
time were willing to
rejoice greatly in his
light. 36 But I have
the witness greater
than that of John, for
the very works that
my Father assigned
me to accomplish,
the works themselves
that I am doing, bear
witness about me that
the Father dispatched
me. 37 Also, the
Father who sent me
has himself borne
witness about me. You
have neither heard
his voice at any time
nor seen his figure;
38 and you do not
have his word remain-
ing in you, because
the very one whom he
dispatched you do not
believe.
39 "You are search-
ing the Scriptures, be-
cause you think that
by means of them you
will have everlasting
life; and these are
the very ones that
bear witness about
me. 40 And yet
you do not want to
come to me that you
may have life. 41 I
do not accept glory
from men, 42 but I
well know that you

ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
that the love of the God not you are having
ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
in selves. I have come in the name
τοῦ πατρὸς μου καὶ οὐ λαμβάνετε
of the Father of me and not you are receiving
με· ἐάν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι
me; if ever another should come in the name
τῷ ἰδίῳ, ἐκεῖνον λήψετε. 44 πῶς
to the own, that (one) you will receive. How
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
are able you to believe, glory beside
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
of one another receiving, and the glory
τὴν παρὰ τοῦ μόνου θεοῦ οὐ
the (one) beside of the only God not
ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ
you are seeking? Not be thinking you that I
κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν
shall accuse you toward the Father; is
ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς
the (one) accusing you Moses, into
ὃν ὑμεῖς ἠλπικατε. 46 εἰ γὰρ
whom you have hoped. If for
ἐπιστεύετε Μωσῇ, ἐπιστεύετε
you were believing to Moses, you were believing
ἀν' ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος
likely to me, about for of me that (one)
ἔγραψεν. 47 εἰ δὲ τοῖς ἐκεῖνου
wrote, If but to the of that (one)
γράμματα οὐ πιστεύετε, πῶς τοῖς
writings not you are believing, how to the
ἐμοῖς ῥήμασιν πιστεύετε;
my sayings you will believe?

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
After these (things) went off the Jesus
πέραν τῆς θαλάσσης τῆς Γαλιλαίας
other side of the sea of the Galilee
τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ
of the Tiberias. Was following but to him
ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ
crowd much, because they were viewing the
σημεῖα ἃ ἐποίει ἐπὶ τῶν
signs which he was doing upon the (ones)
ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος
being sick. Went up but into the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
Jesus, and there was sitting with the
μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. Was but near the passover,

do not have the love of God in you. 43 I have come in the name of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one.

44 How can you believe, when you are one another and you are not seeking the glory that is from the only God? **45** Do not think that I will accuse you to the Father; there is one that accuses you, Moses, in whom you have put your hope. **46** In fact, if you believed Moses you would believe me, for that one wrote about me. **47** But if you do not believe the writings of that one, how will you believe my sayings?

6 After these things Jesus departed across the sea of Galilee, or Tiberias. **2** But a great crowd kept following him, because they were beholding the signs he was performing upon those who were ill. **3** So Jesus went up into a mountain, and there he was sitting with his disciples. **4** Now the passover,

ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας
the festival of the Jews. Having lifted up
οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ
therefore the eyes the Jesus and
θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
having viewed that much crowd is coming
πρὸς αὐτὸν λέγει πρὸς Φίλιππον
toward him he is saying toward Philip
Πόθεν ἀγοράσωμεν ἄρτους ἵνα
Wherefrom might we buy loaves in order that
φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
might eat these? This but he was saying
πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί
testing him, he for had known what
ἔμελλεν ποιεῖν. 7 ἀπεκρίθη αὐτῷ
he was about to be doing. Answered to him
Φίλιππος Διακοσίων δηναρῶν ἄρτοι οὐκ
Philip Of two hundred denarii loaves not
ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος
are enough to them in order that each one
βραχύ λαβῇ. 8 λέγει αὐτῷ
short [piece] might receive. He is saying to him
εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ
one out of the disciples of him, Andrew the
ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν παιδάριον
brother of Simon Peter Is little boy
ὠδε δὲ ἔχει πέντε ἄρτους κριθίνους καὶ
here who is having five loaves of barley and
δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς
two small fishes; but these what is into
τοσούτους;
so many?

10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς
Said the Jesus Make you the
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
men to fall upward. Was but grass
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ
much in the place. Fell upward therefore the
ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
male persons the number as five thousand.

11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς
Received therefore the loaves the Jesus
καὶ εὐχαριστήσας διέδωκεν τοῖς
and having thanked distributed to the (ones)
ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
lying upward, likewise also out of the
ὀψαρίων ὅσον ᾔθελον. 12 ὡς δὲ
small fishes as much as they willed. As but
ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
they were filled within he is saying to the disciples

the festival of the Jews, was near. **5** When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip: "Where shall we buy loaves for these to eat?" **6** However, he was saying this to test him, for he himself knew what he was about to do. **7** Philip answered him: "Two hundred denarii worth of loaves is not enough for them, so that each one may get a little." **8** One of his disciples, Andrew the brother of Simon Peter, said to him: "Here is a little boy that has five barley loaves and two small fishes. But what are these among so many?"

10 Jesus said: "Have the men recline as at meal." Now there was a lot of grass in the place. Therefore the men reclined, about five thousand in number. **11** So Jesus took the loaves and, after giving thanks, he distributed them to those reclining, likewise also as much of the small fishes as they wanted. **12** But when they had their fill he said to his disciples:

αὐτοῦ συναγάγετε τὰ περισσεύσαντα
of him Lead you together the having overabounded
κλάσματα, ἵνα μὴ τι
fragments, in order that not anything
ἀπόληται. 13 συνήγαγον οὖν, καὶ
should be lost. They led together therefore, and
έγένισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets out of fragments
τῶν πέντε ἄρτων τῶν κριθίνων ἃ
the five loaves of the barley which
ἐπερίσσευσαν τοῖς βεβρωκόσιν.
overabounded to the (ones) having taken food.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ἃ
The therefore men having seen what
ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
he did signs were saying that This is
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς
truly the prophet the (one) coming into
τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
the world. Jesus therefore having known
ὅτι μέλλουσιν ἐρχεσθαι καὶ ἄρτάζειν
that they are about to be coming and to be snatching
αὐτὸν ἵνα ποιήσωσιν βασιλέα
him in order that they might make king
ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτός
he withdrew again into the mountain he
μόνος.
alone.

16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ
As but evening occurred went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
disciples of him upon the sea, and
ἐμβάντες εἰς πλοῖον ἤρχοντο
having entered into boat they were coming
πέραν τῆς θαλάσσης εἰς Καφαρναούμ.
other side of the sea into Capernaum.
καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω
And darkness already had occurred and not yet
ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ
had come toward them the Jesus, the
τε θάλασσα ἀνέμου μεγάλου πνέοντος
and sea of wind great blowing
διεγείρετο. 19 ἔληλακότες
was being thoroughly roused. Having impelled

οὖν ὡς σταδίου εἴκοσι πέντε ἢ
therefore as stades twenty-five or
τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
thirty they are beholding the Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς
walking about upon the sea and near

"Gather together the fragments that remain over, so that nothing is wasted." 13 Therefore they gathered them together, and they filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.

14 Hence when the men saw the signs he performed, they began to say: "This is for a certainty the prophet that was to come into the world." 15 Therefore Jesus, knowing they were about to come and seize him to make him king, withdrew again into the mountain all alone.

16 When evening fell, his disciples went down to the sea, 17 and, boarding a boat, they set out across the sea for Capernaum. Well, by now it had grown dark and Jesus had not yet come to them. 18 Also, the sea began to be stirred up because a strong wind was blowing.

19 However, when they had rowed about three or four miles, they beheld Jesus walking upon the sea and getting near

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat coming to be, and they got fearful.
20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ
The (one) but is saying to them I am, not
φοβεῖσθε. 21 ἤθελον οὖν
be you fearing. They were willing therefore
λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
to receive him into the boat, and immediately
ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς
came to be the boat upon the earth into
ἣν ὑπῆγον.
which they were going under.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ
To the morrow the crowd the (one)
ἑστηκώς πέραν τῆς θαλάσσης εἶδον
having stood other side of the sea saw
ὅτι πλοῖάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
that little boat other not was there if not
έν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς
one, and that not he entered with the disciples
αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι
of him the Jesus into the boat but alone
οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 ἀλλὰ ἦλθεν
the disciples of him went away; but came
πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
boats out of Tiberias near the place
ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks
τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ
of the Lord. When therefore saw the
ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ
crowd that Jesus not is there nor the
μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοῖς εἰς τὰ
disciples of him, went in they into the
πλοῖα καὶ ἦλθον εἰς Καφαρναούμ
little boats and came into Capernaum
ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.

25 καὶ εὐρόντες αὐτὸν πέραν
And having found him other side
τῆς θαλάσσης εἶπον αὐτῷ
of the sea they said to him
Ῥαββί, πότε ὧδε γέγονας;
Rabbi, when here have you come to be?

26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν
Answered to them the Jesus and said
Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ
Amen amen I am saying to you, you are seeking
με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι
me not because you saw signs but because

the boat; and they became fearful. 20 But he said to them: "I am I; have no fear!" 21 Therefore they were willing to take him into the boat, and directly the boat was at the land to which they were trying to go.

22 The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left; 23 but boats from Tiberias arrived near the place where they ate the bread after the Lord had given thanks. 24 Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Capernaum to look for Jesus.

25 So when they found him across the sea they said to him: "Rabbi, when did you get here?" 26 Jesus answered them and said: "Most truly I say to you, You are looking for me, not because you saw signs, but because

ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·
you ate out of the loaves and you got satisfied;

27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
be you working for not the food the (one)
ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν
being destroyed but the food the (one)
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
remaining into life everlasting, which the Son
τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ
of the man to you will give, this (one) for
ὁ πατὴρ ἐσφράγισεν ὁ θεός.
the Father sealed the God.

28 εἶπον οὖν πρὸς αὐτόν
They said therefore toward him

Τί ποιοῦμεν ἵνα
What may we be doing in order that
ἐργαζώμεθα τὰ ἔργα τοῦ
we may be working the works of the
θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
God? Answered the Jesus and said
αὐτοῖς· Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ
to them This is the work of the God

ἵνα πιστεύητε εἰς ὃν
in order that you may believe into whom

ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν
sent forth that (one). They said therefore

αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον,
to him What therefore are doing you sign,

ἵνα ἴδωμεν καὶ πιστεύσωμεν
in order that we might see and we might believe

σοι; τί ἐργάζῃ; 31 οἱ πατέρες
to you? What are you working? The fathers

ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
of us the manna ate in the desolate [place],

καθὼς ἐστὶν γεγραμμένον· Ἄρτον
according as it is having been written Bread

ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of the heaven he gave to them to eat.

32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμήν
Said therefore to them the Jesus Amen

ἀμὴν λέγω ὑμῖν, οὐ Μωσὴς ἔδωκεν
amen I am saying to you, not Moses gave

ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ'
to you the bread out of the heaven, but the

πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me is giving to you the bread out of

τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος
the heaven the true. The but bread

τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ
of the God is the (one) coming down out of

you ate from the loaves and were satisfied. 27 Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you; for upon this one the Father, even God, has put his seal [of approval]."

28 Therefore they said to him: "What shall we do to work the works of God?"

29 In answer Jesus said to them: "This is the work of God, that you exercise faith in him whom that One sent forth."

30 Therefore they said to him: "What, then, are you performing as a sign, in order for us to see [it] and believe you? What work are you doing?"

31 Our forefathers ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'

32 Hence Jesus said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven."

33 For the bread of God is the one who comes down from

τοῦ οὐρανοῦ καὶ ζωὴν διδόντος τῷ κόσμῳ.
the heaven and life giving to the world.

34 εἶπον οὖν πρὸς αὐτόν Κύριε,
They said therefore toward him Lord,
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
always give to us the bread this.

35 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ
Said to them the Jesus I am the

ἄρτος τῆς ζωῆς; ὁ ἐρχόμενος πρὸς
bread of the life; the (one) coming toward

ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
me not should hunger, and the (one)

πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ
believing into me not will thirst

πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ
at any time. But I said to you that also

ἐώρακάτε με καὶ οὐ πιστεύετε.
you have seen me and not you are believing.

37 Πάν ὃ δίδωσιν μοι ὁ πατὴρ πρὸς
All which is giving to me the Father toward

ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρὸς
me will arrive, and the (one) coming toward

με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
me not should I eject outside, because

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ
I have come down from the heaven not

ἵνα ποιῶ τὸ θέλημα τοῦ ἐμῶν
in order that I may be doing the will the mine

ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με;
but the will of the (one) having sent me;

39 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ
this but is the will of the (one)

πέμψαντός με ἵνα πάν ὃς
having sent me in order that all which

δέδωκεν μοι μὴ ἀπολέσω ἐξ
he has given to me not I should destroy out of

αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ
it but I should resurrect it to the

ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο γὰρ ἐστὶν τὸ
last day. This for is the

θέλημα τοῦ πατρός μου ἵνα
will of the Father of me in order that

πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
everyone the beholding the Son and believing

εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ
into him may have life everlasting, and

ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
I shall resurrect him I to the last day.

heaven and gives life to the world."

34 Therefore they said to him: "Lord, always give us this bread."

35 Jesus said to them: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. 36 But I have said to you,

You have even seen me and yet do not believe. 37 Everything the Father gives me will come to me, and the one that comes to me I will by no means drive away; 38 because I have come down from heaven to do, not my will, but the will of him that sent me. 39 This is the will of him

that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. 40 For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι
Were murmuring therefore the Jews
περί αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι ὁ
about him because he said I am the
ἄρτος ὁ καταβάς ἐκ τοῦ
bread the (one) having come down out of the
οὐρανοῦ, 42 καὶ ἔλεγον Οὐχὶ οὗτός ἐστιν
heaven, and were saying Not this is
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
Jesus the son of Joseph, of whom we
οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
have known the father and the mother? How
νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
now is he saying that Out of the heaven
καταβέβηκα; 43 ἀπεκρίθη Ἰησοῦς καὶ
I have come down? 43 Answered Jesus and
εἶπεν αὐτοῖς Μὴ γογγύετε μετ'
he said to them Not be you murmuring with
ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρὸς
one another. No one is able to come toward
με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας
me if ever not the Father the (one) having sent
με ἐλκύσῃ αὐτόν, καὶ ἡ ἀναστήσω
me should draw him, and I shall resurrect
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν
him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις Καὶ
having been written in the Prophets And
ἔσονται πάντες διδασκοὶ θεοῦ· πᾶς
will be all taught (ones) of God; everyone
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
the having heard beside of the Father and
μαθὼν ἔρχεται πρὸς ἐμέ. 46 οὐχ
having learned is coming toward me. 46 Not
ὅτι τὸν πατέρα ἑώρακεν τις εἰ μὴ
that the Father has seen anyone if not
ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος
the (one) being beside of the God, this (one)
ἑώρακεν τὸν πατέρα. 47 ἀμὴν λέγω
has seen the Father. 47 Amen I am saying
ὑμῖν, ὁ πιστεύων ἔχει ζωὴν
to you, the (one) believing is having life
αἰώνιον.
everlasting.

48 ἐγώ εἰμι ὁ ἄρτος τῆς
I am the bread of the
ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ
life; the fathers of you ate in the

45* Or, "be those taught." 45* Jehovah, J7.8,10,14,17,19,20,22,23; God, «AB.

41 Therefore the Jews began to murmur at him because he said: "I am the bread that came down from heaven"; 42 and they began saying: "Is this not Jesus the son of Joseph, whose father and mother we know? How is it that now he says, 'I have come down from heaven'?" 43 In answer Jesus said to them: "Stop murmuring among yourselves. 44 No man can come to me unless the Father, who sent me, draws him; and I will resurrect him in the last day. 45 It is written in the Prophets, 'And they will all be taught' by Jehovah." Everyone that has heard from the Father and has learned comes to me. 46 Not that any man has seen the Father, except he who is from God; this one has seen the Father. 47 Most truly I say to you, He that believes has everlasting life. 48 "I am the bread of life. 49 Your forefathers ate

ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἔκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἡ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρῶσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει

the manna in the wilderness and yet died. 50 This is the bread that comes down from heaven, so that anyone may eat of it and not die. 51 I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world."

52 Therefore the Jews began contending with one another, saying: "How can this man give us his flesh to eat?" 53 Accordingly Jesus said to them: "Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. 54 He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; 55 for my flesh is true food, and my blood is true drink. 56 He that feeds on my flesh and drinks

καὶ ἐν αὐτῷ. 57 καθὼς ἀπέστειλεν
and I in him. According as sent forth
με τὸν ζῶντα πατέρα καὶ ἐγὼ ζῶ διὰ
me the living Father and I am living through
τὸν πατέρα, καὶ ὁ τρώγων με
the Father, and the (one) munching me
καὶ ἐκείνος ζήσει δι' ἐμέ. 58 οὗτός
also that (one) will live through me. This
ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
is the bread the (one) out of heaven
καταβάς, οὐ καθὼς ἔφαγον οἱ
having come down, not according as ate the
πατέρες καὶ ἀπέθανον· ὁ τρώγων
fathers and they died; the (one) munching
τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.
this the bread will live into the age.
59 Ταῦτα εἶπεν ἐν συναγωγῇ
These (things) he said in synagogue
διδάσκων ἐν Καφarnaούμ.
teaching in Capernaum.
60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
Many therefore having heard out of the
μαθητῶν αὐτοῦ εἶπαν Σκληρὸς ἐστὶν ὁ λόγος
disciples of him said Hard is the word
οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;
this; who is able of it to be hearing;
61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
Having known but the Jesus in himself
ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
that are murmuring about this the disciples
αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
of him he said to them This you is stumbling?
62 ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ
If ever therefore you may behold the Son of the
ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
man ascending where he was the
πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
former [time]? The spirit is the (thing)
ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·
making alive, the flesh not is benefiting nothing;
τὰ ῥήματα δὲ ἐγὼ λελάληκα ὑμῖν
the sayings which I have spoken to you
πνεῦμά ἐστιν καὶ ζωὴ ἐστὶν. 64 ἀλλὰ εἰσὶν
spirit is and life is; but are
ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.
out of you some who not are believing.
Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς
Had known for out of beginning the Jesus
τινες εἰσὶν οἳ μὴ πιστεύοντες
which ones are the (ones) not believing

and I in union with him. 57 Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. 58 This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever." 59 These things he said as he was teaching in public assembly at Capernaum.

60 Therefore many of his disciples, when they heard this, said: "This speech is shocking; who can listen to it?" 61 But Jesus, knowing in himself that his disciples were murmuring about this, said to them: "Does this stumble you?" 62 What, therefore, if you should behold the Son of man ascending to where he was before? 63 It is the spirit that is life-giving; the flesh is of no use at all. The sayings that I have spoken to you are spirit and are life. 64 But there are some of you that do not believe." For from [the] beginning Jesus knew who were the ones not believing

καὶ τίς ἐστὶν ὁ παραδίδων
and who is the (one) being about to give beside
αὐτόν. 65 καὶ ἔλεγεν διὰ τοῦτο
him. And he was saying Through this
εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν
I have said to you that no one is able to come
πρὸς με ἐάν μὴ ἡ δεδομένον
toward me if ever not it may be having been given
αὐτῷ ἐκ τοῦ πατρὸς.
to him out of the Father.

66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν
Out of this many out of the disciples
αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ
of him went off into the (things) behind and
οὐκέτι μετ' αὐτοῦ περιεπάτουν.
not yet with him they were walking about.
67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα
Said therefore the Jesus to the twelve
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
Not also you are willing to be going under?
68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,
Answered to him Simon Peter Lord,
πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
toward whom shall we go off? Sayings of life
αἰωνίου ἔχετε, 69 καὶ ἡμεῖς
everlasting you are having, and we
πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
have believed and we have known that you are
ὁ ἅγιος τοῦ θεοῦ. 70 ἀπεκρίθη
the Holy (one) of the God. Answered
αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς
to them the Jesus Not I you the
δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς
twelve I chose? And out of you one
διαβόλος ἐστίν. 71 ἔλεγεν δὲ τὸν
devil is. He was saying but the
Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ
Judas of Simon Iscariot; this (one) for
ἐμελλεν παραδιδόναι αὐτόν, εἰς ἐκ
was about to be giving beside him, one out of
τῶν δώδεκα.
the twelve.
7 Καὶ μετὰ ταῦτα περιεπάτει ὁ
And after these (things) was walking the
Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ᾔθελεν
Jesus in the Galilee, not for he was willing
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
in the Judea to be walking about, because
ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν.
were seeking him the Jews to kill.

and who was the one that would betray him. 65 So he went on to say: "This is why I have said to you, No one can come to me unless it is granted him by the Father."

66 Owing to this many of his disciples went off to the things behind and would no longer walk with him. 67 Therefore Jesus said to the twelve: "You do not want to go also, do you?" 68 Simon Peter answered him: "Lord, whom shall we go away to? You have sayings of everlasting life; 69 and we have believed and come to know that you are the Holy One of God." 70 Jesus answered them: "I chose you twelve, did I not? Yet one of you is a slanderer." 71 He was, in fact, speaking of Judas [the son] of Simon Iscariot; for this one was going to betray him, although one of the twelve.

7 Now after these things Jesus continued walking about in Galilee, for he did not want to walk about in Judea, because the Jews were seeking to kill him.

2 ἡν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
Was but near the festival of the Jews
ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς
the fastening of tents. 3 Said therefore toward
αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν
him the brothers of him Pass on over from here
καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα
and be going under into the Judea, in order that
καὶ οἱ μαθηταὶ σου θεωρήσουσιν σου
also the disciples of you will behold of you
τὰ ἔργα ἃ ποιεῖς. 4 οὐδεὶς γάρ
the works which you are doing; no one for
τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς
anything in hidden is doing and is seeking he
ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
in outspokenness to be. If these (things)
ποιεῖς, φανέρωσον σεαυτὸν τῷ
you are doing, manifest yourself to the
κόσμῳ. 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ
world. Not-but for the brothers of him
ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν
were believing into him. Is saying therefore
αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ
to them the Jesus The appointed time the
ἐμὸς οὐπω πάρεστιν, ὁ δὲ
mine not yet is alongside, the but
καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
appointed time the yours always is
ἑτοίμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ready. Not is able the world to be hating
ὕμᾱς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
you, me but it is hating, because I
μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
am bearing witness about it that the works
αὐτοῦ πονηρὰ ἐστίν. 8 ὑμεῖς ἀνάβητε εἰς τὴν
of it wicked is. You go you up into the
ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν
festival; I not yet am going up into the festival
ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω
this, because the my appointed time not yet
πεπλήρωται. 9 ταῦτα δὲ
has been fulfilled. These (things) but
εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
having said to them he remained in the Galilee.
10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς
As but went up the brothers of him into
τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ
the festival, then also he went up, not
φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 οἱ
manifestly but as in hidden. The

2 However, the festival of the Jews, the festival of tabernacles, was near. 3 Therefore his brothers said to him: "Pass on over from here and go into Judea, in order that your disciples also may behold the works you do. 4 For nobody does anything in secret while himself seeking to be known publicly. If you do these things, manifest yourself to the world." 5 His brothers were, in fact, not exercising faith in him. 6 Therefore Jesus said to them: "My due time is not yet present, but your due time is always at hand. 7 The world has no reason to hate you, but it hates me, because I bear witness concerning it that its works are wicked. 8 You go up to the festival; I am not yet going up to this festival, because my due time has not yet fully come." 9 So after he told them these things, he remained in Galilee. 10 But when his brothers had gone up to the festival, then he also went up himself, not openly but as in secret. 11 Therefore

οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
therefore Jews were seeking him in the
ἑορτῇ καὶ ἔλεγον Πού ἐστίν
festival and they were saying Where is
ἐκεῖνος; 12 καὶ γογγυσμός περὶ αὐτοῦ
that (one)? And murmuring about him
ἦν πολλὸς ἐν τοῖς ὄχλοις· οἱ μὲν
was much in the crowds; the (ones) indeed
ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι δὲ
were saying that Good he is, others but
ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν
were saying No, but he is making to err the
ὄχλον. 13 οὐδεὶς μὲντοι παρρησίᾳ
crowd. No one of course to outspokenness
ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
was speaking about him through the fear
τῶν Ἰουδαίων.
of the Jews.
14 Ἦδη δὲ τῆς ἑορτῆς
Already but of the festival
μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ
being in the middle went up Jesus into the
ἱερὸν καὶ ἐδίδασκεν. 15 ἐθαύμαζον
temple and was teaching. 15 Were wondering
οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς
therefore the Jews saying How
οὗτος γράμματα οἶδεν μὴ
this (one) writings has known not
μεμαθηκώς; 16 ἀπεκρίθη οὖν αὐτοῖς
having learned? 16 Answered therefore to them
Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν
Jesus and said The my teaching not is
ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
mine but of the (one) having sent me;
17 εἰάν τις θέλῃ τὸ θέλημα
if ever anyone may be willing the will
αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς
of him to be doing, will know about the teaching
πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' αὐτοῦ
whether out of the God it is or I from
ἐμαυτοῦ λαλῶ. 18 ὁ ἄφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·
myself am speaking. The (one) from himself speaking the glory the own is seeking;
ὁ δὲ ζητῶν τὴν δόξαν τοῦ
the (one) but seeking the glory of the (one)
πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστίν καὶ
having sent him this (one) true is and
ἀδίκια ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ
unrighteousness in him not is. Not

the Jews began looking for him at the festival and saying: "Where is that [man]?" 12 And there was a lot of subdued talk about him among the crowds. Some would say: "He is a good man." Others would say: "He is not, but he misleads the crowd." 13 No one, of course, would speak about him publicly because of the fear of the Jews. 14 When by now the festival was half over, Jesus went up into the temple and began teaching. 15 Therefore the Jews fell to wondering, saying: "How does this man have a knowledge of letters, when he has not studied at the schools?" 16 Jesus, in turn, answered them and said: "What I teach is not mine, but belongs to him that sent me. 17 If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality. 18 He that speaks of his own originality is seeking his own glory; but he that seeks the glory of him that sent him, this one is true, and there is no unrighteousness in him. 19 Moses

Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς
 Moses gave to you the law? And no one
 ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με
 out of you is doing the law. Why me
 ζητεῖτε ἀποκτείνει; 20 ἀπεκρίθη ὁ
 are you seeking to kill? Answered the
 ὄχλος Δαιμόνιον ἔχεις; τίς σε
 crowd Demon you are having; who you
 ζητεῖ ἀποκτείνει; 21 ἀπεκρίθη Ἰησοῦς
 is seeking to kill? Answered Jesus
 καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ
 and said to them One work I did and
 πάντες θαυμάζετε. 22 διὰ
 all you are wondering. Through
 τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν
 this (thing) Moses has given to you the
 περιτομὴν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
 circumcision, — not because out of the Moses
 ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν
 is but out of the fathers, — and in
 σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
 sabbath you are circumcising man. If
 περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν
 circumcision is receiving the man in
 σαββάτῳ ἵνα μὴ λυθῇ ὁ
 sabbath in order that not should be loosed the
 νόμος Μωυσέως, ἐμοὶ χολάτε
 law of Moses, to me are you full of bile
 ὅτι ὅλον ἄνθρωπον ὕγι
 because whole man sound in health
 ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
 I made in sabbath? Not be you judging
 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
 according to face, but the just judgment
 κρίνετε.
 be you judging.
 25 Ἐλεγον οὖν τινες ἐκ τῶν
 Were saying therefore some out of the
 Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν
 Jerusalemites Not this (one) is whom
 ζητοῦσιν ἀποκτείνει; 26 καὶ ἶδε
 they are seeking to kill? And see!
 παρρησίᾳ λαλεῖ καὶ οὐδὲν
 outspokenly he is speaking and nothing
 αὐτῷ λέγουσιν; μὴ ποτε ἀληθῶς
 to him they are saying; not at sometime truly
 ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ
 knew the rulers that this is the
 χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν
 Christ? But this (one) we have known

gave you the Law, did he not? But not one of you obeys the Law. Why are you seeking to kill me?" 20 The crowd answered: "You have a demon. Who is seeking to kill you?" 21 In answer Jesus said to them: "One deed I performed, and you are all wondering. 22 For this reason Moses has given you the circumcision—not that it is from Moses, but that it is from the forefathers—and you circumcise a man on a sabbath. 23 If a man receives circumcision on a sabbath in order that the law of Moses may not be broken, are you violently angry at me because I made a man completely sound in health on a sabbath? 24 Stop judging from the outward appearance, but judge with righteous judgment." 25 Therefore some of the inhabitants of Jerusalem began to say: "This is the man they are seeking to kill, is it not?" 26 And yet, see! he is speaking in public, and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they? 27 On the contrary, we know

πόθεν ἐστίν; ὁ δὲ χριστὸς ὅταν
 wherefrom he is; the but Christ whenever
 ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.
 may come no one is knowing wherefrom he is.
 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν
 Cried out therefore in the temple teaching
 ὁ Ἰησοῦς καὶ λέγων Κάμε
 the Jesus and saying And me
 οἴδατε καὶ οἴδατε
 you have known and you have known
 πόθεν εἰμί; καὶ ἀπ' ἐμαυτοῦ οὐκ
 wherefrom I am; and from myself not
 ἔλθω, ἀλλ' ἐστὶν ἀληθινὸς ὁ
 I have come, but is true the (one)
 πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε;
 having sent me, whom you not have known;
 29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
 I have known him, because beside of him
 εἰμί, καὶ ἐκεῖνος με ἀπέστειλεν.
 I am and that (One) me sent forth.
 30 Ἐζήτουν οὖν αὐτόν
 They were seeking therefore him
 πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν
 to get hold of, and no one imposed upon him
 τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα
 the hand, because not yet had come the hour
 αὐτοῦ. 31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ
 of him. Out of the crowd but many
 ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον
 believed into him, and they were saying
 Ὁ χριστὸς ὅταν ἔλθῃ μὴ
 The Christ whenever he might come not
 πλείονα σημεῖα ποιήσει ὢν οὗτος
 more signs will do of which this (one)
 ἐποίησεν;
 did?
 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
 Heard the Pharisees of the crowd
 γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
 murmuring about him these (things), and
 ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 sent forth the chief priests and the Pharisees
 ὑπηρετάς, ἵνα πιάσωσιν
 subordinates in order that they might get hold of
 αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς Ἐτι
 him. Said therefore the Jesus Yet
 χρόνον μικρὸν μεθ' ὑμῶν εἰμί καὶ
 time little with you I am and
 ὑπάγω πρὸς τὸν πέμψαντά
 I am going under toward the (one) having sent

where this man is from; yet when the Christ comes, no one is to know where he is from." 28 Therefore Jesus cried out as he was teaching in the temple and said: "You both know me and know where I am from. Also, I have not come of my own initiative, but he that sent me is real, and you do not know him. 29 I know him, because I am a representative from him, and that One sent me forth." 30 Hence they began seeking to get hold of him, but no one laid a hand upon him, because his hour had not yet come. 31 Still, many of the crowd put faith in him; and they commenced saying: "When the Christ arrives, he will not perform more signs than this man has performed, will he?" 32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him. 33 Therefore Jesus said: "I continue a little while longer with you before I go to him that sent

με. 34 ζητήσετέ με και οὐχ εὐρήσετέ με. You will seek me and not you will find me, and where am I you not are able to come. 35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με και οὐχ εὐρήσετέ με και ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν; you are able to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰσθῆκει ὁ Ἰησοῦς, καὶ ἔκραζεν λέγων Ἐάν τις διψᾷ ἔρχεσθω πρὸς με καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐπω ἐδοξάσθη. 40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης; 41 ἄλλοι

me. 34 You will look for me, but you will not find me, and where I am you cannot come." 35 Therefore the Jews said among themselves: "Where does this [man] intend going, so that we shall not find him? He does not intend to go to the [Jews] dispersed among the Greeks and teach the Greeks, does he? 36 What does this saying mean that he said, 'You will look for me, but you will not find me, and where I am you cannot come?'"

37 Now on the last day, the great day of the festival, Jesus was standing up and he cried out, saying: "If anyone is thirsty, let him come to me and drink. 38 He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" 39 However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified. 40 Therefore some of the crowd that heard these words began saying: "This is for a certainty The Prophet." 41 Others

ἔλεγον Οὗτός ἐστιν ὁ χριστός; οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ χριστός; 43 οὐχ οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. 44 τινες δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρεταὶ Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. 47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. 50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς ὧν ἐξ αὐτῶν 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐάν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ

were saying: "This is the Christ." But some were saying: "The Christ is not actually coming out of Galilee, is he? 42 Has not the Scripture said that the Christ is coming from the offspring of David, and from Beth'le-hem the village where David used to be?" 43 Therefore a division over him developed among the crowd. 44 Some of them, though, were wanting to get hold of him, but no one did lay [his] hands upon him. 45 Therefore the officers went back to the chief priests and Pharisees, and the latter said to them: "Why is it you did not bring him in?" 46 The officers replied: "Never has [another] man spoken like this." 47 In turn the Pharisees answered: "You have not been misled also, have you? 48 Not one of the rulers or of the Pharisees has put faith in him, has he? 49 But this crowd that does not know the Law are accused people." 50 Nic-o-de-mus, who had come to him previously, and who was one of them, said to them: 51 "Our law does not judge a man unless first it has heard from him

καὶ ἄνθρωπος γινώσκει τί ποιεῖ; and should know what he is doing?
 52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ εἶπεν They answered and said to him Not also
 σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραυνᾶσον you out of the Galilee are you? Search
 καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης and see that out of the Galilee prophet
 οὐκ ἐγείρεται. not is being raised up.

8 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Again therefore to them spoke the
 Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ Jesus saying I am the light of the
 κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ world; the (one) following to me not
 περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει should walk about in the darkness, but he will have
 τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν the light of the life. Said therefore
 αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ to him the Pharisees You about yourself

52* Manuscripts ^{MSys} omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 [[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, and they went each (one) into the house of him,
 8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Jesus but went into the Mountain of the
 Ἐλαιῶν. 2 Ὁρθοῦν δὲ πάλιν Olivets. Of daybreak but again
 παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς he came to be alongside into the temple, and all
 ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ the people was coming toward him, and
 καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγούσιν having sat down he was teaching them. Are bringing
 δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ the scribes and the Pharisees woman upon
 μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν adultery having been caught, and having stood her in
 μέσῳ 4 λέγουσιν αὐτῷ Διδάσκαλε, αὕτη ἡ midst 4 they are saying to him Teacher, this the
 γυνὴ κατελήπται ἐπ' αὐτοφώρῳ μοιχευομένην woman has been caught upon very act committing adultery;
 5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωσὴς ἐνετείλατο τάς in but the Law to us Moses commanded the
 ταύτας λιθάειν· σὺ οὖν τί λέγεις; such [women] to be stoning; you therefore what are you saying?
 6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ὁ δὲ This but they were saying testing him,
 ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ. ὁ δὲ in order that they may have to be accusing of him. The but

and come to know what he is doing, does it?" 52 In answer they said to him: "You are not also out of Gal'ilee, are you? Search and see that no prophet is to be raised up out of Gal'ilee."

8 12 Therefore Jesus spoke again to them, saying: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." 13 Hence the Pharisees said to him: "You bear witness about yourself;

53 So they went each one to his home.
 8 But Jesus went to the Mount of Olives.
 2 At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. 3 Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, 4 they said to him: "Teacher, this woman has been caught in the act of committing adultery. 5 In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ are bearing witness; the witness of you not
 ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν is true. Answered Jesus and said
 αὐτοῖς Κἂν ἐγὼ μαρτυρῶ to them And (if) ever I am bearing witness
 περὶ ἑμαυτοῦ, ἀληθὴς ἔστιν ἡ μαρτυρία about myself, true is the witness
 μου, ὅτι οἶδα πόθεν ἦλθον of me, because I have known wherefrom I came
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ and where I am going under; you but not
 οἴδατε πόθεν ἔρχομαι ἢ ποῦ have known wherefrom I am coming or where
 ὑπάγω. 15 ὑμεῖς κατὰ τὴν I am going under. You according to the
 σὰρκα κρίνετε, ἐγὼ οὐ κρίνω flesh you are judging, I not am judging
 οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ, no one. And if ever am judging but I,
 ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι the judgment the mine true is, because
 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας alone not I am, but I and the having sent

your witness is not true." 14 In answer Jesus said to them: "Even if I do bear witness about myself, my witness is true, because I know where I came from and where I am going. But you do not know where I came from and where I am going. 15 You judge according to the flesh; I do not judge any man at all. 16 And yet if I do judge, my judgment is truthful, because I am not alone, but the Father who sent me is

[continued from page 444]

Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν Jesus down having bent, to the finger was writing down
 εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμεινον into the earth. As but they were remaining upon
 ἐροῦντες αὐτόν, ἀνέκυρκεν καὶ εἶπεν αὐτοῖς questioning him, he bent up and said to them
 Ὁ ἀναμάτητος ὑμῶν πρῶτος ἐπ' αὐτὴν The (one) sinless of you first upon her
 θαλέτω λίθον· 8 καὶ πάλιν κατακύψας let him throw stone; and again having bent down
 ἔγραφε εἰς τὴν γῆν. 9 οἱ δὲ he was writing into the earth. The (ones) but
 ἀκούσαντες ἐξήρχοντο εἰς καθ' ἑλθόντες ἀρξάμενοι having heard were going out one down one having started
 ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, from the older ones, and he was left down alone,
 καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 ἀνακύψας also the woman in midst being. Having bent up
 δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γυναίκα, ποῦ εἰσιν; but the Jesus said to her Woman, where are they?
 οὐδεὶς σε κατακρίνει; 11 ἡ δὲ εἶπεν No one you judged down? The (one) but said
 Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγώ σε No one, lord. Said but the Jesus Neither I you
 κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι am condemning; be going, from the now not yet
 ἀμάρτανε.]] be you sinning.]]

Jesus bent down and began to write with his finger in the ground. 7 When they persisted in asking him, he straightened up and said to them: "Let the one of you that is sinless be the first to throw a stone at her." 8 And bending over again he kept on writing in the ground. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. 10 Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" 11 She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

με πατήρ. 17 και εν τῷ νόμῳ δε
me Father. And in the law but
τῷ ὑμειτέρῳ γέγραπται ὅτι δύο
to the yours it has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν.
men the witness true is.
18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ
I am the bearing witness about myself
και μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
also is bearing witness about me the having sent
με πατήρ. 19 ἔλεγον οὖν
me Father. They were saying therefore
αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη
to him Where is the Father of you? Answered
'Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
Jesus Neither me you have known nor the
πατέρα μου· εἰ ἐμὲ ᾔδειτε, και τὸν
Father of me; if me you had known, also the
πατέρα μου ἂν ᾔδειτε. 20 Ταῦτα
Father of me likely you had known. These
τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
the sayings he spoke in the treasury
διδάσκων ἐν τῷ ἱερῷ· και οὐδεὶς ἐπίσταν
teaching in the temple; and no one got hold of
αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
him, because not yet had come the hour of him.
21 Εἶπεν οὖν πάλιν αὐτοῖς 'Εγὼ
He said therefore again to them I
ὑπάγω και ζητήσετέ με, και ἐν τῇ
am going under and you will seek me, and in the
ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
sin of you you will die; where I
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
am going under you not are able to come.
22 ἔλεγον οὖν οἱ 'Ιουδαῖοι
Were saying therefore the Jews
Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει
Not what he will kill himself because he is saying
'Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
Where I am going under you not you are able
ἐλθεῖν; 23 και ἔλεγεν αὐτοῖς 'Υμεῖς
to come? And he was saying to them You
ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
out of the (things) below you are, I out of
τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τούτου τοῦ
the (things) above I am; you out of this the
κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
world you are, I not am out of the
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι
world this. I said therefore to you that

with me. 17 Also, in your own Law it is written: 'The witness of two men is true.' 18 I am one that bears witness about myself, and the Father who sent me bears witness about me." 19 Therefore they went on to say to him: "Where is your Father?" Jesus answered: "You know neither me nor my Father. If you did know me, you would know my Father also." 20 These sayings he spoke in the treasury as he was teaching in the temple. But no one laid hold of him, because his hour had not yet come. 21 Hence he said to them again: "I am going away, and you will look for me, and yet you will die in your sin. Where I am going you cannot come." 22 Therefore the Jews began to say: "He will not kill himself, will he? Because he says, 'Where I am going you cannot come.'" 23 So he went on to say to them: "You are from the realms below; I am from the realms above. You are from this world; I am not from this world. 24 Therefore I said to you,

ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν·
you will die in the sins of you;
ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι,
if ever for not you should believe that I am,
ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.
you will die in the sins of you.
25 ἔλεγον οὖν αὐτῷ Σὺ τίς
They were saying therefore to him You who
εἶ; εἶπεν αὐτοῖς ὁ 'Ἰησοῦς Τὴν
are you? Said to them the Jesus The
ἀρχὴν ὅτι και λαλῶ ὑμῖν;
beginning why also am I speaking to you?
26 πολλὰ ἔχω περὶ ὑμῶν
Many (things) I am having about you
λαλεῖν και κρίνειν· ἀλλ' ὁ
to be speaking and to be judging; but the (one)
πέμψας με ἀληθῆς ἐστίν, καὶ ἡ
having sent me true is, and I what
ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
I heard beside of him these (things) I am speaking
εἰς τὸν κόσμον. 27 οὐκ ἔγνωσαν ὅτι τὸν
into the world. Not they knew that the
πατέρα αὐτοῖς ἔλεγεν. 28 εἶπεν οὖν
Father to them he was saying. Said therefore
ὁ 'Ἰησοῦς 'Ὅταν ὑψώσητε
the Jesus Whenever you should put high up
τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
the Son of the man, then you will know
ὅτι ἐγὼ εἰμι, και ἀπ' ἑμαυτοῦ ποιῶ
that I am, and from myself I am doing
οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
nothing, but according as taught me the
πατήρ ταῦτα λαλῶ. 29 και
Father these (things) I am speaking. And
ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
the (one) having sent me with me is;
οὐκ ἀφήκεν με μόνον, ὅτι
not he let go off me alone, because
ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
I the (things) pleasing to him I am doing
πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
always. These (things) of him speaking
πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed into him.
31 ἔλεγεν οὖν ὁ 'Ἰησοῦς πρὸς
Was saying therefore the Jesus toward
τοὺς πεπιστευκότας αὐτῷ 'Ιουδαίους
the (ones) having believed to him Jews
'Εὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
If ever you should remain in the word to the

You will die in your sins. For if you do not believe that I am [he], you will die in your sins." 25 Therefore they began to say to him: "Who are you?" Jesus said to them: "Why am I even speaking to you at all? 26 I have many things to speak concerning you and to pass judgment upon. As a matter of fact, he that sent me is true, and the very things I heard from him I am speaking in the world." 27 They did not grasp that he was talking to them about the Father. 28 Therefore Jesus said: "When once you have lifted up the Son of man, then you will know that I am [he], and that I do nothing of my own initiative; but just as the Father taught me I speak these things. 29 And he that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him." 30 As he was speaking these things, many put faith in him. 31 And so Jesus went on to say to the Jews that had believed him: "If you remain in my word,

ἐμῶ, ἀληθῶς μαθηταί μου ἐστε, 32 καὶ
mine, truly disciples of me you are, and
γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
you will know the truth, and the truth
ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
will free you. They answered toward
αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
him Seed of Abraham we are and to no one
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις
we have been slaves at any time; how you are saying
ὅτι Ἐλευθεροὶ γενήσεσθε; 34 ἀπεκρίθη
that Free you will become? Answered
αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
to them the Jesus Amen amen I am saying
ὅτι ὅτι πᾶς ὁ ποίων τὴν ἁμαρτίαν
to you that everyone the doing the sin
δοῦλός ἐστιν τῆς ἁμαρτίας· 35 ὁ δὲ
slave is of the sin; the but
δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
slave not is remaining in the house into the
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
age; the son is remaining into the age.
36 ἔάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
If ever therefore the Son you should free,
ὄντως ἐλευθεροὶ ἔσεσθε. 37 οἶδα
essentially free you will be. I have known
ὅτι σπέρμα Ἀβραάμ ἐστε; ἀλλὰ
that seed of Abraham you are; but
ζητεῖτέ με ἀποκτείνει, ὅτι ὁ λόγος
you are seeking me to kill, because the word
ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
the mine not is finding room in you.
38 ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ
What (things) I have seen beside the Father
λαλῶ· καὶ ὑμεῖς οὖν ἃ
I am speaking; and you therefore what (things)
ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.
you heard beside of the father you are doing.
39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
They answered and said to him The father
ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ
of us Abraham is. Is saying to them the
Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
Jesus If children of the Abraham you are, the
ἔργα τοῦ Ἀβραάμ ποιεῖτε· 40 νῦν
works of the Abraham be you doing; now
δὲ ζητεῖτέ με ἀποκτείνει, ἄνθρωπον
but you are seeking me to kill, man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν
who the truth to you I have spoken which

you are really my
disciples, 32 and you
will know the truth,
and the truth will set
you free." 33 They
replied to him:
"We are Abraham's
offspring and never
have we been slaves to
anybody. How
is it you say, 'You
will become free?'"
34 Jesus answered
them: "Most truly I
say to you, Every doer
of sin is a slave of sin.
35 Moreover, the slave
does not remain in
the household forever;
the son remains for-
ever. 36 Therefore if
the Son sets you free,
you will be actually
free. 37 I know that
you are Abraham's
offspring; but you are
seeking to kill me, be-
cause my word makes
no progress among
you. 38 What things
I have seen with my
Father I speak; and
you, therefore, do
the things you have
heard from [your]
father." 39 In answer
they said to him: "Our
father is Abraham."
Jesus said to them:
"If you are Abraham's
children, do the
works of Abraham.
40 But now you are
seeking to kill me,
a man that has told
you the truth that

ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
I heard beside of the God; this (thing) Abraham
οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα
not did. You are doing the works
τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς
of the father of you. They said to him We
ἐκ πορνείας οὐκ ἐγεννηθήμεν· ἓνα
out of fornication not we were generated; one
πατέρα ἔχομεν τὸν θεόν.
Father we are having the God.
42 εἶπεν αὐτοῖς ὁ Ἰησοῦς
Said to them the Jesus
Εἰ ὁ θεὸς πατὴρ ὑμῶν
If the God Father of you
ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ
was you were loving likely me, I for out of
τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ
the God came out and I am arriving; neither
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός
for from myself I have come, but that (One)
με ἀπέστειλεν. 43 διὰ τί τὴν λαλίαν
me sent forth. Through what the speech
τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
the mine not you are knowing? Because not
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
you are able to be hearing the word the mine.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
You out of the father of the Devil
ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
you are and the desires of the father of you
θέλετε ποιεῖν. ἐκεῖνος
you are willing to be doing. That (one)
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
man-killer was from beginning, and in the
ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
truth not he has stood, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ
truth in him. Whenever he may speak the
ψεύδος, ἐκ τῶν ἰδίων λαλεῖ,
lie, out of the own (things) he is speaking,
ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
because liar he is and the father of it.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
I but because the truth I am saying,
οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν
not you are believing to me. Who out of you
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
is reproving me about sin? If truth

I heard from God.
Abraham did not do
this. 41 You do the
works of your father."
They said to him: "We
were not born from
fornication; we have
one Father, God."
42 Jesus said to
them: "If God were
your Father, you
would love me, for
from God I came forth
and am here. Neither
have I come of my
own initiative at all,
but that One sent
me forth. 43 Why is
it you do not know
what I am speaking?
Because you cannot
listen to my word.
44 You are from
your father the Devil,
and you wish to do
the desires of your
father. That one was
a manslayer when
he began, and he did
not stand fast in the
truth, because truth
is not in him. When
he speaks the lie, he
speaks according to
his own disposition,
because he is a liar
and the father of [the
lie]." 45 Because I,
on the other hand, tell
the truth, you do not
believe me. 46 Who
of you convicts me of
sin? If I speak truth,

λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε
I am saying, through what you not are believing
μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
to me? The (one) being out of the God the
ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο
sayings of the God is hearing; through this
ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
you not are hearing because out of the God
οὐκ ἐστέ.
not you are.

48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ
Answered the Jews and
εἶπαν αὐτῷ Οὐ καλῶς λέγομεν
they said to him Not finely we are saying
ἡμεῖς ὅτι Σαμαρεῖται εἰ σὺ καὶ δαιμόνιον
we that Samaritan are you and demon
ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ
you are having? Answered Jesus I
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ
demon not am having, but I am honoring
τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.
the Father of me, and you are dishonoring me.
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
I but am seeking the glory of me;
ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 Ἀμήν
is the (one) seeking and judging. Amen
ἀμήν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν
amen I am saying to you, if ever anyone the my
λόγον τηρήσῃ, θάνατον οὐ μὴ
word should observe, death not
θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπαν αὐτῷ
he should behold into the age. Said to him
οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι
the Jews Now we have known that
δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν
demon you are having. Abraham died
καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν
also the prophets, and you are saying If ever
τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
anyone the word of me should observe, not not
γεύσεται θανάτου εἰς τὸν αἰῶνα;
he should taste of death into the age;
53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
not you greater you are of the father of us
Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται
Abraham, who died? And the prophets
ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
died; whom yourself are you making?
54 ἀπεκρίθη Ἰησοῦς Ἐάν ἐγὼ δοξάσω
Answered Jesus If ever I should glorify

why is it you do not
believe me? 47 He
that is from God
listens to the sayings
of God. This is why
you do not listen,
because you are not
from God."

48 In answer the
Jews said to him: "Do
we not rightly say,
You are a Samaritan
and have a demon?"

49 Jesus answered:
"I do not have a
demon, but I honor
my Father, and you
dishonor me. 50 But
I am not seeking glory
for myself; there is
One that is seeking
and judging. 51 Most
truly I say to you,
If anyone observes
my word, he will
never see death at
all." 52 The Jews
said to him: "Now we
do know you have a
demon. Abraham died,
also the prophets; but
you say, 'If anyone
observes my word, he
will never taste death
at all.' 53 You are
not greater than our
father Abraham, who
died, are you? Also,
the prophets died.
Who do you claim
to be?" 54 Jesus
answered: "If I glorify

ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν. ἔστιν
myself, the glory of me nothing is. Is
ὁ πατήρ μου ὁ δοξάζων με, ὃν
the Father of me the (one) glorifying me, whom
ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ
you are saying that God of you is, 55 and
οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
not you have known him, I but have known
αὐτόν· καὶ εἴπω ὅτι οὐκ
him; and if ever I should say that not
οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν
I have known him, I shall be like you
ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν
liar; but I have known him and the
λόγον αὐτοῦ τηρῶ. 56 Ἀβραάμ ὁ
word of him I am observing. Abraham the
πατήρ ὑμῶν ἠγαλλιάσατο ἵνα
father of you exulted in order that
ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν
he might see the day the mine, and he saw
καὶ ἐχάρη. 57 εἶπαν οὖν οἱ Ἰουδαῖοι
and rejoiced. Said therefore the Jews
πρὸς αὐτόν Πεντήκοντα ἔτη οὐπω
toward him Fifty years not yet
ἔχεις καὶ Ἀβραάμ ἐώρακας;
you are having and Abraham you have seen?
58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμήν ἀμήν
Said to them Jesus Amen amen
λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι
I am saying to you Before Abraham to become
ἐγὼ εἰμί. 59 ἤραν οὖν λίθους
I am. They lifted up therefore stones
ἵνα βάλῳσιν ἐπ' αὐτόν·
in order that they might throw upon him;
Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.
Jesus but hid and went out of the temple.

9 Καὶ παρὰ γὰρ εἶδεν ἄνθρωπον τυφλὸν
And going beside he saw man blind
ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτόν οἱ
out of birth. And questioned him the
μαθηταὶ αὐτοῦ λέγοντες Ῥαββί, τίς
disciples of him saying Rabbi, who
ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,
sinned, this (one) or the parents of him,
ἵνα τυφλὸς γεννηθῇ;
in order that blind he should be generated?

myself, my glory is
nothing. It is my
Father that glorifies
me, he who you say
is your God; 55 and
yet you have not
known him. But I
know him. And if I
said I do not know
him I should be like
you, a liar. But I do
know him and am
observing his word.
56 Abraham your
father rejoiced greatly
in the prospect of
seeing my day, and he
saw it and rejoiced."
57 Therefore the
Jews said to him:
"You are not yet
fifty years old, and
still you have seen
Abraham?" 58 Jesus
said to them: "Most
truly I say to you,
Before Abraham came
into existence, I have
been." 59 Therefore
they picked up stones
to hurl [them] at
him; but Jesus hid
and went out of the
temple.

9 Now as he was
passing along
he saw a man blind
from birth. 2 And
his disciples asked
him: "Rabbi, who
sinned, this man or
his parents, so that
he was born blind?"

57* Has Abraham seen you? P⁷⁵ N⁷⁵ S⁷⁵. 58* I have been (ἐγὼ εἰμί, *ego' eimi*).
The action expressed by this verb began in the past, is still in progress, and
is properly translated by the perfect indicative. See App 2f.

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν
 Answered Jesus Neither this (one) sinned
 οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
 nor the parents of him, but in order that
 φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν
 might be manifested the works of the God in
 αὐτῷ. 4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ
 him. Us it is necessary to be working the
 ἔργα τοῦ πέμψαντός με ἕως ἡμέρας
 works of the (one) having sent me until day
 ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται
 is; is coming night when no one is able
 ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ
 to be working. Whenever in the world
 ὦ, φῶς εἰμὶ τοῦ κόσμου.
 I may be, light I am of the world.
 6 ταῦτα εἰπὼν ἔπτυσεν
 These (things) having said he spat
 χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ
 on the ground and he made clay out of the
 πύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν
 spittle, and he put upon of him the clay
 ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ
 upon the eyes, and he said to him
 "Υπάγε νίψαι εἰς τὴν
 Be going under wash yourself into the
 κολυμβήθραν τοῦ Σιλωάμ δ
 pool of the Siloam which
 ἐρμηνεύεται Ἀπεσταλμένος.
 is being translated Having been sent forth.
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
 He went off therefore and he washed himself, and
 ἦλθεν βλέπων.
 he came seeing.
 8 Οἱ οὖν γείτονες καὶ οἱ
 The therefore neighbors and the (ones)
 θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
 beholding him the former [time] that
 προσαίτης ἦν ἔλεγον Οὐχ οὗτος
 beggar he was were saying Not this (one)
 ἐστίν· ὁ καθημένος καὶ προσαιτῶν;
 is the (one) sitting and begging?
 9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·
 Others were saying that This (one) is;
 ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὁμοίος αὐτῷ
 others were saying No, but like to him
 ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.
 he is. That (one) was saying that I am.

7* Si-lo'am, κAB; Shi-lo'ah, J7-14, 16-19, 22. See Isaiah 8:6 in LXX.

3 Jesus answered:
 "Neither this man
 sinned nor his
 parents, but it was in
 order that the works
 of God might be made
 manifest in his case.
 4 We must work the
 works of him that
 sent me while it is
 day; the night is com-
 ing when no man can
 work. 5 As long as
 I am in the world, I
 am the world's light."
 6 After he said these
 things, he spit on the
 ground and made a
 clay with the saliva,
 and put his clay
 upon the [man's] eyes
 7 and said to him:
 "Go wash in the pool
 of Si-lo'am" (which
 is translated 'Sent
 forth'). And so he
 went off and washed,
 and came back seeing.
 8 Therefore the
 neighbors and those
 who formerly used to
 see he was a beggar
 began to say: "This is
 the man that used to
 sit and beg, is it not?"
 9 Some would say:
 "This is he." Others
 would say: "Not at
 all, but he is like
 him." The man would
 say: "I am [he]."

10 ἔλεγον οὖν αὐτῷ Πῶς
 They were saying therefore to him How
 οὖν ἠνεώχθησάν σου οἱ ὀφθαλμοί;
 therefore were opened of you the eyes?
 11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ
 Answered that (one) The man the (one)
 λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
 being said Jesus clay made and
 ἐπέχρισεν μου τοὺς ὀφθαλμούς καὶ
 he anointed upon of me the eyes and
 εἶπεν μοι ὅτι Ὑπάγε εἰς τὸν
 he said to me that Be going under into the
 Σιλωάμ καὶ νίψαι· ἄπελθὼν
 Siloam and wash yourself; having gone off
 οὖν καὶ νιψάμενος ἀνέβλεψα.
 therefore and having washed myself I saw again.
 12 καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος;
 And they said to him Where is that (one)?
 λέγει Οὐκ οἶδα.
 He is saying Not I have known.
 13 Ἄγουσιν αὐτὸν πρὸς τοὺς
 They are leading him toward the
 Φαρισαίους τὸν ποτε τυφλόν. 14 ἦν
 Pharisees the (one) sometime blind. Was
 δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν
 but sabbath in which day the clay
 ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς
 made the Jesus and he opened of him the
 ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων
 eyes. Again therefore were questioning
 αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεπεν.
 him also the Pharisees how he saw again.
 ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκεν
 The (one) but said to them Clay he put upon
 μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην,
 of me upon the eyes, and I washed myself,
 καὶ βλέπω. 16 ἔλεγον οὖν ἐκ
 and I am seeing. Were saying therefore out of
 τῶν Φαρισαίων τινὲς Οὐκ ἐστὶν οὗτος παρὰ
 the Pharisees some Not is this (one) beside
 θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
 of God the man, because the sabbath
 οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον Πῶς
 not he is observing. Others but were saying How
 δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
 is able man sinner such signs
 ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
 to be doing? And split was in them.
 17 λέγουσιν οὖν τῷ τυφλῷ
 They are saying therefore to the blind [man]

10 Consequently they
 began to say to him:
 "How, then, were your
 eyes opened?" 11 He
 answered: "The man
 called Jesus made a
 clay and smeared [it]
 on my eyes and said
 to me, 'Go to Si-lo'am
 and wash.' I therefore
 went and washed and
 gained sight." 12 At
 this they said to him:
 "Where is that [man]?"
 He said: "I do not
 know."
 13 They led the
 once-blind man him-
 self to the Pharisees.
 14 Incidentally it
 was Sabbath on the
 day that Jesus made
 the clay and opened
 his eyes. 15 This
 time, therefore, the
 Pharisees also took
 up asking him how
 he gained sight. He
 said to them: "He
 put a clay upon my
 eyes, and I washed
 and have sight."
 16 Therefore some
 of the Pharisees
 began to say: "This
 is not a man from
 God, because he
 does not observe the
 Sabbath." Others
 began to say: "How
 can a man that is a
 sinner perform signs
 of that sort?" So there
 was a division among
 them. 17 Hence they
 said to the blind man

πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι
again What you are saying about him, because
ἠνέωξεν σου τοὺς ὀφθαλμούς; ὁ δὲ
he opened of you the eyes? The (one) but
εἶπεν ὅτι Προφήτης ἐστίν.
said that Prophet he is.

18 Οὐκ ἐπίστευσαν οὖν οἱ
Not believed therefore the
'Ιουδαῖοι περὶ αὐτοῦ ὅτι ἦν
Jews about him that he was
τυφλὸς καὶ ἀνέβλεπεν, ἕως ὅτου
blind and he saw again, until when
ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
they sounded for the parents of him the (one)

ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς
having seen again and they questioned them
λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying This is the son of you, whom
ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
you are saying that blind was generated?

πῶς οὖν βλέπει ἄρτι;
How therefore he is seeing right now?
20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
Answered therefore the parents of him
καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν
and they said We have known that this is

ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη;
the son of us and that blind he was generated;
21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν,
how but now he is seeing not we have known,
ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς
or who opened of him the eyes we

οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν
not have known; him you question, prime of life
ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
he is having, he about himself will speak.

22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ
These (things) said the parents of him
ὅτι ἐφοβούντο τοὺς 'Ιουδαίους,
because they were fearing the Jews,
ἥδη γὰρ συνετέθειντο οἱ
already for had put themselves together the

'Ιουδαῖοι ἵνα ἕαν τις αὐτὸν
Jews in order that if ever anyone him
ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος
should confess Christ, off from synagogue
γενῆται. 23 διὰ τοῦτο οἱ γονεῖς
he should become. Through this the parents
αὐτοῦ εἶπαν ὅτι 'Ηλικίαν
of him said that Prime of life

again: "What do you
say about him, seeing
that he opened your
eyes?" The [man] said:
"He is a prophet."

18 However, the
Jews did not believe
concerning him that
he had been blind
and had gained sight,
until they called the
parents of the man
that gained sight.

19 And they asked
them: "Is this YOUR
son who you say was
born blind? How,
then, is it he sees at
present?" 20 Then
in answer his parents

said: "We know that
this is our son and
that he was born
blind. 21 But how
it is he now sees we
do not know, or who
opened his eyes we
do not know. Ask him.

He is of age. He must
speak for himself."

22 His parents said
these things because
they were in fear of
the Jews, for the Jews

had already come to
an agreement that, if
anyone confessed him
as Christ, he should
get expelled from the
synagogue. 23 This
is why his parents
said: "He is of age.

He is of age.

ἔχει, αὐτὸν ἐπερωτήσατε.
he is having, him question you upon.

24 Ἐφώνησαν οὖν τὸν
They sounded for therefore the
ἄνθρωπον ἐκ δευτέρου ὃς
man out of second [time] who
ἦν τυφλὸς καὶ εἶπεν αὐτῷ Δὸς δόξαν τῷ
was blind and said to him Give glory to the
θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ
God; we have known that this the
ἄνθρωπος ἁμαρτωλὸς ἐστίν. 25 ἀπεκρίθη
man sinner is. Answered

οὖν ἐκεῖνος· Εἰ ἁμαρτωλὸς ἐστίν οὐκ
therefore that (one) If sinner he is not

οἶδα· ἓν οἶδα ὅτι
I have known; one (thing) I have known that

τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπαν
blind being right now I am seeing. They said

οὖν αὐτῷ Τί ἐποίησεν σοι; πῶς
therefore to him What did he do to you? How

ἥνοιξεν σου τοὺς ὀφθαλμούς;
opened he of you the eyes?

27 ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη
He answered to them I said to you already

καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε
and not you heard; why again you are willing

ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
to be hearing? Not also you are willing of him

μαθηταὶ γενέσθαι; 28 καὶ ἐλοιδόρησαν αὐτὸν
disciples to become? And they reviled him

καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
and they said You disciple are of that (one),

ἡμεῖς δὲ τοῦ Μωυσέως ἐσμεν μαθηταί·
we but of the Moses we are disciples;

29 ἡμεῖς οἶδαμεν ὅτι Μωυσεῖ λελάληκεν
we have known that to Moses has spoken

ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν
the God, this (one) but not we have known

πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
wherefrom he is. Answered the man

καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γὰρ τὸ
and said to them In this (thing) for the

θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
marvelous (thing) is that you not

οἶδατε πόθεν ἐστίν, καὶ ἥνοιξεν
have known wherefrom he is, and he opened

μου τοὺς ὀφθαλμούς. 31 οἶδαμεν ὅτι
of me the eyes. We have known that

ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ'
the God of sinners not is hearing, but

QUESTION him."

24 Therefore a
second time they
called the man that
had been blind and
said to him: "Give
glory to God; we know
that this man is a
sinner." 25 In turn
he answered: "Whether
he is a sinner I do
not know. One thing
I do know, that,

whereas I was blind,
I see at present."

26 Therefore they said
to him: "What did he
do to you? How did
he open your eyes?"

27 He answered them:

"I told you already,
and yet you did not
listen. Why do you
want to hear it again?

You do not want to
become his disciples
also, do you?" 28 At
this they reviled him

and said: "You are a
disciple of that [man],
but we are disciples

of Moses. 29 We
know that God has
spoken to Moses; but

as for this [man], we
do not know where
he is from." 30 In
answer the man

said to them: "This
certainly is a marvel,
that you do not know

where he is from, and
yet he opened my
eyes. 31 We know
that God does not

listen to sinners, but

ἐάν τις θεοσεβῆς ᾦ καὶ τὸ
if ever anyone God-revering may be and the
θέλημα αὐτοῦ ποιῇ τούτου
will of him he may do of this (one)
ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ
he is hearing. Out of the age not
ἤκουσθη ὅτι ἠνέωξεν τις ὀφθαλμοῦς
it was heard that opened anyone eyes
τυφλοῦ γεγεννημένου· 33 εἰ μὴ
of blind [man] having been generated; if not
ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο
was this (one) beside of God, not he was able
ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ
to be doing nothing. They answered and
εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ
they said to him In sins you
ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις
were generated whole, and you are teaching
ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
us? And they threw out him outside.
35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον
Heard Jesus that they threw out
αὐτὸν ἔξω, καὶ εὗρων αὐτὸν εἶπεν
him outside, and having found him he said
Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
You are believing into the Son of the
ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν
man? Answered that (one) and he said
Καὶ τίς ἐστιν, κύριε, ἵνα
And who is he, lord, in order that
πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ
I should believe into him? Said to him
ὁ Ἰησοῦς Καὶ ἐώρακας αὐτόν καὶ
the Jesus And you have seen him and
ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστίν.
the (one) speaking with you that (one) is.
38 ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ
The (one) but said I am believing, Lord; and
προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ
he did obeisance to him. And said the
Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
Jesus Into judgment I into the world
τοῦτον ἦλθον, ἵνα οἱ μὴ
this I came, in order that the (ones) not
βλέποντες βλέπωσιν καὶ οἱ βλέποντες
seeing may see and the (ones) seeing
τυφλοὶ γένωνται. 40 Ἦκουσαν ἐκ τῶν
blind should become. Heard out of the
Φαρισαίων ταῦτα μετ' αὐτοῦ
Pharisees these (things) the (ones) with him

if anyone is God-fearing and does his will, he listens to this one. 32 From of old it has never been heard that anyone opened the eyes of one born blind. 33 If this [man] were not from God, he could do nothing at all." 34 In answer they said to him: "You were altogether born in sins, and yet are you teaching us?" And they threw him out! 35 Jesus heard that they had thrown him out, and, on finding him, he said: "Are you putting faith in the Son of man?" 36 The [man] answered: "And who is he, sir, that I may put faith in him?" 37 Jesus said to him: "You have seen him and, besides, he that is speaking with you is that one." 38 Then he said: "I do put faith [in him], Lord." And he did obeisance to him. 39 And Jesus said: "For [this] judgment I came into this world: that those not seeing might see and those seeing might become blind." 40 Those of the Pharisees who were with him heard these things,

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς
being, and they said to him Not also we
τυφλοὶ ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς
blind are? Said to them the Jesus
Εἰ τυφλοὶ ᾗτε, οὐκ ἂν εἴχετε
If blind you may be, not likely you were having
ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
sin; now but you are saying that
Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.
We are seeing; the sin of you is remaining.
10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
Amen amen I am saying to you, the (one)
μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
not entering through the door into the
αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
fold of the sheep but going up
ἀλλοθόθεν ἐκεῖνος κλέπτης ἐστίν καὶ
from another place that (one) thief is and
πληστής. 2 ὁ δὲ εἰσερχόμενος
plunderer; the (one) but entering
διὰ τῆς θύρας ποιμὴν ἐστίν τῶν
through the door shepherd is of the
προβάτων. 3 τούτῳ ὁ θυρωρὸς
sheep. To this (one) the doorkeeper
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ
is opening, and the sheep of the voice of him
ἀκούει, καὶ τὰ ἴδια πρόβατα
is hearing, and the own sheep
φωνεῖ κατ' ὄνομα καὶ
he is sounding for according to name and
ἐξάγει αὐτά. 4 ὅταν τὰ ἴδια
he is leading out them. Whenever the own
πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
all he should thrust out, in front of them
πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
he is going, and the sheep to him is following,
ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·
because they have known the voice of him;
5 ἄλλοτριῷ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
to stranger but not that they will follow but
φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
they will flee from him, because not
οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.
they have known of the strangers the voice.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
This the comparison said to them the
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
Jesus; those but not knew what (things)
ἦν ὃ ἐλάλει αὐτοῖς.
was which he was speaking to them.

and they said to him: "We are not blind also, are we?" 41 Jesus said to them: "If you were blind, you would have no sin. But now you say, 'We see.' Your sin remains."

10 "Most truly I say to you, He that does not enter into the sheepfold through the door but climbs up some other place, that one is a thief and a plunderer. 2 But he that enters through the door is shepherd of the sheep. 3 The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out. 4 When he has got all his own out, he goes before them, and the sheep follow him, because they know his voice. 5 A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers." 6 Jesus spoke this comparison to them; but they did not know what the things meant that he was speaking to them.

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς
Said therefore again the Jesus
'Αμὴν ἀμὴν λέγω ὑμῖν, ἐγώ εἰμι ἡ
Amen amen I am saying to you, I am the
θύρα τῶν προβάτων. 8 πάντες ὅσοι
door of the sheep. All as many as
ἦλθον πρὸ ἐμοῦ κλέπτει εἰσὶν καὶ
came before me thieves are and
λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
plunderers; but not heard of them the
πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ
sheep. I am the door; through me
ἐάν τις εἰσέλθῃ σωθήσεται καὶ
if ever anyone should enter he will be saved and
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
he will go in and he will go out and pasturage
εὕρησιν. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ
he will find. The thief not is coming if
μὴ ἵνα κλέψῃ καὶ θύσῃ
not in order that he might steal and he might slay
καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
and he might destroy; I came in order that
ζωὴν ἔχωσιν καὶ περισσὸν
life they may have and abundant (thing)
ἔχωσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ
they may have. I am the shepherd the
καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
fine; the shepherd the fine the soul
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· 12 ὁ
of him is putting over the sheep; 12 ὁ
μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ
hireling and not being shepherd, of whom not
ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
is the sheep own, he is beholding the
λύκον ἐρχόμενον καὶ ἀφίησιν τὰ
wolf coming and he is letting go off the
πρόβατα καὶ φεύγει, — καὶ ὁ λύκος
sheep and he is fleeing, — and the wolf
ἀρπάζει αὐτὰ καὶ σκορπίζει, — 13 ὅτι
is snatching them and is scattering, — because
μισθωτὸς ἔστιν καὶ οὐ μέλει αὐτῷ
hireling he is and not it is mattering to him
περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ
about the sheep. I am the
ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
shepherd the fine, and I am knowing the (ones)
ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ,
mine and are knowing me the (ones) mine,
15 καθὼς γινώσκει με ὁ πατὴρ καὶ ἐγώ
according as is knowing me the Father and I

7 Therefore Jesus
said again: "Most truly
I say to you, I am
the door of the sheep.
8 All those that have
come in place of me
are thieves and plun-
derers; but the sheep
have not listened to
them. 9 I am the
door; whoever enters
through me will be
saved, and he will go
in and out and find
pasturage. 10 The
thief does not come
unless it is to steal
and slay and destroy.
I have come that
they might have life
and might have it in
abundance. 11 I am
the fine shepherd; the
fine shepherd surren-
ders his soul in behalf
of the sheep. 12 The
hired man, who is
no shepherd and to
whom the sheep do
not belong as his own,
beholds the wolf com-
ing and abandons the
sheep and flees—and
the wolf snatches
them and scatters
them— 13 because
he is a hired man and
does not care for the
sheep. 14 I am the
fine shepherd, and I
know my sheep and
my sheep know me,
15 just as the Father
knows me and I

γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου
am knowing the Father, and the soul of me
ἐν ἑαυτῇ· ὑπὲρ τῶν προβάτων.
I am putting over the sheep.
16 καὶ ἄλλα πρόβατα
And other sheep
ἔχω ἃ οὐκ ἔστιν ἐκ
I am having which not is out of
τῆς αὐλῆς ταύτης· καὶ ἐκεῖνα δεῖ
the fold this; and those it is necessary
με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,
me to lead, and of the voice of me they will hear,
καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.
and they will become one flock, one shepherd.
17 διὰ τοῦτο με ὁ πατὴρ ἀγαπᾷ
Through this me the Father is loving
ὅτι ἐγώ τίθημι τὴν ψυχὴν μου,
because I am putting the soul of me,
ἵνα πάλιν λάβω αὐτήν.
in order that again I should receive it.
18 οὐδεὶς ἤρην αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγώ
No one lifted up it from me, but I
τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν
am putting it from myself. Authority
ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
I am having to put it, and authority
ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν
I am having again to receive it; this the
ἐντολὴν ἔλαβον παρὰ τοῦ πατρός
commandment I received beside of the Father
μου.
of me.
19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
Split again occurred in the Jews
διὰ τοὺς λόγους τούτους. 20 ἔλεγον
through the words these. Were saying
δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
but many out of them Demon he is having
καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
and he is mad; why of him you are hearing?
21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ
Others were saying These the sayings not
ἔστιν δαιμονιζομένου· μὴ δαιμόνιον
is of being demonized [man]; not demon
δύναται τυφλὸν ὀφθαλμοὺς ἀνοίξει;
is able of blind (ones) eyes to open?
22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν
Occurred then the celebration of renewal in
τοῖς Ἱεροσολύμοις· χειμὼν ἦν, 23 καὶ
the Jerusalem; winter it was, and

know the Father; and
I surrender my soul in
behalf of the sheep.
16 "And I have
other sheep, which are
not of this fold; those
also I must bring, and
they will listen to my
voice, and they will
become one flock, one
shepherd. 17 This
is why the Father
loves me, because I
surrender my soul,
in order that I may
receive it again.
18 No man has taken
it away from me, but
I surrender it of my
own initiative. I have
authority to surrender
it, and I have author-
ity to receive it again.
The commandment on
this I received from
my Father."
19 Again a division
resulted among the
Jews because of these
words. 20 Many of
them were saying:
"He has a demon
and is mad. Why do
you listen to him?"
21 Others would say:
"These are not the
sayings of a demon-
ized man. A demon
cannot open blind
people's eyes, can it?"
22 At that time
the festival of
dedication took place
in Jerusalem. It was
wintertime, 23 and

περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
was walking about the Jesus in the temple in the
στοᾶ τοῦ Σολομῶνος. 24 ἐκύκλωσαν
colonnade of the Solomon. Encircled

οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ
therefore him the Jews and

ἔλεγον αὐτῷ ἕως πότε τὴν ψυχὴν
they were saying to him Until when the soul

ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ χριστός,
of us are you lifting up? If you are the Christ,

εἰπὼν ἡμῖν παρρησίᾳ. 25 ἀπεκρίθη
say to us outspokenly. Answered

αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ
to them the Jesus I said to you and not

πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ
you are believing; the works which I am doing

ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα
in the name of the Father of me these (things)

μαρτυρεῖ περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς
is bearing witness about me; but you

οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν
not are believing, because not you are out of the

προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ
sheep of the mine. The sheep the

ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ
mine of the voice of me are hearing, and I

γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,
am knowing them, and they are following to me,

28 καὶ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
and I am giving to them life everlasting, and

οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
not not they should be destroyed into the age,

καὶ οὐκ ἀρπάσει τις αὐτά ἐκ τῆς
and not will snatch anyone them out of the

χειρὸς μου. 29 ὁ πατὴρ μου δὲ
hand of me. The Father of me which

δέδωκεν μοι πάντων μεῖζον ἐστίν, καὶ
he has given to me of all greater is, and

οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς
no one is able to be snatching out of the hand

τοῦ πατρὸς. 30 ἐγὼ καὶ ὁ πατὴρ
of the Father. I and the Father

ἐν ἐσμεν.
one (thing) we are.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι
Carried again stones the Jews

ἵνα λιθώσωσιν αὐτόν.
in order that they might stone him.

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
Answered to them the Jesus Many

Jesus was walking
in the temple in the
colonnade of Sol'o-
mon. 24 Therefore

the Jews encircled
him and began to say
to him: "How long are

you to keep our souls
in suspense? If you
are the Christ, tell us

outspokenly." 25 Je-
sus answered them:

"I told you, and yet
you do not believe.

The works that I am
doing in the name of
my Father, these bear

witness about me.
26 But you do not
believe, because you

are none of my sheep.
27 My sheep listen

to my voice, and I
know them, and they
follow me. 28 And I

give them everlasting
life, and they will
by no means ever be

destroyed, and no one
will snatch them out
of my hand. 29 What

my Father has given
me is something
greater than all other

things, and no one
can snatch them out
of the hand of the

Father. 30 I and the
Father are one."

31 Once more the
Jews lifted up stones
to stone him. 32 Je-
sus replied to them:

"I told you, and yet
you do not believe.
The works that I am
doing in the name of
my Father, these bear

witness about me.
26 But you do not
believe, because you

are none of my sheep.
27 My sheep listen

to my voice, and I
know them, and they
follow me. 28 And I

give them everlasting
life, and they will
by no means ever be

destroyed, and no one
will snatch them out
of my hand. 29 What

my Father has given
me is something
greater than all other

things, and no one
can snatch them out
of the hand of the

Father. 30 I and the
Father are one."

ἔργα ἐδείξα
works I showed
ἐκ τοῦ πατρὸς· διὰ
out of the Father; through

αὐτῶν ἐργον ἐμὲ
of them work me

33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
Answered to him the Jews

καλοῦ ἔργου οὐ λιθάρομεν σε ἀλλὰ περὶ
fine work not we are stoning you but about

βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
blasphemy, and because you man being

ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη
you are making yourself god. Answered

αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον
to them the Jesus Not is it having been written

ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε;
in the law of you that I said gods you are?

35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ
If those he said gods toward whom the

λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
word of the God occurred, and not is able

λυθῆναι ἡ γραφή, 36 ὃν ὁ πατὴρ
to be loosed the Scripture, whom the Father

ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς
sanctified and he sent forth into the world you

λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον
are saying that You are blaspheming, because I said

Υἱὸς τοῦ θεοῦ εἰμί; 37 εἰ οὐ ποιῶ τὰ
Son of the God I am? If not I am doing the

ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
works of the Father of me, not be believing you

μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ
to me; if but I am doing, and if ever to me

μὴ πιστεύητε τοῖς ἔργοις πιστεύετε
not you may believe to the works believe you,

ἵνα γινώτε καὶ
in order that you should know and

γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ
you may be knowing that in me the Father

καὶ ἐν τῷ πατρὶ. 39 Ἐζήτουν
and I in the Father. They were seeking

οὖν αὐτὸν πάλιν πιάσαι· καὶ
therefore him again to get hold of; and

ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
he went forth out of the hand of them.

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ
And he went off again other side of the

Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης
Jordan into the place where was John

ὕμιν καλὰ
to you fine (ones)
ποῖον
which sort

λιθάετε;
you are stoning?

Περὶ
About

σε ἀλλὰ περὶ
you but about

ἑαυτοῦ θεοῦ.
yourself god.

Ἐστὶν
is it

γεγραμμένον
having been written

ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε;
that I said gods you are?

πρὸς οὓς ὁ
toward whom the

λόγος τοῦ θεοῦ ἐγένετο,
word of the God occurred,

καὶ οὐ δύναται
and not is able

λυθῆναι ἡ γραφή,
to be loosed the Scripture,

ὃν ὁ πατὴρ
whom the Father

ἡγίασεν καὶ ἀπέστειλεν
sanctified and he sent forth

εἰς τὸν κόσμον ὑμεῖς
into the world you

λέγετε ὅτι βλασφημεῖς,
are saying that You are blaspheming,

ὅτι εἶπον
because I said

Υἱὸς τοῦ θεοῦ εἰμί;
Son of the God I am?

εἰ οὐ ποιῶ τὰ
If not I am doing the

ἔργα τοῦ πατρὸς μου,
works of the Father of me,

μὴ πιστεύετε
not be believing you

μοι· εἰ δὲ ποιῶ,
to me; if but I am doing,

καὶ ἐάν ποτε
and if ever to me

πιστεύητε τοῖς ἔργοις
believe you, to the works

"I displayed to you
many fine works
from the Father. For
which of those works
are you stoning me?"

33 The Jews answered
him: "We are stoning
you, not for a fine
work, but for blasphem-

my, even because you,
although being a man,
make yourself a god."

34 Jesus answered
them: "Is it not
written in your Law, 'I

said: 'You are gods'?"
35 If he called 'gods'
those against whom
the word of God

came, and yet the
Scripture cannot be
nullified, 36 do you

say to me whom the
Father sanctified
and dispatched into
the world, 'You

blaspheme,' because
I said, I am God's
Son? 37 If I am not

doing the works of
my Father, do not
believe me. 38 But
if I am doing them,

even though you do
not believe me, believe
the works, in order
that you may come

to know and may
continue knowing that
the Father is in union
with me and I am in
union with the Fa-

ther." 39 Therefore
they tried again to
seize him; but he got
out of their reach.

40 So he went
off again across the
Jordan to the place
where John was

τὸ πρῶτον βαπτίζων, καὶ ἔμενεν
the first [time] baptizing, and he was remaining
ἐκεῖ. 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
there. And many came toward him and
ἔλεγον· ὅτι Ἰωάννης μὲν σημεῖον
they were saying, that John indeed sign
ἐποίησεν οὐδέν, πάντα δὲ ὅσα
did none, all (things) but as many as
εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.
said John about this (one) true was.
42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
And many believed into him there.

11 Ἦν δὲ τις ἀσθενῶν, Λάζαρος
Was but some [man] being sick, Lazarus
ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ
from Bethany out of the village of Mary and
Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ
Martha of the sister of her. Was but
Μαριάμ ἡ ἀλείψασα τὸν κύριον
Mary the (one) having greased the Lord
μύρω καὶ ἐκμάσασα τοὺς
to perfumed oil and having wiped dry off the
πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς
feet of him to the hairs of her, of whom
ὁ ἀδελφὸς Λάζαρος ἦσθενει.
the brother Lazarus was being sick.
3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς
Sent forth therefore the sisters toward
αὐτὸν λέγουσαι Κύριε, ἴδε ὃν
him saying Lord, see whom
φιλεῖς ἀσθενεῖ.
you are having affection for is being sick.
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὐτῇ
Having heard but the Jesus said This
ἡ ἀσθενεία οὐκ ἔστιν πρὸς θάνατον ἀλλ'
the sickness not is toward death but
ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα
over the glory of the God in order that
δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
might be glorified the Son of the God through
αὐτῆς.
it.

5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν
Was loving but the Jesus the
Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
Martha and the sister of her and the

baptizing at first, and he stayed there.
41 And many people came to him, and they began saying:
"John, indeed, did not perform a single sign, but as many things as John said about this man were all true."
42 And many put faith in him there.

11 Now there was a certain man sick, Laz'arus* of Beth'any, of the village of Mary and of Martha her sister. 2 It was, in fact, the Mary that greased the Lord with perfumed oil and wiped his feet dry with her hair, whose brother Laz'arus* was sick. 3 Therefore his sisters dispatched word to him, saying: "Lord, see! the one for whom you have affection is sick." 4 But when Jesus heard it he said: "This sickness is not with death as its object, but is for the glory of God, in order that the Son of God may be glorified through it."

5 Now Jesus loved Martha and her sister and

Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι
Lazarus. As therefore he heard that
ἀσθενεῖ, τότε μὲν ἔμενεν ἐν
he is being sick, then indeed he remained in
ὧ ἦν τόπῳ δύο ἡμέρας· 7 ἔπειτα
which he was place two days; 7 thereupon
μετὰ τοῦτο λέγει τοῖς μαθηταῖς
after this he is saying to the disciples
"Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
Let us be going into the Judea again.
8 Λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί, νῦν
Are saying to him the disciples Rabbi, now
ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ
were seeking you to stone the Judeans, and
πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη
again you are going under there? Answered
Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς
Jesus Not twelve hours are of the
ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ
day? If ever anyone may be walking about in the
ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
day, not he is striking toward, because the
φῶς τοῦ κόσμου τούτου βλέπει·
light of the world this he is seeing;
10 ἐάν δέ τις περιπατῇ ἐν τῇ
if ever but anyone may be walking about in the
νυκτὶ, προσκόπτει, ὅτι τὸ φῶς
night, he is striking toward, because the light
οὐκ ἔστιν ἐν αὐτῷ.
not is in him.

11 ταῦτα εἶπεν, καὶ μετὰ
These (things) he said, and after
τοῦτο λέγει αὐτοῖς Λάζαρος
this he is saying to them Lazarus
ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
the friend of us has laid down to rest, but
πορεύομαι ἵνα ἐξυπνίσω
I am going in order that I might get out of sleep
αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ
him. Said therefore the disciples to him
Κύριε, εἰ κεκοίμηται σωθήσεται.
Lord, if he has laid down to rest he will be saved.
13 εἰρήκεν δὲ ὁ Ἰησοῦς περὶ τοῦ
Had spoken but the Jesus about the
θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι
death of him. Those (ones) but thought that
περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
about the taking rest of the sleep he is saying.

Laz'arus. 6 However, when he heard that he was sick, then he actually remained two days in the place where he was. 7 Then after this he said to the disciples: "Let us go into Ju-de'a again." 8 The disciples said to him: "Rabbi, just lately the Ju-de'ans* were seeking to stone you, and are you going there again?" 9 Jesus answered: "There are twelve hours of daylight, are there not? If anyone walks in daylight he does not bump against anything, because he sees the light of this world. 10 But if anyone walks in the night, he bumps against something, because the light is not in him."

11 He said these things, and after this he said to them: "Laz'arus our friend has gone to rest, but I am journeying there to awaken him from sleep." 12 Therefore the disciples said to him: "Lord, if he has gone to rest, he will get well." 13 Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep.

1, 2* Laz'arus, $\kappa\alpha\beta\jmath$ 17; El-e-a'zar, meaning "God Has Helped," J7-14,16,18,19,22.

8* Or, "Jews." See John 10:31, 33.

14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
Then therefore said to them the Jesus
παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ
outspokenly Lazarus died, and
χαίρω δι' ὑμᾶς, ἵνα
I am rejoicing through you, in order that
πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ
you might believe, that not I was there; but
ἄγωμεν πρὸς αὐτόν. 16 εἶπεν
let us be going toward him. Said
οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
therefore Thomas the (one) being said Twin
τοῖς συναθηταῖς Ἄγωμεν καὶ
to the fellow disciples Let us be going also
ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
we in order that we might die with him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν
Having come therefore the Jesus found
αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ
him four already days having in the
μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγὺς
memorial tomb. Was but Bethany near
τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
the Jerusalem as from stadia fifteen.

19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλυθείσαν
Many but out of the Jews had come
πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα
toward the Martha and Mary in order that
παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
they might console them about the brother.

20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι
The therefore Martha as she heard that
Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ
Jesus is coming met to him; Mary
δὲ ἐν τῷ οἴκῳ ἑκάθεζετο. 21 εἶπεν οὖν
but in the house was sitting. Said therefore
ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς
the Martha toward Jesus Lord, if you were
ὥδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
here not likely died the brother of me;

22 καὶ νῦν οἶδα ὅτι ὅσα
and now I have known that as many (things) as
ἂν αἰτήσῃ τὸν θεὸν δώσει σοι
likely you might ask the God will give to you
ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς
the God. Is saying to her the Jesus
Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει
Will stand up the brother of you. Is saying

14 At that time, therefore, Jesus said to them outspokenly: "Laz'ar-us has died, 15 and I rejoice on your account that I was not there, in order for you to believe. But let us go to him." 16 Therefore Thomas, who was called The Twin, said to his fellow disciples: "Let us also go, that we may die with him."

17 Consequently when Jesus arrived, he found he had already been four days in the memorial tomb.

18 Now Beth'any was near Jerusalem at a distance of about two miles. 19 Accordingly many of the Jews had come to Martha and Mary in order to console them concerning their brother.

20 Therefore Martha, when she heard that Jesus was coming, met him; but Mary kept sitting at home.

21 Martha therefore said to Jesus: "Lord, if you had been here my brother would not have died. 22 And yet at present I know that as many things as you ask God for, God will give you." 23 Jesus said to her: "Your brother will rise." 24 Martha said

αὐτῷ ἡ Μάρθα Οἶδα ὅτι
to him the Martha I have known that
ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
he will stand up in the resurrection in the last
ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι
day. Said to her the Jesus I am
ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ
the resurrection and the life; the (one)
πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ
believing into me and if ever he should die
ζῇσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
he will live, and everyone the living and believing
εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
into me not not should die into the age;
πιστεύεις τοῦτο; 27 λέγει αὐτῷ
are believing you this? She is saying to him

Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ
Yes, Lord; I have believed that you are
ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
the Christ the Son of the God the (one) into the
κόσμον ἐρχόμενος. 28 καὶ τοῦτο εἰπούσα
world coming. And this having said

ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν
she went off and she sounded for Mary the
ἀδελφὴν αὐτῆς λάθρᾳ εἶπασα Ὅ
sister of her secretly having said The
διδάσκαλος πάρεστιν καὶ φωνεῖ
Teacher is alongside and he is sounding for

σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη
you. That (one) but as she heard she rose up
ταχύ καὶ ἤρχετο πρὸς αὐτόν·
quickly and she was coming toward him;

30 οὐπὼ δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
not yet but had come the Jesus into the
κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ οἴου
village, but he was yet in the place where
υπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν
met to him the Martha. The therefore

Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
Jews the (ones) being with her in the
οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες
house and consoling her, having seen
τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ
the Mary that quickly she stood up and
ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι
went out, they followed to her thinking that

ὑπάγει εἰς τὸ μνημεῖον ἵνα
she is going under into the memorial tomb in order that
κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριάμ
she might weep there. The therefore Mary

to him: "I know he will rise in the resurrection on the last day." 25 Jesus said to her: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; 26 and everyone that is living and exercises faith in me will never die at all. Do you believe this?" 27 She said to him: "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." 28 And when she had said this, she went off and called Mary her sister, saying secretly: "The Teacher is present and is calling you." 29 The latter, when she heard this, got up quickly and was on her way to him.

30 Jesus had not yet, in fact, come into the village, but he was still in the place where Martha met him. 31 Therefore the Jews that were with her in the house and that were consoling her, on seeing Mary rise quickly and go out, followed her, supposing that she was going to the memorial tomb to weep there. 32 And so Mary,

ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδούσα
as she came where was Jesus having seen
αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
him fell of him toward the feet,
λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ
saying to him Lord, if you were here not

ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς
likely of me died the brother. Jesus

οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ
therefore as he saw her weeping and

τοὺς (ones) συναλθόντας αὐτῇ Ἰουδαίους
the (ones) having come with to her Jews

κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ
weeping he groaned to the spirit and

ἐτάραξεν ἑαυτὸν, 34 καὶ εἶπεν Ποῦ
he troubled himself, and he said Where

θεθεῖκατε αὐτόν; λέγουσιν αὐτῷ
have you put him? They are saying to him

Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ
Lord, be coming and see. Shed tears the

Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι
Jesus. Were saying therefore the Jews

Ἰδε πῶς ἐφίλει αὐτόν.
See how he was having affection for him.

37 τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἔδυνατο
Some but out of them said Not was able

οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμούς
this (one) the having opened the eyes

τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
of the blind (one) to make in order that also

οὗτος μὴ ἀποθάνῃ;
this (one) not should die?

38 Ἰησοῦς οὖν πάλιν
Jesus therefore again

ἐμβριώμενος ἐν ἑαυτῷ ἔρχεται εἰς
groaning in himself is coming into

τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ
the memorial tomb; was but cave, and

λίθος ἐπέκειτο ἐπ' αὐτόν. 39 λέγει ὁ
stone was lying upon it. Is saying the

Ἰησοῦς Ἀρατε τὸν λίθον. λέγει αὐτῷ
Jesus Lift up you the stone. Is saying to him

ἡ ἀδελφὴ τοῦ τετελευτηκότος
the sister of the (one) having deceased

Μάρθα Κύριε, ἤδη ὄζει, τεταρταῖος
Martha Lord, already he is smelling, fourth [day]

γὰρ ἔστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ
for is. Is saying to her the Jesus Not

εἶπόν σοι ὅτι ἐὰν πιστεύσῃς
I said to you that if ever you should believe

when she arrived
where Jesus was and
caught sight of him,
fell at his feet, saying
to him: "Lord, if you
had been here, my
brother would not
have died." 33 Jesus,

therefore, when he
saw her weeping and
the Jews that came
with her weeping,

groaned in the spirit
and became troubled;

34 and he said:
"Where have you
laid him?" They said
to him: "Lord, come
and see." 35 Jesus

gave way to tears.
36 Therefore the Jews
began to say: "See,
what affection he
used to have for him!"

37 But some of them
said: "Was not this
[man] that opened the
eyes of the blind man
able to prevent this
one from dying?"

38 Hence Jesus,
after groaning again
within himself, came
to the memorial

tomb. It was, in fact,
a cave, and a stone
was lying against it.

39 Jesus said: "TAKE
the stone away."
Martha, the sister of
the deceased, said to
him: "Lord, by now he
must smell, for it is
four days." 40 Jesus

said to her: "Did I
not tell you that if
you would believe

when she arrived
where Jesus was and
caught sight of him,
fell at his feet, saying
to him: "Lord, if you
had been here, my
brother would not
have died." 33 Jesus,

therefore, when he
saw her weeping and
the Jews that came
with her weeping,

groaned in the spirit
and became troubled;

34 and he said:
"Where have you
laid him?" They said
to him: "Lord, come
and see." 35 Jesus

gave way to tears.
36 Therefore the Jews
began to say: "See,
what affection he
used to have for him!"

37 But some of them
said: "Was not this
[man] that opened the
eyes of the blind man
able to prevent this
one from dying?"

38 Hence Jesus,
after groaning again
within himself, came
to the memorial

tomb. It was, in fact,
a cave, and a stone
was lying against it.

39 Jesus said: "TAKE
the stone away."
Martha, the sister of
the deceased, said to
him: "Lord, by now he
must smell, for it is
four days." 40 Jesus

said to her: "Did I
not tell you that if
you would believe

when she arrived
where Jesus was and
caught sight of him,
fell at his feet, saying
to him: "Lord, if you
had been here, my
brother would not
have died." 33 Jesus,

therefore, when he
saw her weeping and
the Jews that came
with her weeping,

groaned in the spirit
and became troubled;

ὅψῃ ἃς τὴν δόξαν τοῦ θεοῦ;
you will see the glory of the God?

41 ἦραν οὖν τὸν λίθον. ὁ δὲ
They lifted up therefore the stone. The but

Ἰησοῦς ἤρην τοὺς ὀφθαλμούς ἄνω καὶ
Jesus lifted up the eyes upward and

εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
he said Father, I am thanking to you that

ἤκουσάς μου, 42 ἐγὼ δὲ ᾔδειν ὅτι
you heard me, I but had known that

πάντοτε μου ἀκούεις· ἀλλὰ διὰ
always of me you are hearing; but through

τὸν ὄχλον τὸν περιεστῶτα εἶπον
the crowd the (one) having stood around I said

ἵνα πιστεύσωσιν ὅτι σὺ με
in order that they should believe that you me

ἀπέστειλας. 43 καὶ ταῦτα εἶπὼν
sent forth. And these (things) having said

φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο
to voice great he cried out Lazarus, hither

ἔξω. 44 ἐξῆλθεν ὁ τεθνηκώς
outside. Came out the (one) having died

δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
having been bound the feet and the hands

κερίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
to swathing bands, and the face of him to cloth

περιεδέδετο. λέγει ὁ Ἰησοῦς
had been bound about. Is saying the Jesus

αὐτοῖς Λύσατε αὐτόν καὶ ἄφετε αὐτόν
to them Loose you him and let you go off him

ὑπάγειν.
to be going under.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων,
Many therefore out of the Jews,

οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ
the (ones) having come toward the Mary and

θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς
having viewed which he did, believed into

αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
him; some but out of them went off

πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
toward the Pharisees and said to them

ἅ ἔποίησεν Ἰησοῦς.
what (things) did Jesus.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
Led together therefore the chief priests and

οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον
the Pharisees Sanhedrin, and they were saying

and began to say:

43* See verse 1 footnote.

you would see the
glory of God?"

41 Therefore they
took the stone away.
Now Jesus raised
his eyes heavenward
and said: "Father,
I thank you that
you have heard me.

42 True, I knew that
you always hear me;
but on account of
the crowd standing
around I spoke, in
order that they might
believe that you sent
me forth." 43 And

when he had said
these things, he cried
out with a loud voice:
"Lazarus, come on
out!" 44 The [man]

that had been dead
came out with his
feet and hands bound
with wrappings, and
his countenance was
bound about with a
cloth. Jesus said to
them: "Loose him and
let him go."

45 Therefore many
of the Jews that had
come to Mary and
that beheld what he
did put faith in him;

46 but some of them
went off to the Pharisees
and told them the things
Jesus did.

47 Consequently the
chief priests and the
Pharisees gathered the
Sanhedrin together
and began to say:

43* See verse 1 footnote.

Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος
What are we doing because this the man
πολλὰ ποιεῖ σημεῖα; 48 ἐὰν
many is doing signs? If ever
ἀφώμεν αὐτὸν οὕτως, πάντες
we should let go off him thus, all
πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
will believe into him, and will come the
Ῥωμαῖοι καὶ ἀρούσιν ἡμῶν καὶ τὸν
Romans and they will lift up of us and the
τόπον καὶ τὸ ἔθνος. 49 εἰς δέ τις
place and the nation. One but some
ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ
out of them Caiaphas, chief priest being of the
ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ
year that, said to them You not
οἴδατε οὐδέν, 50 οὐδὲ
have known nothing, not-but
λογίζεσθε ὅτι συμφέρεῖ
you are reasoning out that it is bearing together
ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ
to you in order that one man should die
ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
over the people and not whole the nation
ἀπόληται. 51 Τοῦτο δὲ ἀφ'
should be destroyed. This but from
ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
himself not he said, but chief priest being of the
ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν
year that he prophesied that was about
Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,
Jesus to be dying off over the nation,
52 καὶ οὐκ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ'
and not over the nation only, but
ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
in order that also the children of the God
τὰ (ὁν) διασκορπισμένα
the (ones) having been scattered through
συναγάγῃ εἰς ἓν. 53 Ἀπ'
he might lead together into one. From
ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο
that therefore the day they took counsel
ἵνα ἀποκτείνωσιν αὐτόν.
in order that they might kill him.
54 Ὁ οὖν Ἰησοῦς οὐκέτι
The therefore Jesus not yet
παρηρσία περιεπάτει ἐν τοῖς Ἰουδαίοις,
outspokenly was walking about in the Jews,
ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
but he went off from there into the country

"What are we to do, because this man performs many signs? 48 If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." 49 But a certain one of them, Caiaphas, who was high priest that year, said to them: "You do not know anything at all, 50 and you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed." 51 This, though, he did not say of his own originality; but because he was high priest that year, he prophesied that Jesus was destined to die for the nation, 52 and not for the nation only, but in order that the children of God who are scattered about he might also gather together in one. 53 Therefore from that day on they took counsel to kill him.

54 Hence Jesus no longer walked about publicly among the Jews, but he departed from there to the country

ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
near the desolate [place], into Ephraim being said
πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
city, and there he remained with the disciples.
55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
Was but near the passover of the Jews,
καὶ ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα ἐκ
and went up many into Jerusalem out of
τῆς χώρας πρὸ τοῦ πάσχα
the country before the passover
ἵνα ἀγνίσωσιν ἑαυτούς.
in order that they might purify selves.
56 Ἐζήτουν οὖν τὸν Ἰησοῦν καὶ
They were seeking therefore the Jesus and
ἔλεγον μετ' ἀλλήλων ἐν τῷ
they were saying with one another in the
ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν;
temple having stood What is it seeming to you?
ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
That not not he might come into the festival?
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
Had given but the chief priests and the
Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις
Pharisees commands in order that if ever anyone
γνῶ τοῦ ἐστὶν μηνύσῃ, ὅπως
should know where he is he should disclose, that
πιάσωσιν αὐτόν.
they might get hold of him.

12 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν
The therefore Jesus before six days
τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
of the passover came into Bethany, where was
Λάζαρος, ὃν ἠγείρεν ἐκ νεκρῶν
Lazarus, whom raised up out of dead (ones)
Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ
Jesus. They made therefore to him
δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,
supper there, and the Martha was serving,
ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν
the but Lazarus one was out of the
ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν
lying upward together with him. The therefore
Μαριὰμ λαβοῦσα λίτρον μύρου
Mary having received pound of perfumed oil
νάρδου πιστικῆς πολυτίμου ἠλείψεν τοῦς
of nard genuine of much price greased the
πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν
feet of the Jesus and wiped off to the hairs

near the wilderness, into a city called Ephraim, and there he remained with the disciples. 55 Now the passover of the Jews was near, and many people went up out of the country to Jerusalem before the passover in order to cleanse themselves ceremonially. 56 Therefore they went looking for Jesus and they would say to one another as they stood around in the temple: "What is your opinion? That he will not come to the festival at all?" 57 As it was, the chief priests and the Pharisees had given orders that if anyone got to know where he was, he should disclose [it], in order that they might seize him.

12 Accordingly Jesus, six days before the passover, arrived at Bethany, where Lazarus was whom Jesus had raised up from the dead. 2 Therefore they spread an evening meal for him there, and Martha was ministering, but Lazarus was one of those reclining at the table with him. 3 Mary, therefore, took a pound* of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped

* About 327 g (11.5 oz).

αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία
of her the feet of him; the but house
ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.
became filled out of the scent of the perfumed oil.

4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς
Is saying but Judas the Iscariot one

τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
of the disciples of him, the (one) being about

αὐτὸν παραδιδόναι. 5 Διὰ τί τοῦτο
him to be giving beside Through what this

τὸ μύρον οὐκ ἐπράθη τριακοσίων
the perfumed oil not was sold of three hundred

δηναρίων καὶ ἐδόθη πτωχοῖς;
denarii and was given to poor (ones)?

6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
He said but this not because about the

πτωχῶν ἐμελεν αὐτῷ ἀλλ' ὅτι
poor (ones) it was concerning to him but because

κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων
thief he was and the money box having

τὰ βαλλόμενα ἐβάσταζεν.
the (things) being thrown he was carrying.

7 εἶπεν οὖν ὁ Ἰησοῦς Ἀφες αὐτήν,
Said therefore the Jesus Let go off her,

ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
in order that into the day of the burial

μου τηρήσῃ αὐτό. 8 τοῦς
of me she might observe it; the

πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'
poor (ones) for always you are having with

ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
selves, me but not always you are having.

9 Ἔγνων οὖν ὁ ὄχλος πολλὸς ἐκ
Knew therefore the crowd much out of

τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν
the Jews that there he is, and they came

οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
not through the Jesus alone but in order that

καὶ τὸν Λάζαρον ἴδωσιν ὃν
also the Lazarus they might see whom

ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο
he raised up out of dead (ones). Took counsel

δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
but the chief priests in order that also the

Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ
Lazarus they might kill, because many

δι' αὐτὸν ὑπήγον τῶν
through him were going under of the

his feet dry with
her hair. The house

became filled with the
scent of the perfumed

oil. 4 But Judas

Iscariot, one of his
disciples, who was

about to betray him,
said: 5 "Why was

it this perfumed oil
was not sold for three

hundred denarii and
given to the poor peo-

ple?" 6 He said this,
though, not because

he was concerned
about the poor, but

because he was a thief
and had the money

box and used to carry
off the monies put

in it. 7 Therefore
Jesus said: "Let her

alone, that she may
keep this observance

in view of the day of
my burial. 8 For you

have the poor always
with you, but me you

will not have always."

9 Therefore a great
crowd of the Jews got

to know he was there,
and they came, not on

account of Jesus only,
but also to see Laz-

arus, whom he raised
up from the dead.

10 The chief priests
now took counsel to

kill Lazarus also,
11 because on account

of him many of the
Jews were going there

5* About \$260 with silver valued at \$7 (U.S.) per oz t.

Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
Jews and were believing into the Jesus.

12 Τῇ ἐπαύριον ὁ ὄχλος πολλὸς
To the morrow the crowd much

ὁ (ὁ)ν ἔλθων εἰς τὴν ἑορτήν,
the (one) having come into the festival,

ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς
having heard that is coming Jesus into

Ἱερουσόλυμα, 13 ἔλαβον τὰ βράχια τῶν
Jerusalem, took the branches of the

φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
palm trees and went out into meeting to him,

καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος
and were crying out Hosanna, having been blessed

ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ
the (one) coming in name of Lord, and

ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 εὗρων
the king of the Israel. Having found

δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό,
but the Jesus young ass sat down upon it,

καθὼς ἐστὶν γεγραμμένον 15 Μὴ
according as it is having been written Not

φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς
be fearing, daughter of Zion; look! the king

σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
of you is coming, sitting upon colt of ass.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
These (things) not knew of him the

μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
disciples the first, but when was glorified

Ἰησοῦς τότε ἐμήνησαν ὅτι ταῦτα
Jesus then they remembered that these (things)

ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
was upon him having been written and

ταῦτα ἐποίησαν αὐτῷ.
these (things) they did to him.

17 Ἐμαρτύρει οὖν ὁ ὄχλος
Was bearing witness therefore the crowd

ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον
the (one) being with him when the Lazarus

ἐφώνησεν ἐκ τοῦ μνημείου καὶ
he sounded for out of the memorial tomb and

ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
raised up him out of dead (ones). Through

τοῦτο καὶ ὑπήνησεν αὐτῷ ὁ ὄχλος ὅτι
this also met to him the crowd because

13* Literally, "Ho-san-na," *AB; *AB. 14, 16-19, 21-24; Lord's, *AB.

and putting faith in
Jesus.

12 The next day the
great crowd that had

come to the festival,
on hearing that

Jesus was coming to
Jerusalem, 13 took

the branches of palm
trees and went out

to meet him. And
they began to shout:

"Save, we pray you!"
Blessed is he that

comes in Jehovah's
name, even the king

of Israel!" 14 But
when Jesus had found

a young ass, he sat
on it, just as it is

written: 15 "Have
no fear, daughter of

Zion. Look! Your king
is coming, seated

upon an ass's colt."

16 These things his
disciples took no note

of at first, but when
Jesus became glori-

fied, then they called
to mind that these

things were written
respecting him and

that they did these
things to him.

17 Accordingly
the crowd that was

with him when he
called Laz'arus out

of the memorial tomb
and raised him up

from the dead kept
bearing witness.

18 On this account
the crowd, because

13* Literally, "Ho-san-na," *AB; *AB. 14, 16-19, 21-24; Lord's, *AB.

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
they heard this him to have done the
σημεῖον. 19 οὖν Φαρισαῖοι εἶπαν
sign. The therefore Pharisees said
πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ
toward selves You are beholding that not
ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
you are benefiting nothing; see! the world
ὀπίσω αὐτοῦ ἀπῆλθεν.
behind him went off.

20 Ἦσαν δὲ Ἕλληνες τινες ἐκ
Were but Greeks some out of
τῶν ἀναβαίνοντων ἵνα
the (ones) coming up in order that
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι
they might worship in the festival; these
οὖν προσῆλθαν Φιλίππῳ τῷ ἀπὸ
therefore approached to Philip the (one) from
Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ
Bethsaida of the Galilee, and
ἠρώτων αὐτὸν λέγοντες Κύριε,
they were questioning him saying Lord,
θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται
we are willing the Jesus to see. Is coming
ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·
the Philip and he is saying to the Andrew;
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ
is coming Andrew and Philip and
λέγουσιν τῷ Ἰησοῦ.
they are saying to the Jesus.

23 ὁ δὲ Ἰησοῦς ἀποκρίνεται
The but Jesus is answering
αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα
to them saying Has come the hour
ἵνα δοξασθῇ ὁ υἱὸς
in order that might be glorified the Son
τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω
of the man. Amen amen I am saying
ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου
to you, if ever not the kernel of the wheat
πέσῃ εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
having fallen into the earth should die, it
μόνος μένει· ἐάν δὲ ἀποθάνῃ,
alone is remaining; if ever but it should die,
πολὺν καρπὸν φέρει. 25 ὁ
much fruit it is bearing. The (one)
φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
being fond of the soul of him is losing it,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
and the (one) hating the soul of him in the

they heard he had performed this sign, also met him. 19 Therefore the Pharisees said among themselves: "You observe you are getting absolutely nowhere. See! The world has gone after him."

20 Now there were some Greeks among those that came up to worship at the festival. 21 These, therefore, approached Philip who was from Beth-sa'i-da of Gal'i-lee, and they began to request him, saying: "Sir, we want to see Jesus." 22 Philip came and told Andrew. Andrew and Philip came and told Jesus.

23 But Jesus answered them, saying: "The hour has come for the Son of man to be glorified. 24 Most truly I say to you, Unless a grain of wheat falls into the ground and dies, it remains just one [grain]; but if it dies, it then bears much fruit. 25 He that is fond of his soul destroys it, but he that hates his soul in this

κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
world this into life everlasting
φυλάξει αὐτήν. 26 ἐάν ἐμοὶ τις
will safeguard it. If ever to me anyone
διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου
may serve to me let him be following, and where
εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
am I there also the servant the mine
ἔσται· ἐάν τις ἐμοὶ διακονῇ
will be; if ever anyone to me may serve
τιμῇσει αὐτὸν ὁ πατήρ. 27 νῦν ἡ ψυχὴ
will honor him the Father. Now the soul
μου τετάρακται, καὶ τί εἶπω;
of me has been troubled, and what should I say?
πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.
Father, save me out of the hour this.
ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
But through this I came into the hour
ταύτην. 28 πάτερ, δόξασόν σου τὸ ὄνομα.
this. Father, glorify of you the name.
ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ
Came therefore voice out of the heaven And
ἐδόξασα καὶ πάλιν δοξάσω.
I glorified and again I shall glorify.

29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
The therefore crowd the having stood and
ἀκούσας ἔλεγεν βροντὴν γεγενῆσθαι·
having heard was saying thunder to have occurred;
ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν.
others were saying Angel to him has spoken.
30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς Οὐ δι'
Answered and said Jesus Not through
ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
me the voice this has occurred but through
ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
you. Now judgment is of the world
τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου
this, now the ruler of the world this
ἐκβληθήσεται· ἔξω. 32 καὶ ἂν
will be ejected outside; and I likely
ὑψωθῶ ἐκ τῆς γῆς, πάντας
should be put high up out of the earth, all [men]
ἐλκύσω πρὸς ἑμαυτόν. 33 τοῦτο δὲ
I shall draw toward myself. This but
ἔλεγεν σημαίνων ποίῳ θανάτῳ
he was saying signifying to what sort of death
ἤμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη
he was about to be dying. Answered
οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν
therefore to him the crowd We heard

world will safeguard it for everlasting life. 26 If anyone would minister to me, let him follow me, and where I am there my minister will be also. If anyone would minister to me, the Father will honor him. 27 Now my soul is troubled, and what shall I say? Father, save me out of this hour. Nevertheless, this is why I have come to this hour. 28 Father, glorify your name." Therefore a voice came out of heaven: "I both glorified [it] and will glorify [it] again." 29 Hence the crowd that stood about and heard it began to say that it had thundered. Others began to say: "An angel has spoken to him." 30 In answer Jesus said: "This voice has occurred, not for my sake, but for YOUR sakes. 31 Now there is a judging of this world; now the ruler of this world will be cast out. 32 And yet I, if I am lifted up from the earth, will draw men of all sorts to me." 33 This he was really saying to signify what sort of death he was about to die. 34 Therefore the crowd answered him: "We heard

ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει
out of the law that the Christ is remaining
εἰς τὸν αἰῶνα, καὶ πῶς λέγετε σὺ ὅτι
into the age, and how are saying you that
δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
it is necessary to be put high up the Son of the
ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
man? Who is this the Son of the
ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ
man? 35 Said therefore to them the
Ἰησοῦς Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Jesus Yet little time the light in you
ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Be you walking as the light you are having,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
in order that not darkness you should receive down,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ
and the (one) walking in the darkness not
οἶδεν ποῦ ὑπάγει. 36 ὡς τὸ
has known where he is going under. As the
φῶς ἔχετε, πιστεύετε εἰς τὸ
light you are having, be you believing into the
φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
light, in order that sons of light you might become.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
having gone off he hid from them.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
So many but of him signs having done
ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς
in front of them not they were believing into
αὐτόν, 38 ἵνα ὁ λόγος Ἡσαίου τοῦ
him, in order that the word of Isaiah the
προφήτου πληρωθῇ ὃν εἶπεν Κύριε,
prophet might be fulfilled which he said Lord,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
who believed to the thing heard of us? and
ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;
the arm of Lord to whom was revealed?
39 διὰ τοῦτο οὐκ ἠδύναντο
Through this not they were able
πιστεύειν ὅτι πάλιν εἶπεν Ἡσαίας
to be believing because again said Isaiah
40 Τετύφλωκεν αὐτὸν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and

38* Jehovah, J12-14,16-18,22,23; Lord, KAB.

38^a Jehovah, J7-14,16-20,22-24; Lord, KAB.

from the Law that the Christ remains
forever; and how is it you say that the Son
of man must be lifted up? Who is this Son
of man?" 35 Jesus therefore said to
them: "The light will be among you a little
while longer. Walk while you have the
light, so that darkness does not overpower
you; and he that walks in the darkness
does not know where he is going. 36 While
you have the light, exercise faith in the
light, in order to become sons of light."

Jesus spoke these things and went off and hid from them.
37 But although he had performed so many signs before them, they were not putting faith in him, 38 so that the word of Isaiah the prophet was fulfilled which he said: "Jehovah," who has put faith in the thing heard by us? And as for the arm of Jehovah,* to whom has it been revealed?" 39 The reason why they were not able to believe is that again Isaiah said: 40 "He has blinded their eyes and

38* Or, "who has believed our report?"

ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα
he hardened of them the heart, in order that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
not they might see to the eyes and
νοήσωσιν τὴν καρδίαν καὶ
they should mentally grasp to the heart and
στραφῶσιν, καὶ ἰάσωμαι αὐτούς.
they should be turned, and I shall heal them.

41 ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν
These (things) said Isaiah because he saw
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
the glory of him, and he spoke about him.

42 Ὅμως μέντοι καὶ ἐκ τῶν
All the same of course also out of the
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
rulers many believed into him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
but through the Pharisees not
ὡμολόγουν ἵνα μὴ ἀποσυναγῶγοι
were confessing in order that not off from synagogue
γένωνται, 43 ἠγάπησαν γὰρ τὴν δόξαν
they might become, 43 loved for the glory
τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν
of the men rather than even the glory
τοῦ θεοῦ.
of the God.

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ
Jesus but cried out and said The (one)
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
believing into me not is believing into me
ἀλλὰ εἰς τὸν πέμψαντά με, 45 καὶ
but into the (one) having sent me, and
ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
the (one) beholding me is beholding the (one)
πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
having sent me. I light into the world
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων
have come, in order that everyone the believing
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
into me in the darkness not should remain.

47 καὶ ἐάν τις μου ἀκούσῃ τῶν
And if ever anyone of me should hear of the
ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
sayings and not should guard, I not am judging
αὐτόν, οὐ γὰρ ἦλθον ἵνα
him, not for I came in order that
κρίνω τὸν κόσμον ἀλλ' ἵνα
I may be judging the world but in order that
σώσω τὸν κόσμον. 48 ὁ
I might save the world. The (one)

he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them." 41 Isaiah said these things because he saw his glory, and he spoke about him. 42 All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess [him], in order not to be expelled from the synagogue; 43 for they loved the glory of men more than even the glory of God.

44 However, Jesus cried out and said: "He that puts faith in me puts faith, not in me [only], but in him [also] that sent me; 45 and he that beholds me beholds [also] him that sent me. 46 I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness. 47 But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world. 48 He that

ἀθετών ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα
disregarding me and not receiving the sayings
μου ἔχει τὸν κρίνοντα αὐτόν· ὁ
of me is having the (one) judging him; the
λόγος ὃν ἐλάλησα ἐκεῖνος κρίνει
word which I spoke that (one) will judge
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ
him in the last day; 49 because I have
ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ
out of myself not I spoke, but the (one)
πέμφας με πατὴρ αὐτός μοι ἐντολὴν
having sent me Father he to me commandment
δέδωκεν τί εἴπω καὶ τί
has given what I should say and what
λαλήσω. 50 καὶ οἶδα ὅτι ἡ
I should speak. And I have known that the
ἐντολὴ αὐτοῦ ζωὴ αἰωνίου ἐστίν.
commandment of him life everlasting is.
Ἄ
What (things) therefore ἔγωγ λαλῶ,
καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως
according as has spoken to me the Father, thus
λαλῶ.
I am speaking.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
Before but the festival of the passover
εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα
knowing the Jesus that came of him the hour
ἵνα μεταβῇ ἐκ τοῦ κόσμου
in order that he might transfer out of the world
τοῦτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς
this toward the Father having loved the
ιδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
own the (ones) in the world into end
ἠγάπησεν αὐτούς. 2 Καὶ δεῖπνου γινομένου,
he loved them. And of supper occurring,
τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν
of the Devil already having thrown into the
καρδίαν ἵνα παραδοῖ αὐτὸν
heart in order that should give beside him
Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς
Judas of Simon Iscariot, having known
ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς
that all (things) gave to him the Father into
τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ
the hands, and that from God came out and
πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται
toward the God he is going under, he gets up
ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ
out of the supper and he places the

disregards me and does not receive my sayings has one to judge him. The word that I have spoken is what will judge him in the last day; 49 because I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. 50 Also, I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me [them], so I speak [them]."

13 Now, because he knew before the festival of the passover that his hour had come for him to move out of this world to the Father, Jesus, having loved his own that were in the world, loved them to the end. 2 So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, 3 he, knowing that the Father had given all things into [his] hands and that he came forth from God and was going to God, 4 got up from the evening meal and laid aside his

ἱμάτια, καὶ λαβὼν λέντιον
outer garments, and having taken towel
διέζωσεν ἑαυτόν· 5 εἶτα βάλει
he girded himself; afterward he is throwing
ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο
water into the washbasin, and he started
νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
to be washing the feet of the disciples and
ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
to be wiping off to the towel to which he was
διεζωσμένος. 6 ἔρχεται οὖν
having been girded. He is coming therefore
πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ
toward Simon Peter. He is saying to him
Κύριε, σὺ μου νίπτεις τοὺς πόδας;
Lord, you of me are washing the feet?
7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ
Answered Jesus and he said to him Which
ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
I am doing you not have known right now,
γνώσῃ δὲ μετὰ ταῦτα.
you will know but after these (things).
8 λέγει αὐτῷ Πέτρος· Οὐ μὴ
Is saying to him Peter Not not
νίψω σε, οὐκ ἔχεις μέρος
you should wash of me the feet into the
αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐάν μὴ
age. Answered Jesus to him If ever not
νίψω σε, οὐκ ἔχεις μέρος
I should wash you, not you are having part
μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος
with me. Is saying to him Simon Peter
Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ
Lord, not the feet of me only but also
τὰς χεῖρας καὶ τὴν κεφαλὴν. 10 λέγει
the hands and the head. Is saying
αὐτῷ Ἰησοῦς· Ὁ λελουμένος
to him Jesus The (one) having been bathed
οὐκ ἔχει χρειαί εἰ μὴ τοὺς πόδας
not is having need if not the feet
νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ
to get washed, but he is clean whole; and
ὁμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες.
you clean (ones) you are, but not all (ones).
11 ἦδει γὰρ τὸν παραδιδόντα
He had known for the (one) betraying
αὐτόν· διὰ τοῦτο εἶπεν ὅτι· Οὐχὶ πάντες
him; through this he said that Not all
καθαροὶ ἐστέ.
clean (ones) you are.

outer garments. And, taking a towel, he girded himself. 5 After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded. 6 And so he came to Simon Peter. He said to him: "Lord, are you washing my feet?" 7 In answer Jesus said to him: "What I am doing you do not understand at present, but you will understand after these things." 8 Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you, you have no part with me." 9 Simon Peter said to him: "Lord, not my feet only, but also my hands and my head." 10 Jesus said to him: "He that has bathed does not need to have more than his feet washed, but is wholly clean. And you men are clean, but not all." 11 He knew, indeed, the man betraying him. This is why he said: "Not all of you are clean."

12 "Ότε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς Γινώσκετε τί πεποιήκα ὑμῖν; 13 ὁμοῖον εἶμι γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας; 15 ὑπόδειγμα γάρ ἐδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἔαν ποιήτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνος ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· 'Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν

12 When, now, he had washed their feet and had put his outer garments on and laid himself down at the table again, he said to them: "Do you know what I have done to you? 13 You are sounding to me 'O Teacher,' and, 'Lord,' and you speak rightly, for I am such. 14 Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. 15 For I set the pattern for you, that, just as I did to you, you should do also. 16 Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. 17 If you know these things, happy you are if you do them. 18 I am not talking about all of you; I know the ones I have chosen. But it is in order that the Scripture might be fulfilled, 'He that used to feed on my bread has lifted up his heel against me.' 19 From this moment on I am telling you before it occurs, in order that when it does occur you may believe that I am [he]. 20 Most truly

λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἔμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ὑμῶν παραδώσει με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἄπορούμενοι περὶ τίνος λέγει. 23 ἦν ἀνακείμενος εἰς ἓκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστὶν περὶ οὗ λέγει. 25 ἀναπέσων ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστίν; 26 ἀποκρίνεται οὖν ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς· Ὁ ποιεῖς ποίησον τάχιον.

I say to you, He that receives anyone I send receives me [also]. In turn he that receives me, receives [also] him that sent me." 21 After saying these things, Jesus became troubled in spirit, and he bore witness and said: "Most truly I say to you, One of you will betray me." 22 The disciples began to look at one another, being at a loss as to which one he was saying [it] about. 23 There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. 24 Therefore Simon Peter nodded to this one and said to him: "Tell who it is about whom he is saying [it]." 25 So the latter leaned back upon the breast of Jesus and said to him: "Lord, who is it?" 26 Therefore Jesus answered: "It is that one to whom I shall give the morsel that I dip." And so, having dipped the morsel, he took and gave it to Judas, the son of Simon Is-car'i-ot. 27 And after the morsel then Satan entered into the latter. Jesus, therefore, said to him: "What you are doing get done more quickly."

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν
This (thing) but no one knew of the (ones)

ἀνακειμένων πρὸς τί εἶπεν αὐτῷ
lying upward toward what he said to him;

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ
some for were thinking, since the

γλωσσόκομον εἶχεν Ἰούδας, ὅτι
[money] box was having Judas, that

λέγει αὐτῷ Ἰησοῦς Ἀγόρασον
is saying to him Jesus Buy

ὧν χρειαίαν ἔχομεν εἰς τὴν
of which (things) need we are having into the

ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα
festival, or to the (ones) poor in order that

τι δῷ. 30 λαβὼν
something he should give. Having received

οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν
therefore the morsel that (one) went out

εὐθύς· ἦν δὲ νύξ.
at once; it was but night.

31 Ὅτε οὖν ἐξῆλθεν λέγει
When therefore he went out is saying

Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ
Jesus Now was glorified, the Son of the

ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.
man, and the God was glorified in him;

32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
and the God will glorify him in himself,

καὶ εὐθύς δοξάσει αὐτόν.
and at once he will glorify him.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
Little children, yet little (while) with you

εἰμὶ· ζητήσατέ με, καὶ καθὼς εἶπον
I am; you will seek me, and according as I said

τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω
to the Jews that Where I am going under

ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω
you not are able to come, and to you I am saying

ἄρτι. 34 ἐντολὴν καινὴν δίδωμι
right now. Commandment new I am giving

ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους,
to you in order that you may love one another,

καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
according as I loved you in order that also

ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ
you may love one another. In this

γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε,
they will know all that my disciples you are,

ἐάν ἀγάπην ἔχητε ἐν ἀλλήλοις.
if ever love you may be having in one another.

28 However, none of those reclining at the table knew for what purpose he said this to him. 29 Some, in fact, were imagining, since Judas was holding the money box, that Jesus was telling him: "Buy what things we need for the festival," or that he should give something to the poor. 30 Therefore, after he received the morsel, he went out immediately. And it was night.

31 Hence when he had gone out, Jesus said: "Now the Son of man is glorified, and God is glorified in connection with him.

32 And God will himself glorify him, and he will glorify him immediately.

33 Little children, I am with you a little longer. You will look for me; and just as I said to the Jews, 'Where I go you cannot come,' I say also to you at present.

34 I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. 35 By this all will know that you are my disciples, if you have love among yourselves."

36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
Is saying to him Simon Peter Lord,

ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς
where are you going under? Answered Jesus

"Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν
Where I am going under not you are able to me now

ἀκολουθεῖν, ἀκολουθήσεις δὲ ὕστερον.
to follow, you will follow but later.

37 λέγει αὐτῷ ὁ Πέτρος Κύριε, διὰ
Is saying to him the Peter Lord, through

τί οὐ δύναμαι σοὶ ἀκολουθεῖν
what not am I able to you to be following

ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.
right now? The soul of me over you I will put.

38 ἀποκρίνεται Ἰησοῦς τὴν ψυχὴν σου ὑπὲρ
Is answering Jesus The soul of you over

ἐμοῦ θήσεις; ἀμήν ἀμήν λέγω σοι,
me you will put? Amen amen I am saying to you,

οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
not not cock should sound until which [time]

ἀρνήσῃ με τρίς.
you should disown me three times.

14 Μὴ ταραστέσθω ὑμῶν ἡ καρδιά·
Not let be troubled of you the heart;

πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ
be you believing into the God, and into me

πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς
be you believing. In the house of the Father

μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον
of me abodes many are; if but not, I told

ἂν ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι
likely to you, because I am going to prepare

τόπον ὑμῖν. 3 καὶ ἐάν πορευθῶ καὶ
place to you; and if ever I should go and

ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
I should prepare place to you, again I am coming

καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν,
and I shall take along you toward myself,

ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾔητε.
in order that where am I also you may be.

4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε
And where I am going under you have known

τὴν ὁδόν.
the way.

5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ
Is saying to him Thomas Lord, not

οἶδαμεν ποῦ ὑπάγεις·
we have known where you are going under;

οἶδαμεν τὴν ὁδόν;
have we known the way?

36 Simon Peter said to him: "Lord, where are you going?" Jesus answered: "Where I am going you cannot follow me now, but you will follow afterwards." 37 Peter said to him: "Lord, why is it I cannot follow you at present? I will surrender my soul in your behalf." 38 Jesus answered: "Will you surrender your soul in my behalf? Most truly I say to you, A cock will by no means crow until you have disowned me three times."

14 "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me.

2 In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you.

3 Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be. 4 And where I am going you know the way."

5 Thomas said to him: "Lord, we do not know where you are going. How do we know the way?"

6 λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι
Is saying to him Jesus I am
ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
the way and the truth and the life:
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ
no one is coming toward the Father if
μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
not through me. If you had known me, also
τὸν πατέρα μου ἂν ᾔδειτε· ἅπ'·
the Father of me likely you had perceived; from
ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε.
right now you are knowing him and you have seen.

8 λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
Is saying to him Philip Lord, show
ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
to us the Father, and it is sufficient to us.

9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον
Is saying to him the Jesus So much time
μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνώκας με,
with you I am and not you have known me,
Φίλιππε; ὁ ἐώρακώς ἐμέ ἐώρακεν τὸν
Philip? The (one) having seen me has seen the
πατέρα· πῶς σὺ λέγεις Δείξον ἡμῖν τὸν
Father; how you are saying Show to us the
πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν
Father? Not you are believing that I in
τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ
the Father and the Father in me is? The
ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἅπ'·
sayings which I am saying to you from
ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν
myself not I am speaking; the but Father in
ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
me remaining is doing the works of him.

11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
Be you believing to me that I in the Father
καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μή, διὰ τὰ
and the Father in me; if but not, through the
ἔργα αὐτὰ πιστεύετε. 12 Ἀμήν ἀμήν
works them be you believing. Amen amen

λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ
I am saying to you, the (one) believing into me
τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος
the works which I am doing also that (one)
ποιήσει, καὶ μείζονα τούτων ποιήσει,
will do, and greater of these (things) he will do,
ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
because I toward the Father am going;
13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί
and what likely you should ask in the name

6 Jesus said to him:
"I am the way and the truth and the life.
No one comes to the Father except through me. 7 If you men
had known me, you would have known my Father also; from this moment on you know him and have seen him."

8 Philip said to him: "Lord, show us the Father, and it is enough for us."

9 Jesus said to him: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father [also]. How is it you say, 'Show us the Father'? 10 Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works. 11 Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe on account of the works themselves. 12 Most truly I say to you, He that exercises faith in me, that one also will do the works that I do; and he will do works greater than these, because I am going my way to the Father. 13 Also, whatever it is that you ask in my name,

6 Jesus said to him: "I am the way and the truth and the life. No one comes to the Father except through me. 7 If you men had known me, you would have known my Father also; from this moment on you know him and have seen him."

8 Philip said to him: "Lord, show us the Father, and it is enough for us."

9 Jesus said to him: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father [also]. How is it you say, 'Show us the Father'? 10 Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works. 11 Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe on account of the works themselves. 12 Most truly I say to you, He that exercises faith in me, that one also will do the works that I do; and he will do works greater than these, because I am going my way to the Father. 13 Also, whatever it is that you ask in my name,

μου τοῦτο ποιήσω, ἵνα
of me this I will do, in order that
δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·
might be glorified the Father in the Son;
14 ἐάν τι αἰτήσητέ με ἐν τῷ
if ever anything you should ask me in the
ὀνόματί μου τοῦτο ποιήσω.
name of me this I shall do.

15 Ἐάν ἀγαπάτε με, τὰς
If ever you may be loving me, the
ἐντολάς τὰς ἐμὰς τηρήσετε·
commandments the mine you will observe;
16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
and I shall request the Father and another

παρακλήτον δώσει ὑμῖν ἵνα
paraclete he will give to you in order that
ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
it may be with you into the age, to the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
spirit of the truth, which the world not
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό
is able to receive, because not it is beholding it
οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor is knowing; you are knowing it,

ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν
because with you it is remaining and in you
ἐστίν. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
it is. Not I shall let go off you orphans,
ἐρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν
I am coming toward you. Yet little (while)

καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς
and the world me not yet is beholding, you
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ
but are beholding me, because I am living and
ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς
you will live. In that the day you
γινώσcesθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ
will know that I in the Father of me and
ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 21 ὁ
you in me and I in you. The (one)

ἔχων τὰς ἐντολάς μου καὶ τηρῶν
having the commandments of me and observing
αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
them that (one) is the (one) loving me;
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ
the (one) but loving me will be loved by
τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ
the Father of me, and I shall love him and
ἐμφανίσω αὐτῷ ἐμαυτόν.
I shall make apparent in to him myself.

I will do this, in order that the Father may be glorified in connection with the Son. 14 If you ask anything in my name, I will do it.

15 "If you love me, you will observe my commandments; 16 and I will request the Father and he will give you another helper to be with you forever, 17 the spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you. 18 I shall not leave you bereaved. I am coming to you. 19 A little longer and the world will behold me no more, but you will behold me, because I live and you will live. 20 In that day you will know that I am in union with my Father and you are in union with me and I am in union with you. 21 He that has my commandments and observes them, that one is he who loves me. In turn he that loves me will be loved by my Father, and I will love him and will plainly show myself to him."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
Is saying to him Judas, not the
Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι
Iscariot, Lord, what has occurred that
ἡμῖν μέλλεις ἐμφανίζειν
to us you are about to be making apparent in
σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
yourself and not to the world?

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Answered Jesus and said
αὐτῷ Ἐάν τις ἀγαπᾷ
to him If ever anyone may be loving
με τὸν λόγον μου τηρήσει, καὶ ὁ
me the word of me he will observe, and the
πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
Father of me will love him, and toward
αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ
him we shall come and abide beside him
ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με
we shall make. The (one) not loving me
τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ
the words of me not is observing; and the
λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
word which you are hearing not is mine
ἀλλὰ τοῦ πέμψαντός με πατρός,
but of the having sent me of Father.

25 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
παρ' ὑμῖν μένων· 26 ὁ δὲ
beside you remaining; the but
παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
paraclete, the spirit the holy which
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ὁ
will send the Father in the name of me,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
that (one) you will teach all (things) and
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον
will remind you all (things) which I said
ὑμῖν ἐγὼ. 27 Εἰρήνην ἀφήμι ὑμῖν,
to you I. Peace I am letting go off to you,
εἰρήνην τὴν ἔμην δίδωμι ὑμῖν· οὐ
peace the mine I am giving to you; not
καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
according as the world is giving I am giving
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά
to you. Not let be troubled of you the heart
μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι
nor let it be cowardly. You heard that
ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
I said to you I am going under and

22 Judas, not
Is-car'i-ot, said to
him: "Lord, what has
happened that you in-
tend to show yourself
plainly to us and not
to the world?"
23 In answer
Jesus said to him:
"If anyone loves me,
he will observe my
word, and my Father
will love him, and we
shall come to him and
make our abode with
him. 24 He that does
not love me does not
observe my words;
and the word that
you are hearing is
not mine, but belongs
to the Father who
sent me.

25 "While remaining
with you I have
spoken these things
to you. 26 But the
helper, the holy spirit,
which the Father will
send in my name, that
one will teach you
all things and bring
back to your minds
all the things I told
you. 27 I leave you
peace, I give you my
peace. I do not give
it to you the way
that the world gives
it. Do not let your
hearts be troubled nor
let them shrink for
fear. 28 You heard
that I said to you, I
am going away and

ἐρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ
I am coming toward you. If you were loving
με ἐχάρητε ἄν, ὅτι πορεύομαι
me you rejoiced likely, because I am going
πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων
toward the Father, because the Father greater
μου ἔστιν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν
of me is. And now I have told to you before
γενέσθαι, ἵνα ὅταν γένηται
to occur, in order that whenever it might occur
πιστεύσητε. 30 οὐκέτι πολλὰ
you should believe. Not yet many (things)
λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ
I shall speak with you, is coming for the of the
κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει
world ruler; and in me not he is having
οὐδέν, 31 ἀλλ' ἵνα γνῷ ὁ
nothing, but in order that should know the
κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
world that I am loving the Father, and
καθὼς ἐντολὴν ἔδωκέν μοι ὁ
according as commandment gave to me the
πατὴρ οὕτως ποιῶ. Ἐγείρεσθε,
Father thus I am doing. Be getting up,
ἀγόμεν ἐντεῦθεν.
let us be going from here.

15 Ἐγὼ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ
I am the vine the true, and
ὁ πατὴρ μου ὁ γεωργός ἐστιν· 2 πᾶν
the Father of me the farmer is; every
κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν
branch in me not bearing fruit
αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν
he is lifting up it, and everyone the fruit
φέρον καθαίρει αὐτό ἵνα καρπὸν
bearing he is cleaning it in order that fruit
πλείονα φέρῃ. 3 ἤδη ὑμεῖς
more it may bear. Already you
καθαροὶ ἐστε διὰ τὸν λόγον ὃν
clean (ones) you are through the word which
λελάληκα ὑμῖν· 4 μένατε ἐν ἐμοί,
I have spoken to you; remain you in me,
καθὼς ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ
and I in you. According as the branch not
δύναται καρπὸν φέρειν ἅψ' ἑαυτοῦ
is able fruit to be bearing from itself
ἐάν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως
if ever not it may remain in the vine, thus
οὐδὲ ὑμεῖς ἐάν μὴ ἐν ἐμοὶ
neither you if ever not in me

I am coming [back]
to you. If you loved
me, you would rejoice
that I am going my
way to the Father,
because the Father
is greater than I am.
29 So now I have told
you before it occurs,
in order that, when
it does occur, you
may believe. 30 I
shall not speak much
with you anymore,
for the ruler of the
world is coming.
And he has no hold
on me, 31 but, in
order for the world to
know that I love the
Father, even as the
Father has given me
commandment [to do],
so I am doing. Get up,
let us go from here.

15 "I am the true
vine, and my
Father is the cultiva-
tor. 2 Every branch
in me not bearing
fruit he takes away,
and every one bearing
fruit he cleans, that it
may bear more fruit.
3 You are already
clean because of the
word that I have
spoken to you. 4 Re-
main in union with
me, and I in union
with you. Just as the
branch cannot bear
fruit of itself unless it
remains in the vine,
in the same way neither
can you, unless you

μένετε. 5 ἐγώ εἰμι ἡ ἀμπελος, you may be remaining. I am the vine, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν you the branches. The (one) remaining in ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν me and I in him this (one) is bearing fruit πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε much, because apart from me not you are able ποιεῖν οὐδέν. 6 ἐὰν μὴ τις to be doing nothing. If ever not anyone μένη ἐν ἐμοί, ἐβλήθη may be remaining in me, he was thrown ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, outside as the branch and he was dried up, καὶ συναγοῦσιν αὐτὰ καὶ εἰς τὸ and they are leading together them and into the πῦρ βάλλουσιν καὶ καίεται. fire they are throwing and it is being burned. 7 Ἐὰν μείνητε ἐν ἐμοί καὶ τὰ If ever you should remain in me and the ῥήματά μου ἐν ὑμῖν μείνη, ὁ sayings of me in you it should remain, which ἐὰν θέλητε αἰτήσασθε καὶ and if ever you may be willing ask you and γενήσεται ὑμῖν. 8 ἐν τούτῳ it will come to be to you; in this (thing) ἐδοξάσθη ὁ πατὴρ μου ἵνα was glorified the Father of me in order that καρπὸν πολὺν φέρητε καὶ and fruit much you may be bearing and γενήσθε ἐμοὶ μαθηταί. you should become to me disciples. 9 καθὼς ἠγάπησέν με ὁ πατὴρ, κἀγὼ According as loved me the Father, also I ὑμᾶς ἠγάπησα, μέναιτε ἐν τῇ ἀγάπῃ τῇ you loved, remain you in the love the ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου mine. If ever the commandments of me τηρήσθε, μενεῖτε ἐν τῇ ἀγάπῃ you should observe, you will remain in the love μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς of me, according as I of the Father the ἐντολάς τηρήρηκα καὶ μένω commandments I have observed and I am remaining αὐτοῦ ἐν τῇ ἀγάπῃ. of him in the love.

11 Ταῦτα λελάληκα ὑμῖν These (things) I have spoken to you ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ in order that the joy the mine in you may be

remain in union with me. 5 I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit; because apart from me you can do nothing at all. 6 If anyone does not remain in union with me, he is cast out as a branch and is dried up; and men gather those branches up and pitch them into the fire and they are burned. 7 If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you. 8 My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples. 9 Just as the Father has loved me and I have loved you, remain in my love. 10 If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love.

11 "These things I have spoken to you, that my joy may be in you

καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. and the joy of you might be made full. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ This is the commandment the mine ἵνα ἀγαπάτε ἀλλήλους in order that you may be loving one another καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα according as I loved you; greater ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα of this love no one is having, in order that τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν anyone the soul of him should put over the φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστε friends of him. You friends of me you are ἐὰν ποιεῖτε ὃ ἐγὼ I if ever you may be doing which I ἐντέλλομαι ὑμῖν. 15 οὐκέτι λέγω am commanding to you. Not yet I am saying ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν you slaves, because the slave not has known τί ποιεῖ αὐτοῦ ὁ κύριος. ὑμᾶς δὲ what is doing of him the lord; you but εἶρηκα φίλους, ὅτι πάντα ἅ I have said friends, because all (things) which ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα I heard beside of the Father of me I made known ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ to you. Not you me chose, but I ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα chose you, and I put you in order that ὑμεῖς ὑπάγητε καὶ καρπὸν you may be going under and fruit φέρητε καὶ ὁ καρπὸς ὑμῶν you may be bearing and the fruit of you μένη, ἵνα ὅτι ἂν may be remaining, in order that what likely αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου you might ask the Father in the name of me ὃ ὑμῖν. he might give to you.

17 Ταῦτα ἐντέλλομαι ὑμῖν These (things) I am commanding to you ἵνα ἀγαπάτε ἀλλήλους. 18 Εἰ in order that you may be loving one another. If ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι the world you is hating, you are knowing that ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ me first of you it has hated. If out of the κόσμου ᾗτε, ὁ κόσμος ἂν world you were being, the world likely

and your joy may be made full. 12 This is my commandment, that you love one another just as I have loved you. 13 No one has love greater than this, that someone should surrender his soul in behalf of his friends. 14 You are my friends if you do what I am commanding you. 15 I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you. 16 You did not choose me, but I chose you, and I appointed you to go on and keep bearing fruit and that your fruit should remain; in order that no matter what you ask the Father in my name he might give it to you.

17 "These things I command you, that you love one another. 18 If the world hates you, you know that it has hated me before it hated you. 19 If you were part of the world, the world

τὸ ἴδιον ἐφίλει· ὅτι δὲ
the own (thing) was being fond of; because but
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγώ
out of the world not you are, but I
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ
chose you out of the world, through
τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
this is hating you the world.
20 μνημονεύετε τοῦ λόγου οὗ
Be you bearing in mind of the word of which
ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δούλος μείζων τοῦ
I said to you Not is slave greater of the
κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
lord of him; if me they persecuted, also you
διώξουσιν· εἰ τὸν λόγον μου
they will persecute; if the word of me
ἐτήρησαν, καὶ τὸν ὑμέτερον
they observed, also the yours
τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
they will observe. But these (things) all
ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
they will do into you through the name of me,
ὅτι οὐκ οἶδασιν τὸν πέμψαντά
because not they have known the (one) having sent
με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
me. If not I came and I spoke to them,
ἀμαρτίαν οὐκ εἶχουσιν· νῦν δὲ
sin not they were having; now but
πρόφασιν οὐκ ἔχουσιν περὶ τῆς
pretext not they are having about of the
ἀμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
sin of them. The (one) me hating also
τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ
the Father of me hates. If the works not
ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,
I did in them which no one other did,
ἀμαρτίαν οὐκ εἶχουσιν· νῦν δὲ καὶ
sin not they were having; now but also
ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ
they have seen and they have hated also me and
τὸν πατέρα μου. 25 ἀλλ' ἵνα
the Father of me. But in order that
πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
should be fulfilled the word the (one) in the Law
αὐτῶν γεγραμμένος ὅτι· Ἐμίσησάν με
of them having been written that They hated me
δωρεάν. 26 Ὅταν ἔλθῃ ὁ
as free gift. Whenever should come the
παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
paraclete whom I shall send to you beside

would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. 20 Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also. 21 But they will do all these things against you on account of my name, because they do not know him that sent me. 22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 He that hates me hates also my Father. 24 If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father. 25 But it is that the word written in their Law may be fulfilled, 'They hated me without cause.' 26 When the helper arrives that I will send you from

τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας
of the Father, the spirit of the truth
ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
which beside of the Father is proceeding,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ
that (one) will bear witness about me; 27 and
ὕμεις δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
you but are bearing witness, that from beginning
μετ' ἐμοῦ ἐστέ.
with me you are.

16 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα μὴ σκανδαλισθῇτε.
in order that not you might be stumbled.
2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ'
Off from synagogue they will make you; but
ἔρχεται ὥρα ἵνα πᾶς ὁ
is coming hour in order that everyone the
ἀποκτείνῃς ὑμᾶς δόξῃ λατρεῖαν
having killed you should think sacred service
προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα
to be offering to the God. And these (things)
ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα
they will do because not they knew the Father
οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα
nor me. But these (things) I have spoken
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα
to you in order that whenever should come the hour
αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ
of them you may remember of them that I
εἶπον ὑμῖν·
said to you;

ταῦτα δὲ ὑμῖν ἐξ
these (things) but to you out of
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.
beginning not I said, because with you I was.
5 νῦν δὲ ὑπάγω πρὸς τὸν
Now but I am going under toward the (one)
πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν
having sent me and no one out of you
ἐρωτᾷ με· Ποῦ ὑπάγεις;
is questioning me Where are you going under?
6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν
But because these (things) I have spoken to you
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
the grief has filled of you the heart.
7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
But I the truth am saying to you,
συνφέρει ὑμῖν ἵνα ἐγὼ
it is bearing together to you in order that I

the Father, the spirit of the truth, which proceeds from the Father, that one will bear witness about me; 27 and you, in turn, are to bear witness, because you have been with me from when I began.

16 "I have spoken these things to you that you may not be stumbled. 2 Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. 3 But they will do these things because they have not come to know either the Father or me. 4 Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you.

"These things, however, I did not tell you at first, because I was with you. 5 But now I am going to him that sent me, and yet not one of you asks me, 'Where are you going?' 6 But because I have spoken these things to you grief has filled your hearts. 7 Nevertheless, I am telling you the truth, it is for your benefit I

ἀπέλθω. ἐάν γάρ μὴ ἀπέλθω, ὁ
should go off. If ever for not I should go off, the
παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς.
paraclete not not would come toward you;
ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
if ever but I should go, I shall send him toward
ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
you. And having come that (one) will reprove
τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
the world about sin and about
δικαιοσύνης καὶ περὶ κρίσεως. 9 περὶ
righteousness and about judgment;
ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
sin indeed, because not they are believing
εἰς ἐμέ. 10 περὶ δικαιοσύνης δέ, ὅτι
into me; about righteousness but, because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
toward the Father I am going under and not yet
θεωρεῖτέ με. 11 περὶ δὲ κρίσεως,
you are beholding me; about but judgment,
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου
because the ruler of the world this
κέκριται.
has been judged.

12 Ἐτι πολλὰ ἔχω ὑμῖν
Yet many (things) I am having to you
λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν
to be saying, but not you are able to be carrying
ἄρτι. 13 ὅταν δὲ ἔλθῃ
right now; whenever but should come
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
that (one), the spirit of the truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ
he will guide you into the truth all, not
γάρ ὅσα λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
for he will speak from himself, but
ὅσα ἀκούει λαλήσει, καὶ
as many (things) as he is hearing he will speak, and
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
the (things) coming he will announce up to you.
14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
That (one) me will glorify, because out of
τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
the (thing) mine he will receive and he will declare
ὑμῖν. 15 πάντα ὅσα ἔχει ὁ
to you. All (things) as many as is having the
πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι
Father mine is; through this I said that
ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
out of the (thing) mine he is receiving and

am going away. For
if I do not go away,
the helper will by no
means come to you;
but if I do go my
way, I will send him
to you. 8 And when
that one arrives he
will give the world
convincing evidence
concerning sin and
concerning righteous-
ness and concerning
judgment: 9 in the
first place, concerning
sin, because they are
not exercising faith
in me; 10 then con-
cerning righteousness,
because I am going
to the Father and
you will behold me
no longer; 11 then
concerning judgment,
because the ruler of
this world has been
judged.

12 "I have many
things yet to say to
you, but you are not
able to bear them at
present. 13 However,
when that one arrives,
the spirit of the truth,
he will guide you
into all the truth,
for he will not speak
of his own impulse,
but what things he
hears he will speak,
and he will declare
to you the things
coming. 14 That
one will glorify me,
because he will receive
from what is mine
and will declare it
to you. 15 All the
things that the Father
has are mine. That is
why I said he receives
from what is mine and

ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ
he will announce up to you. Little [time] and
οὐκέτι θεωρεῖτέ με, καὶ πάλιν
not yet you are beholding me, and again
μικρὸν καὶ ὁψεσθέ με.
little (time) and you will see me.

17 Εἶπαν οὖν ἐκ τῶν
Said therefore out of the
μαθητῶν αὐτοῦ πρὸς ἀλλήλους
disciples of him toward one another
Τί ἐστὶν τοῦτο ὃ λέγει
What is this which he is saying
ἡμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με,
to us Little [time] and not you are beholding me,
καὶ πάλιν μικρὸν καὶ ὁψεσθέ με; καὶ
and again little [time] and you will see me? and
Ὅτι ὑπάγω πρὸς τὸν πατέρα;
Because I am going under toward the Father?

18 ἔλεγον οὖν τί ἐστὶν τοῦτο
They were saying therefore What is this
ὃ λέγει μικρὸν; οὐκ οἶδαμεν
which he is saying little [time]? Not we have known
τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι
what he is speaking. Knew Jesus that
ἤθελον αὐτὸν ἐρωτᾶν, καὶ
they were willing him to be questioning, and
εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ'
he said to them About this you are seeking with
ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ
one another because I said Little [time] and not
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ
you are beholding me, and again little [time] and
ὁψεσθέ με; 20 ἀμὴν ἀμὴν λέγω
you will see me? Amen amen I am saying
ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
to you that you will weep and you will wail
ὁμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς
you, the but world will rejoice; you
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be grieved, but the grief of you into joy
γενήσεται. 21 ἡ γυνὴ ὅταν
will become. The woman whenever
τίκτη λύπην ἔχει, ὅτι ἦλθεν
she may give birth grief is having, because came
ἡ ὥρα αὐτῆς; ὅταν δὲ
the hour of her; whenever but
γενήσῃ ὁ παῖς, ὁ
she should become parent to the little boy,
οὐκέτι μνημονεύει τῆς θλίψεως
not yet she is remembering of the tribulation
declares [it] to you.
16 In a little while
you will behold me no
longer, and, again, in
a little while you will
see me."
17 Therefore some
of his disciples said
to one another: "What
does this mean that
he says to us, 'In a
little while you will
not behold me, and,
again, in a little while
you will see me,'
and, 'because I am
going to the Father?'"
18 Hence they were
saying: "What does
this mean that he
says, 'a little while'?"
We do not know what
he is talking about."
19 Jesus knew they
were wanting to
question him, so he
said to them: "Are
you inquiring among
yourselves over this,
because I said, In
a little while you
will not behold me,
and, again, in a little
while you will see
me? 20 Most truly I
say to you, You will
weep and wail, but
the world will rejoice;
you will be grieved,
but your grief will
be turned into joy.
21 A woman, when
she is giving birth,
has grief, because her
hour has arrived; but
when she has brought
forth the young child,
she remembers the
tribulation no more

διὰ τὴν χαρὰν ὅτι ἐγεννήθη
through the joy because was generated
ἀνθρώπου εἰς τὸν κόσμον. 22 καὶ ὑμεῖς
man into the world. 22 Also you
οὖν νῦν μὲν λύπην ἔχετε·
therefore now indeed grief you are having;
πάλιν δὲ ὀφθαλμοὶ ὑμᾶς, καὶ χαρήσεται ὑμῶν
again but I shall see you, and will rejoice of you
ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
the heart, and the joy of you no one
ἀρεῖ ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ
will lift up from you. And in that the

ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμήν
day me not you will question nothing; amen
ἀμήν λέγω ὑμῖν, ἂν τι
amen I am saying to you, likely anything
αἰτήσῃτε τὸν πατέρα δώσει ὑμῖν ἐν
you should ask the Father he will give to you in
τῷ ὀνόματί μου. 24 ἕως ἄρτι οὐκ
the name of me. Until right now not
ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
you asked nothing in the name of me;
αἰτεῖτε καὶ λήψετε, ἵνα
be you asking and you will receive, in order that
ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.
the joy of you may be having been made full.

25 Ταῦτα ἐν παροιμίαις λελάληκα
These (things) in comparisons I have spoken
ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
to you; is coming hour when not yet in
παροιμίαις λαλήσω ὑμῖν ἀλλὰ
comparisons I shall speak to you but
παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγεῶ
outspokenly about the Father I shall report back
ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί
to you. In that the day in the name
μου αἰτήσῃτε, καὶ οὐ λέγω ὑμῖν ὅτι
of me you will ask, and not I am saying to you that
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
I shall request the Father about you;

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
he for the Father is having affection for
ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
you, because you me
πεφιλήκατε καὶ πεπιστεύκατε
have been having affection for and you have believed
ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον.
that I beside of the Father I came out.
28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
Out I came out of the Father and I have come

because of the joy
that a man has
been born into the
world. 22 You also,
therefore, are now,
indeed, having grief;
but I shall see you
again and your hearts
will rejoice, and your
joy no one will take
from you. 23 And
in that day you will
ask me no question at
all. Most truly I say
to you, if you ask the
Father for anything
he will give it to you
in my name. 24 Un-
til this present time
you have not asked
a single thing in my
name. Ask and you
will receive, that your
joy may be made full.

25 "I have spoken
these things to you
in comparisons. The
hour is coming when
I will speak to you no
more in comparisons,
but I will report to
you with plainness
concerning the Father.
26 In that day you
will ask in my name,
and I do not say to
you that I shall make
request of the Father
concerning you.

27 For the Father
himself has affection
for you, because you
have had affection
for me and have
believed that I came
out as the Father's
representative. 28 I
came out from the
Father and have come

εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν
into the world; again I am letting go off the
κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
world and I am going toward the Father.

29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν ἐν
Are saying the disciples of him See! Now in
παρρησίᾳ λαλεῖς, καὶ παροιμίαν
outspokenly you are speaking, and comparison
οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν
no one you are saying. Now we have known
ὅτι οἶδας πάντα καὶ οὐ χρεῖαν
that you have known all (things) and not need
ἔχεις ἵνα τίς σε
you are having in order that anyone you
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι
may question; in this we are believing that
ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς
from God you came out. Answered to them

Ἰησοῦς Ἄρτι πιστεύετε; 32 ἰδοὺ
Jesus Right now are you believing? Look!
ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
Is coming hour and it has come in order that
σκορπισθῇτε ἕκαστος εἰς τὰ
you should be scattered each (one) into the
ἴδια κάμῃ μόνον ἀφήτε· καὶ
own (things) and me alone you will let go off; and
οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
not I am alone, because the Father with me
ἐστίν. 33 ταῦτα λελάληκα ὑμῖν
is. These (things) I have spoken to you
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ
in order that in me peace you may have; in the
κόσμῳ θλίψιν ἔχετε, ἀλλὰ
world tribulation you are having, but
θαρσεῖτε, ἐγὼ νενίκηκα τὸν
be you taking courage, I have conquered the
κόσμον.
world.

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
having lifted up the eyes of him into the
οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα·
heaven said Father, has come the hour;
δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς
glorify of you the Son, in order that the Son
δοξάσῃ σε, 2 καθὼς ἔδωκας
should glorify you, according as you gave
αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
to him authority of all flesh, in order that

into the world.
Further, I am leaving
the world and am
going my way to the
Father."

29 His disciples
said: "See! Now you
are speaking with
plainness, and are ut-
tering no comparison.
30 Now we know
that you know all
things and you do not
need to have anyone
question you. By this
we believe that you
came out from God."
31 Jesus answered
them: "Do you believe
at present? 32 Look!
The hour is coming,
indeed, it has come,
when you will be
scattered each one to
his own house and
you will leave me
alone; and yet I am
not alone, because the
Father is with me.
33 I have said these
things to you that by
means of me you may
have peace. In the
world you are having
tribulation, but
take courage! I have
conquered the world."

17 Jesus spoke these
things, and, rais-
ing his eyes to heaven,
he said: "Father,
the hour has come;
glorify your son, that
your son may glorify
you, 2 according as
you have given him
authority over all
flesh, that, as regards

πάν ὃ δέδωκας αὐτῷ δώσει
all which you have given to him he will give
αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δὲ ἐστὶν ἡ
to them life everlasting. This but is the
αἰώνιος ζωὴ ἵνα γινώσκωσι
everlasting life in order that they may be knowing
σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
you the only true God and whom
ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγὼ σε
you sent forth Jesus Christ. I you
ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
glorified upon the earth, the work
τελειώσας ὃ δέδωκας μοι
having perfected which you have given to me
ἵνα ποιήσω. 5 καὶ νῦν δόξασόν με
in order that I might do; and now glorify me
σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ
you, Father, beside to yourself to the glory which
εἶχον πρὸ τοῦ κόσμου εἶναι
I was having before of the the world to be
παρὰ σοί.
beside you.

6 Ἐφανερώσα σου τὸ ὄνομα τοῖς
I manifested of you the name to the
ἀνθρώποις οὓς ἔδωκας μοι ἐκ τοῦ
men whom you gave to me out of the
κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς
world. To you they were and to me them
ἔδωκας, καὶ τὸν λόγον σου τητήρηκαν.
you gave, and the word of you they have observed.

7 νῦν ἔγνωκαν ὅτι πάντα
Now they have known that all (things)
ὅσα ἔδωκας μοι παρὰ σοῦ εἰσὶν
as many as you gave to me beside of you are;
8 ὅτι τὰ ῥήματα ἃ ἔδωκας μοι
because the sayings which you gave to me
δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ
I have given to them, and they received and
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
they knew truly that beside of you I came out,
καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας,
and they believed that you me sent forth.

9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ
I about them am requesting; not about
τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ
the world I am requesting but about
ὃν δέδωκας μοι, ὅτι σοί
which ones you have given to me, because to you
εἰσιν. 10 καὶ τὰ ἐμά πάντα σὰ
they are, and the mine all (things) yours

the whole [number]
whom you have given
him, he may give
them everlasting
life. 3 This means
everlasting life, their
taking in knowledge
of you, the only true
God, and of the one
whom you sent forth,
Jesus Christ. 4 I
have glorified you
on the earth, having
finished the work you
have given me to do.
5 So now you, Father,
glorify me alongside
yourself with the glory
that I had alongside
you before the
world was.

6 "I have made
your name manifest
to the men you gave
me out of the world.
They were yours,
and you gave them
to me, and they
have observed your
word. 7 They have
now come to know
that all the things
you gave me are from
you; 8 because the
sayings that you gave
me I have given to
them, and they have
received them and
have certainly come
to know that I came
out as your represen-
tative, and they have
believed that you sent
me forth. 9 I make
request concerning
them; I make request,
not concerning the
world, but concerning
those you have given
me; because they are
yours, 10 and all
my things are yours

ἐστὶν καὶ τὰ σὰ ἐμά, καὶ
is and the yours mine, and
δεδοξασμαι ἐν αὐτοῖς.
I have been glorified in them.

11 καὶ οὐκ ἐτι εἰμι ἐν τῷ κόσμῳ,
And And not yet I am in the world,
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, καὶ ἔρχομαι
and they in the world are, and I am coming.
πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε,
toward you am coming. Father holy,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ὃ
observe them in the name of you to which
δέδωκας μοι, ἵνα ὧσιν
you have given to me, in order that they may be
ἐν καθὼς ἡμεῖς. 12 Ὅτε ἦμην
one (thing) according as we. When I was
μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
with them I was observing them in the
ὀνόματί σου ὃ δέδωκας μοι,
name of you to which you have given to me,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
and I guarded, and no one out of them

ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
was destroyed if not the son of the destruction,
ἵνα ἡ γραφὴ πληρωθῇ.
in order that the scripture should be fulfilled.

13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ
Now but toward you I am coming, and
ταῦτα λαλῶ ἐν τῷ κόσμῳ
these (things) I am speaking in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν
in order that they may be having the joy the
ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
mine having been made full in themselves.

14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
I have given to them the word of you,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ
and the world hated them, because not
εἰσιν ἐκ τοῦ κόσμου καθὼς ἐγὼ
they are out of the world according as I
οὐκ εἰμι ἐκ τοῦ κόσμου.
not am out of the world.

15 οὐκ ἐρωτῶ ἵνα
Not I am requesting in order that
ᾧ σὺ ἔρῃς αὐτοὺς ἐκ τοῦ
you should lift up them out of the
κόσμου ἀλλ' ἵνα τηρήσῃς
world but in order that you should observe
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
them out of the wicked (one). Out of

and yours are mine,
and I have been
glorified among them.

11 "Also, I am no
longer in the world,
but they are in the
world and I am
coming to you. Holy
Father, watch over
them on account of
your own name which
you have given me, in
order that they may
be one just as we are.
12 When I was with
them I used to watch
over them on account
of your own name
which you have given
me; and I have kept
them, and not one
of them is destroyed
except the son of
destruction, in order
that the scripture
might be fulfilled.
13 But now I am
coming to you, and
I am speaking these
things in the world
in order that they
may have my joy in
themselves to the full.
14 I have given your
word to them, but the
world has hated them,
because they are no
part of the world, just
as I am no part of the
world.

15 "I request you,
not to take them
out of the world, but
to watch over them
because of the wicked
one. 16 They are

τοῦ κόσμου οὐκ εἰσὶν καθὼς
the world not they are according as
ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἁγιάσουν
I not am out of the world. Sanctify
αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
them in the truth; the word the yours
ἀληθείᾳ ἐστίν. 18 καθὼς ἐμέ
truth is. According as me
ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα
you sent forth into the world, also I sent forth
αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
them into the world; and over them
ἐγὼ ἁγιάζω ἑμαυτὸν, ἵνα
I am sanctifying myself, in order that
ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
may be also they having been sanctified in
ἀληθείᾳ.
truth.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ
Not about these but I am requesting

μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
only, but also about the (ones) believing
διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,
through the word of them into me,

21 ἵνα πάντες ἓν
in order that all (ones) one (thing)

ὡσιν, καθὼς σύ, πατὴρ, ἐν ἐμοὶ
they may be, according as you, Father, in me
καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in you, in order that also they in us

ὡσιν, ἵνα ὁ κόσμος πιστεύῃ
they may be, in order that the world may believe
ὅτι σύ με ἀπέστειλας. 22 καὶ γὰρ τὴν δόξαν
that you me sent forth. And I the glory

ἦν δέδωκάς μοι δέδωκα αὐτοῖς,
which you have given to me I have given to them,

ἵνα ὡσιν ἐν καθὼς
in order that they may be one (thing) according as
ἡμεῖς ἐν, 23 ἐγὼ ἐν αὐτοῖς καὶ σύ
we one (thing), I in them and you

ἐν ἐμοί, ἵνα ὡσιν
in me, in order that they may be

τετελειωμένοι εἰς ἓν, ἵνα
having been perfected into one (thing), in order that

γινώσκῃ ὁ κόσμος ὅτι σύ με
may be knowing the world that you me
ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς
sent forth and you loved them according as

ἐμέ ἡγάπησας. 24 Πατὴρ, ὃ δέδωκάς
me you loved. Father, which you have given

no part of the world,
just as I am no
part of the world.

17 Sanctify them by
means of the truth;
your word is truth.

18 Just as you sent
me forth into the
world, I also sent
them forth into the
world. 19 And I am
sanctifying myself in
their behalf, that they
also may be sanctified
by means of truth.

20 "I make request,
not concerning
these only, but also
concerning those
putting faith in me
through their word;

21 in order that they
may all be one, just
as you, Father, are in
union with me and I
am in union with you,
that they also may be
in union with us, in
order that the world
may believe that
you sent me forth.

22 Also, I have given
them the glory that
you have given me, in
order that they may
be one just as we are
one. 23 I in union
with them and you
in union with me, in
order that they may
be perfected into one,
that the world may
have the knowledge
that you sent me forth
and that you loved
them just as you loved
me. 24 Father, as to
what you have given

μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
to me, I am willing in order that where am I
κάκεῖνοι ὡσιν μετ' ἐμοῦ, ἵνα
also those may be with me, in order that

θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν
they may behold the glory the mine which

δέδωκάς μοι, ὅτι ἡγάπησάς με
you have given to me, because you loved me

πρὸ καταβολῆς κόσμου. 25 Πατὴρ δίκαιε,
before founding of world. Father righteous,

καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ
and the world you not it knew, I but

σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
you I knew, also these knew that you me

ἀπέστειλας, 26 καὶ ἐγνώρισα αὐτοῖς τὸ
sent forth, and I made known to them the

ὄνομά σου καὶ γνωρίσω, ἵνα
name of you and I shall make known, in order that

ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς
the love which you loved me in them

ἡ καὶ γὰρ ἐν αὐτοῖς.
it may be and I in them.

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν
These (things) having said Jesus came out

σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
together with the disciples of him other side

τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν
of the winter torrent of the Cedars where was

κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ
garden, into which he entered he and the

μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας
disciples of him. Had known but also Judas

ὁ παραδίδου αὐτὸν τὸν τόπον,
the (one) giving beside him the place,

ὅτι πολλάκις συνήχθη Ἰησοῦς
because many times was led together Jesus

ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ
there with the disciples of him. The

οὖν Ἰούδας λαβὼν τὴν σπεῖραν
therefore Judas having taken the band

καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
also out of the chief priests and out of the

Φαρισαίων ὑπὲρτας ἔρχεται ἐκεῖ μετὰ
Pharisees subordinates is coming there with

φανὼν καὶ λαμπάδων καὶ ὄπλων. 4 Ἰησοῦς
torches and lamps and weapons. 4 Jesus

οὖν εἰδὼς πάντα τὰ ἐρχόμενα
therefore having known all the (things) coming

me, I wish that,
where I am, they also
may be with me, in
order to behold my
glory that you have
given me, because
you loved me before
the founding of the
world. 25 Righteous
Father, the world has,
indeed, not come to
know you; but I have
come to know you,
and these have come
to know that you sent
me forth. 26 And I
have made your name
known to them and
will make it known,
in order that the love
with which you loved
me may be in them
and I in union with
them."

18 Having said
these things,
Jesus went out with
his disciples across
the winter torrent
of Kidron to where
there was a garden,
and he and his
disciples entered into
it. 2 Now Judas, his
 betrayer, also knew
the place, because
Jesus had many times
met there with his
disciples. 3 There-
fore Judas took the
soldier band and
officers of the chief
priests and of the
Pharisees and came
there with torches
and lamps and
weapons. 4 Jesus,
therefore, knowing
all the things coming

ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
upon him he came out, and he is saying to them
Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ
Whom are you seeking? 5 They answered to him
Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς
Jesus the Nazarene. He is saying to them
Ἐγὼ εἰμι. Ἰσθῆκε δὲ καὶ Ἰούδας
I am. Had been standing but also Judas
ὁ παραδίδους αὐτὸν μετ' αὐτῶν.
the (one) giving beside him with them.
6 ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι,
As therefore he said to them I am,
ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
they went off into the (things) behind and
ἔπεσαν χαμαί. 7 πάλιν οὖν
fell on the ground. Again therefore
ἐπηρώτησεν αὐτοὺς Τίνα ζητεῖτε;
he inquired upon them Whom are you seeking?
οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.
The (ones) but said Jesus the Nazarene.
8 ἀπεκρίθη Ἰησοὺς Εἶπον ὑμῖν ὅτι ἐγὼ
Answered Jesus I said to you that I
εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
am; if therefore me you are seeking,
ἄφετε τούτους ὑπάγειν·
let you go off these to be going under;
9 ἵνα πληρωθῇ ὁ λόγος
in order that might be fulfilled the word
ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι
which he said that Whom you have given to me
οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
not I destroyed out of them no one.
10 Σίμων οὖν Πέτρος ἔχων
Simon therefore Peter having
μάχαιραν εἴλκυεν αὐτήν καὶ ἔπαισεν
sword drew it and he hit
τὸν τοῦ ἀρχιερέως δούλον καὶ
the of the chief priest slave and
ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν.
he cut off of him the ear the right.
ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
Was but name to the slave Malchus.
11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
Said therefore the Jesus to the Peter
Βάλε τὴν μάχαιραν εἰς τὴν θήκην·
Thrust the sword into the sheath; the
ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ
cup which has given to me the Father not
μὴ πῖω αὐτό;
not should I drink it?

upon him, went forth and said to them:
"Whom are you looking for?" 5 They answered him: "Jesus the Nazarene." He said to them: "I am [he]." Now Judas, his betrayer, was also standing with them.

6 However, when he said to them: "I am [he]," they drew back and fell to the ground. 7 Therefore he asked them again: "Whom are you looking for?" They said: "Jesus the Nazarene." 8 Jesus answered: "I told you I am [he]. If, therefore, it is I you are looking for, let these go"; 9 in order that the word might be fulfilled which he said: "Of those whom you have given me I have not lost a single one."

10 Then Simon Peter, as he had a sword, drew it and struck the slave of the high priest and cut his right ear off. The name of the slave was Malchus. 11 Jesus, however, said to Peter: "Put the sword into [its] sheath. The cup that the Father has given me, should I not by all means drink it?"

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος
The therefore band and the chiliarch
καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων συνέλαβον
and the subordinates of the Jews took with
τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον
the Jesus and bound him and they led
πρὸς Ἄνναν πρῶτον· ἦν γὰρ
toward Annas first; he was for
πενθερός τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς
father-in-law of the Caiaphas, who was chief priest
τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καϊάφας
of the year that; was but Caiaphas
ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι
the (one) having counseled to the Jews that
συμφέρι· ἓνα ἄνθρωπον ἀποθάνειν
it is bearing together one man to die
ὑπὲρ τοῦ λαοῦ.
over the people.

15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων
Was following but to the Jesus Simon
Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς
Peter and another disciple. The but disciple
ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ
that was known to the chief priest, and
συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν
he went in with to the Jesus into the courtyard
τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
of the chief priest, the but Peter
ἰσθῆκε πρὸς τὴν θύρα ἔξω.
was standing toward the door outside.
ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ
Went out therefore the disciple the other the
γνωστός τοῦ ἀρχιερέως καὶ εἶπεν τῇ
known of the chief priest and he said to the
θυρῶν καὶ εἰσῆγαγεν τὸν Πέτρον.
portress and led in the Peter.

17 λέγει οὖν τῷ Πέτρῳ ἡ
Is saying therefore to the Peter the
παιδίσκη ἡ θυρῶν Μη καὶ σὺ ἐκ
servant girl the portress Not also you out of
τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου;
the disciples you are of the man this?
λέγει ἐκεῖνος Οὐκ εἰμι.
Is saying that (one) Not I am.
18 ἰσθῆκισαν δὲ οἱ δούλοι καὶ οἱ
Had been standing but the slaves and the
ὑπηρεταὶ ἀνθρακίαν πεποικίμενην, ὅτι
subordinates charcoal fire having made, because
ψύχος ἦν, καὶ ἐθερμαίνοντο·
cold it was, and they were warming themselves;

12 Then the soldier band and the military commander and the officers of the Jews seized Jesus and bound him, 13 and they led him first to An'nas; for he was father-in-law to Caiaphas, who was high priest that year. 14 Caiaphas was, in fact, the one that counseled the Jews that it was their benefit for one man to die in behalf of the people.

15 Now Simon Peter as well as another disciple was following Jesus. That disciple was known to the high priest, and he went in with Jesus into the courtyard of the high priest, 16 but Peter was standing outside at the door. Therefore the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought Peter in. 17 The servant girl, the doorkeeper, then said to Peter: "You are not also one of this man's disciples, are you?" He said: "I am not." 18 Now the slaves and the officers were standing about, as they had built a charcoal fire, because it was cold, and they were warming themselves.

ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς
was but also the Peter with them having stood
καὶ θερμαίνοντος.
and warming himself.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
The therefore chief priest questioned the
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ
Jesus about the disciples of him and about
τῆς διδασχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ
the teaching of him. Answered to him

Ἰησοῦς· Ἐγὼ παρρησίᾳ λελάληκα
Jesus I outspokenly I have spoken
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
to the world; I always taught in

συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες
synagogue and in the temple, where all
οἱ Ἰουδαῖοι συνέρχονται καὶ ἐν
the Jews are coming together, and in

κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
hidden [place] I spoke nothing; why me

ἐρωτᾷς; ἐρώτησον τοὺς
are you questioning? Question the (ones)

ἀκηκοῦσας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
having heard what I spoke to them; see! these
οἶδαν ὃ εἶπον ἐγώ.
have known what (things) said I.

22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς
These (things) but of him having said one

παρεστῆκως τῶν ὑπηρετῶν ἔδωκεν
having stood alongside of the subordinates gave
ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως
slap to the Jesus having said Thus

ἀποκρίνη τῷ ἀρχιερεῖ· 23 ἀπεκρίθη
are you answering to the chief priest? Answered

αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον
to him Jesus If badly I spoke, bear witness
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
about the bad; if but finely, why me

δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν
are you flogging? Sent off therefore him

ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
the Annas having been bound toward Caiaphas
τὸν ἀρχιερέα.
the high priest.

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ
Was but Simon Peter having stood and
θερμαίνοντος. εἶπον οὖν αὐτῷ Μη
warming himself. They said therefore to him Not
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
also you out of the disciples of him you are?

Peter also was stand-
ing with them and
warming himself.

19 And so the chief
priest questioned
Jesus about his dis-
ciples and about his
teaching. 20 Jesus
answered him: "I have
spoken to the world
publicly. I always
taught in a synagogue
and in the temple,

where all the Jews
come together; and I
spoke nothing in se-
cret. 21 Why do you
question me? Question
those who have heard
what I spoke to them.
See! These know what
I said." 22 After he
said these things, one
of the officers that
was standing by gave
Jesus a slap in the
face and said: "Is that
the way you answer
the chief priest?"

23 Jesus answered
him: "If I spoke
wrongly, bear witness
concerning the wrong;
but if rightly, why
do you hit me?"
24 Then An'as sent
him away bound to
Ca'ia-phas the high
priest.

25 Now Simon
Peter was standing
and warming himself.
Then they said
to him: "You are
not also one of his
disciples, are you?"

ἠρνήσατο· ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
Denied that one and said Not I am.

26 λέγει εἰς ἐκ τῶν δούλων τοῦ
Is saying one out of the slaves of the

ἀρχιερέως, συγγενῆς ᾧ οὐ ἀπέκοψε
chief priest, relative being of whom cut off

Πέτρος τὸ ὠτίον Οὐκ ἐγὼ σε εἶδον ἐν τῷ
Peter the ear Not I you saw in the

κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν
garden with him? Again therefore

ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ
denied Peter; and immediately cock

ἐφώνησεν.
sounded.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν
They are leading therefore the Jesus

ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν
from the Caiaphas into the praetorium; it was
δὲ πρωί. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
but early. And they not entered into the

πραιτώριον, ἵνα μὴ μιανθῶσιν
praetorium, in order that not should get defiled

ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν
but they might eat the passover. Went forth

οὖν ὁ Πειλάτος ἔξω πρὸς αὐτοὺς
therefore the Pilate outside toward them

καὶ φησιν· Τίνα κατηγορίαν φέρετε
and is saying What accusation are you bringing

τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ
of the man this? They answered and

εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακὸν
they said to him If not was this (one) bad

ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.
doing, not likely to you we gave beside him.

31 εἶπεν οὖν αὐτοῖς Πειλάτος· Λάβετε
Said therefore to them Pilate Take you

αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
him you, and according to the law of you

κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
judge you him. Said to him the Jews

Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·
To us not it is lawful to kill no one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ
in order that the word of the Jesus

πληρωθῇ ὃν εἶπεν σημαίνων
might be fulfilled which he said signifying

πῶς θανάτῳ ἤμελλεν ἀποθνήσκειν.
to what sort of death he was about to be dying.

He denied it and said:
"I am not." 26 One
of the slaves of the
high priest, being a
relative of the man
whose ear Peter cut
off, said: "I saw you
in the garden with
him, did I not?"
27 However, Peter
denied it again; and
immediately a cock
crowed.

28 Then they led
Jesus from Ca'ia-phas
to the governor's
palace. It was now
early in the day. But
they themselves did
not enter into the
governor's palace,
that they might not
get defiled but might
eat the passover.
29 Therefore Pilate
came outside to them
and said: "What
accusation do you
bring against this
man?" 30 In answer
they said to him: "If
this man were not a
wrongdoer, we would
not have delivered
him up to you."

31 Hence Pilate said
to them: "Take him
yourselves and judge
him according to
your law." The Jews
said to him: "It is not
lawful for us to kill
anyone." 32 This, in
order that the word
of Jesus might be
fulfilled which he said
to signify what sort
of death he was destined
to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπεν σοὶ περὶ ἐμοῦ; 35 ἀπεκρίθη ὁ Πειλάτος Μήτι ἐγὼ Ἰουδαίός εἰμι; τὸ ἔθνος τὸ σὸν καὶ ὁ ἀρχιερεὶς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἢ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρετοὶ οἱ ἐμοὶ ἡγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν οὖν αὐτῷ ὁ Πειλάτος Οὐκοῦν βασιλεὺς εἶ σὺ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. 38 λέγει αὐτῷ ὁ Πειλάτος Τί ἐστὶν ἀλήθεια;

33 So Pilate entered into the governor's palace again and called Jesus and said to him: "Are you the king of the Jews?" 34 Jesus answered: "Is it of your own originality that you say this, or did others tell you about me?" 35 Pilate answered: "I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do?" 36 Jesus answered: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." 37 Therefore Pilate said to him: "Well, then, are you a king?" Jesus answered: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." 38 Pilate said to him: "What is truth?"

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν· 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; 40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν Βαραββάν. ἦν δὲ ὁ Βαραββᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Πειλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωνσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, 3 καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ραπίσματα. 4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πειλάτος καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδου ὁ

And after saying this, he went out again to the Jews and said to them: "I find no fault in him. 39 Moreover, you have a custom that I should release a man to you at the passover. Do you, therefore, wish me to release to you the king of the Jews?" 40 Then they shouted again, saying: "Not this man, but Barab'bas!" Now Barab'bas was a robber. 19 At that time, therefore, Pilate took Jesus and scourged him. 2 And the soldiers braided a crown of thorns and put it on his head and arrayed him with a purple outer garment; 3 and they began coming up to him and saying: "Good day, you King of the Jews!" Also, they would give him slaps in the face. 4 And Pilate went outside again and said to them: "See! I bring him outside to you in order for you to know I find no fault in him." 5 Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he said to them: "Look! The

ἄνθρωπος. 6 ὅτε οὖν εἶδον αὐτὸν οἱ
man. When therefore saw him the
ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκράυαξαν
chief priests and the subordinates they cried out
λέγοντες Σταύρωσον σταύρωσον. λέγει
saying Impale Impale. Is saying
αὐτοῖς ὁ Πειλάτος Λάβετε αὐτὸν ὑμεῖς καὶ
to them the Pilate Take you him you and
σταυρώσατε, ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ
impale you, I for not am finding in him
αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
cause. Answered to him the Jews
ἡμεῖς νόμον ἔχουμεν, καὶ κατὰ τὸν
We law are having, and according to the
νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
law he is owing to die, because son of God
ἔαυτὸν ἐποίησεν.
himself he made.

8 Ὅτε οὖν ἤκουσεν ὁ Πειλάτος
When therefore heard the Pilate
τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
this the word, rather he was made to fear,
9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
and he entered into the praetorium again and
λέγει τῷ Ἰησοῦ Πόθεν εἰ σύ;
he is saying to the Jesus Wherefrom are you?
ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
The but Jesus answer not gave to him.
10 λέγει οὖν αὐτῷ ὁ Πειλάτος Ἐμοὶ
Is saying therefore to him the Pilate To me
οὐ λαλεῖς; οὐκ οἶδας ὅτι
not are you speaking? Not have you known that
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν
authority I am having to release you and authority
ἔχω σταυρώσαι σε; 11 ἀπεκρίθη
I am having to impale you?
αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν
to him Jesus Not you were having authority
κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
down on me not one if not it was
δεδομένον σοι ἄνωθεν;
(thing) having been given to you from above;
διὰ τοῦτο ὁ παραδούς μέ
through this the (one) having given beside me
σοι μείζονα ἁμαρτίαν ἔχει.
to you greater sin is having.
12 ἐκ τούτου ὁ Πειλάτος
Out of this the Pilate
ἐζήτει ἀπολύσαι αὐτόν· οἱ
was seeking to release him; the

man! 6 However, when the chief priests and the officers saw him, they shouted, saying: "Impale [him]! Impale [him]!" Pilate said to them: "Take him yourselves and impale him, for I do not find any fault in him." 7 The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself God's son."

8 When, therefore, Pilate heard this saying, he became more fearful; 9 and he entered into the governor's palace again and said to Jesus: "Where are you from?" But Jesus gave him no answer. 10 Hence Pilate said to him: "Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?" 11 Jesus answered him: "You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin."

12 For this reason Pilate kept on seeking how to release him. But the

δὲ Ἰουδαῖοι ἐκράυαξαν λέγοντες
but Jews cried out saying
Ἐάν τούτον ἀπολύσῃς, οὐκ εἶ
If ever this (one) you should release, not you are
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς
friend of the Caesar; everyone the king
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
himself making is saying against the Caesar.
13 Ὁ οὖν Πειλάτος ἀκούσας τῶν
The therefore Pilate having heard of the
λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
words these led outside the Jesus, and
ἐκάθισεν ἐπὶ βήματος εἰς τόπον
he sat down upon step into place
λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ
being said Stone pavement, in Hebrew but
Γαββαθᾶ. 14 ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Was but preparation of the
πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει
passover, hour was as sixth. And he is saying
τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews See the king of you.
15 ἐκράυαξαν οὖν ἐκεῖνοι Ἄρον
Cried out therefore those Lift up
ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
lift up, impale him. Is saying to them
ὁ Πειλάτος Τὸν βασιλέα ὑμῶν σταυρώσω;
the Pilate The king of you shall I impale?
ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχουμεν
Answered the chief priests Not we are having
βασιλέα εἰ μὴ Καίσαρα. 16 τότε οὖν
king if not Caesar. Then therefore
παρέδωκεν αὐτὸν αὐτοῖς ἵνα
he gave beside him to them in order that
σταυρωθῇ.
he might be impaled.
Παρέλαβον οὖν τὸν Ἰησοῦν·
They took alongside therefore the Jesus;
17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
and carrying to himself the stake
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
he went out into the being said Of Skull Place,
ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ,
which is being said in Hebrew Golgotha,
18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
where him they impaled, and with him
ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
others two from here and from here, middle but

Jews shouted, saying: "If you release this [man], you are not a friend of Caesar. Every man making himself a king speaks against Caesar." 13 Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, *Gab'ba-tha*. 14 Now it was preparation of the passover; it was about the sixth hour.* And he said to the Jews: "See! Your king!" 15 However, they shouted: "Take [him] away! Take [him] away! Impale him!" Pilate said to them: "Shall I impale your king?" The chief priests answered: "We have no king but Caesar." 16 At that time, therefore, he handed him over to them to be impaled.

Then they took charge of Jesus. 17 And, bearing the torture stake* for himself, he went out to the so-called Skull Place, which is called *Gol'gotha* in Hebrew; 18 and there they impaled him, and two other [men] with him, one on this side and one on that, but

14* That is, about 12 noon, counting from sunrise.

17* See App 3c.

τὸν Ἰησοῦν. 19 ἔγραψεν δὲ καὶ τίτλον ὁ
the Jesus. Wrote but also title the
Πειλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν
Pilate and he put upon the stake; it was
δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος
but having been written Jesus the Nazarene
ὁ Βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον
the King of the Jews. This

οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
therefore the title many read of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
Jews, because near was the place of the
πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
city where was impaled the Jesus; and
ἦν γεγραμμένον Ἑβραϊστί, in Hebrew,
it was having been written

Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον
in Roman language, in Greek. 21 Were saying

οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν
therefore to the Pilate the chief priests of the

Ἰουδαίων Μὴ γράφει Ὁ Βασιλεὺς τῶν
Jews Not be writing The King of the

Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς
Jews, but that that (one) said King

τῶν Ἰουδαίων εἰμί. 22 ἀπεκρίθη ὁ
of the Jews I am. 22 Answered the

Πειλάτος Ὁ γέγραφα γέγραφα.
Pilate What I have written I have written.

23 Οἱ οὖν στρατιῶται ὅτε
The therefore soldiers when

ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
they impaled the Jesus took the

ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα
outer garments of him and made four

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν
parts, to each soldier part, and the

χιτῶνα. ἦν δὲ ὁ χιτῶν ἀραφος,
inner garment. Was but the inner garment seamless,

ἐκ τῶν ἄνωθεν ὑφαντός δι'
out of the (ones) from above woven throughout

ὅλου· 24 εἶπαν οὖν πρὸς ἀλλήλους
whole; they said therefore toward one another

Μὴ σχίσωμεν αὐτόν, ἀλλὰ
Not we should split it, but

λάχωμεν περὶ αὐτοῦ τίνος
let us determine by lot about it of whom

ἔσται· ἵνα ἡ γραφή
it will be; in order that the scripture
πληρωθῇ
might be fulfilled

Διμερίσαντο
They distributed

τὰ
the

Jesus in the middle.

19 Pilate wrote a title also and put it on the torture stake. It was written: "Jesus the Nazarene" the King of the Jews." 20 Therefore many of the Jews read this title, because the place where Jesus was impaled was near the city; and it was written in Hebrew, in Latin, in Greek.

21 However, the chief priests of the Jews began to say to Pilate: "Do not write 'The King of the Jews,' but that he said, 'I am King of the Jews.'" 22 Pilate answered: "What I have written I have written."

23 Now when the soldiers had impaled Jesus, they took his outer garments and made four parts, for each soldier a part, and the inner garment was without a seam, being woven from the top throughout its length.

24 Therefore they said to one another: "Let us not tear it, but let us determine by lots over it whose it will be." This was that the scripture might be fulfilled: "They apportioned

ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν
outer garments of me to themselves and upon the
ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν
apparel of me they cast lot. The indeed
οὖν στρατιῶται ταῦτα ἐποίησαν.
therefore soldiers these (things) did.

25 Ἰσθήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ
Had stood but beside to the stake of the
Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφή τῆς
Jesus the mother of him and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
mother of him, Mary the (one) of the Clopas
καὶ Μαρία ἡ Μαгдаληνή. 26 Ἰησοῦς
and Mary the Magdalene. Jesus

οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν
therefore having seen the mother and the disciple

παρεστώτα ὃν ἠγάπα λέγει
having stood alongside whom he was loving is saying

τῇ μητρὶ Γύναι, ἶδε ὁ υἱός σου·
to the mother Woman, see the son of you;

27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ
next he is saying to the disciple See the

μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας
mother of you. And from that the hour

ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
took the disciple her into the own (things).

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι
After this having known the Jesus that

ἤδη πάντα τετέλεσται ἵνα
already all (things) has been finished in order that

τελειωθῇ ἡ γραφή λέγει
might be perfected the scripture he is saying

Διψῶ. 29 σκευὸς ἔκειτο ὄρους
I am thirsting. Vessel was lying of vinegar

μεστόν· σπόγγον οὖν μεστόν τοῦ
full; sponge therefore full of the

ὄρους ὑσσώπων περιθέντες
vinegar to hyssop having put about

προσῆνεγκαν αὐτοῦ τῷ στόματι.
they brought toward of him to the mouth.

30 ὅτε οὖν ἔλαβεν τὸ ὄρος ὁ
When therefore received the vinegar the

Ἰησοῦς εἶπεν Τετέλεσται, καὶ
Jesus said It has been finished, and

κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
having inclined the head he gave beside the

πνεῦμα.
spirit.

my outer garments among themselves, and upon my apparel they cast lots." And so the soldiers really did these things.

25 By the torture stake* of Jesus, however, there were standing his mother and the sister of his mother; Mary the wife of Clopas, and Mary Mag'dalene.

26 Therefore Jesus, seeing his mother and the disciple whom he loved* standing by, said to his mother: "Woman, see! Your son!" 27 Next he said to the disciple: "See! Your mother!" And from that hour on the disciple took her to his own home.

28 After this, when Jesus knew that by now all things had been accomplished, in order that the scripture might be accomplished he said: "I am thirsty." 29 A vessel was sitting there full of sour wine. Therefore they put a sponge full of the sour wine upon a hyssop [stalk] and brought it to his mouth. 30 When, now, he had received the sour wine, Jesus said: "It has been accomplished!" and, bowing his head, he delivered up [his] spirit.*

25* See App 3c. 26* Or, "preferred." 30* Or, "he stopped breathing."

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῇ
The therefore Jews, since Preparation
ἦν, ἵνα μὴ μένῃ ἐπὶ τοῦ
it was, in order that not might remain upon the
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν
stake the bodies in the sabbath, it was
γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
for great the day of that of the sabbath,
ἥρωτησαν τὸν Πιλάτον ἵνα
they requested the Pilate in order that
κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ
might be broken of them the legs and
ἀρῶσιν. 32 ἦλθον οὖν οἱ
they might be lifted off. Came therefore the
στρατιῶται, καὶ τοῦ μὲν πρώτου
soldiers, and of the indeed first (one)
κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
they broke the legs and of the other (one)
τοῦ συσταυρωθέντος αὐτῷ·
of the (one) having been impaled together to him;
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς
upon but the Jesus having come, as
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν
they saw already him having died, not they broke
αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν
of him the legs, but one of the
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν
soldiers to spear of him the side
ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ
punctured, and came out at once blood and
ὕδωρ. 35 καὶ ὁ ἑωρακὼς
water. And the (one) having seen
μεμαρτύρηκεν, καὶ ἀληθινῇ αὐτοῦ ἐστὶν ἡ
has borne witness, and true of him is the
μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
witness, and that (one) has known that
ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς
true (things) he is saying, in order that also you
πιστεύετε. 36 ἐγένετο γὰρ ταῦτα
may be believing. Occurred for these (things)
ἵνα ἡ γραφὴ πληρωθῇ
in order that the scripture might be fulfilled
'Ὅσπου οὐ συντριβήσεται αὐτοῦ. 37 καὶ
Bone not will be crushed of him. And
πάλιν ἑτέρα γραφὴ λέγει Ὅψονται
again different scripture is saying They will see
εἰς ὃν ἐξεκέντησαν.
into whom they pierced.

31 Then the Jews, since it was Preparation, in order that the bodies might not remain upon the torture stakes on the Sabbath, (for the day of that Sabbath was a great one,) requested Pilate to have their legs broken and the [bodies] taken away. 32 The soldiers came, therefore, and broke the legs of the first [man] and those of the other [man] that had been impaled with him. 33 But on coming to Jesus, as they saw that he was already dead, they did not break his legs. 34 Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out. 35 And he that has seen [it] has borne witness, and his witness is true, and that man knows he tells true things, in order that you also may believe. 36 In fact, these things took place in order for the scripture to be fulfilled: "Not a bone of his will be crushed." 37 And, again, a different scripture says: "They will look to the One whom they pierced."

38 Μετὰ δὲ ταῦτα ἥρωτησεν τὸν
After but these (things) requested the
Πιλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν
Pilate Joseph from Arimathea, ὢν being
μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ
disciple of the Jesus having been hidden but
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
through the fear of the Jews, in order that
ᾄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
he might lift off the body of the Jesus; and
ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ
permitted the Pilate. He came therefore and
ἦρεν τὸ σῶμα αὐτοῦ. 39 ἦλθεν δὲ καὶ
lifted off the body of him. Came but also
Νικόδομος, ὁ ἐβλῶν πρὸς αὐτὸν
Nicodemus, the (one) having come toward him
νυκτὸς τὸ πρῶτον, φέρων ἑλιγμα
of night the first (thing), bearing ἑλιγμα
roll of myrrh and al-
οἷων, καὶ ἀλόης ὥς λίτρας ἑκατόν. 40
of myrrh and aloes as pounds hundred. 40 So
ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ
they took therefore the body of the Jesus
καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
and they bound it to bandages with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
spices, according as custom is to the
Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ
Jews to be preparing for burial. Was but
ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν
in the place where he was impaled garden, and in
τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
the garden memorial tomb new, in which
οὐδέτις οὐδεὶς ἦν θετεῖμένος· 42 ἐκεῖ
not but yet no one was having been put; there
οὖν διὰ τὴν παρασκευὴν τῶν
therefore through the preparation of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
Jews, because near was the
μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
memorial tomb, they put the Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων
To the but one [day] of the sabbaths
Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτον
Mary the Magdalene is coming early
σκοτίας ἔτι οὕσης εἰς τὸ μνημεῖον,
of darkness yet being into the memorial tomb,
καὶ βλέπει τὸν λίθον ἠρμένον
and is looking at the stone having been lifted off
ἐκ τοῦ μνημείου. 2 τρέχει
out of the memorial tomb. She is running

38 Now after these things Joseph from Arimathea, who was a disciple of Jesus but a secret one out of [his] fear of the Jews, requested Pilate that he might take away the body of Jesus; and Pilate gave him permission. Therefore he came and took his body away. 39 Nicodemus also, the man that came to him in the night the first time, came bringing a roll of myrrh and aloes, about a hundred pounds [of it]. 40 So they took the body of Jesus and bound it up with bandages with the spices, just the way the Jews have the custom of preparing for burial. 41 Incidentally, at the place where he was impaled there was a garden, and in the garden a new memorial tomb, in which no one had ever yet been laid. 42 There, then, on account of the preparation of the Jews, they laid Jesus, because the memorial tomb was nearby. 20 On the first day of the week Mary Magdalene came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb. 2 Therefore she ran

οὐν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον
therefore and is coming toward Simon Peter
καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
and toward the other disciple whom
ἔφιλει
was having affection for the Jesus, and
λέγει αὐτοῖς Ἦραν τὸν κύριον
she is saying to them They lifted off the Lord
ἐκ τοῦ μνημείου, καὶ οὐκ
out of the memorial tomb, and not
οἶδμεν ποῦ ἔθηκαν αὐτόν.
we have known where they put him.
3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ
Went out therefore the Peter and the
ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ
other disciple, and they were coming into the
μνημεῖον. 4 Ἐτρεχον δὲ οἱ δύο
memorial tomb. Were running but the two
ἄλλοι; καὶ ὁ ἄλλος μαθητής προέδραμεν
together; and the other disciple ran ahead
τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος
more quickly of the Peter and he came first
εἰς τὸ μνημεῖον, 5 καὶ
into the memorial tomb, and
παρακύβας βλέπει κείμενα τὰ
having stooped beside he is looking at lying the
ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται
bandages, not of course he entered. Is coming
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
therefore also Simon Peter following to him,
καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ
and he entered into the memorial tomb; and
θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ
he is beholding the bandages lying, and the
σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
sweat cloth, which was upon the head of him,
οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
not with the bandages lying but apart from
ἐντετυλιγμένον εἰς ἓνα τόπον· 8 τότε
having been rolled into one place; then
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής
therefore entered also the other disciple
ὁ (ὁ) ἔλθων πρῶτος εἰς τὸ
the (one) having come first into the
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·
memorial tomb, and he saw and he believed;
9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν
not but yet for they had known the scripture
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
that it is necessary him out of dead (ones)

and came to Simon Peter and to the other disciple, for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb, and we do not know where they have laid him." 3 Then Peter and the other disciple went out and started for the memorial tomb. 4 Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first. 5 And, stooping forward, he beheld the bandages lying, yet he did not go in. 6 Then Simon Peter also came following him, and he entered into the memorial tomb. And he viewed the bandages lying, 7 also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. 8 At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. 9 For they did not yet discern the scripture that he must rise

ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
to stand up. Went off therefore again toward
αὐτοὺς οἱ μαθηταί.
themselves the disciples.
11 Μαρία δὲ ἰσθῆκει πρὸς τῷ
Mary but had stood toward the
μνημείῳ ἔξω κλαίουσα. ὥς οὖν
memorial tomb outside weeping. As therefore
ἔκλαιεν παρέκυνεν εἰς τὸ
she was crying she stooped beside into the
μνημεῖον, 12 καὶ θεωρεῖ δύο
memorial tomb, and she is beholding two
ἀγγέλους ἐν λευκοῖς καθεζομένους,
angels in white [garments] sitting,
ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς
one toward the head and one toward the
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
feet, where was lying the body of the Jesus.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί
And are saying to her those Woman, why
κλαίεις; λέγει αὐτοῖς ὅτι
are you weeping? She is saying to them that
Ἦραν τὸν κύριον μου, καὶ οὐκ
They lifted off the Lord of me, and not
οἶδα ποῦ ἔθηκαν αὐτόν.
I have known where they put him.
14 ταῦτα εἰπούσα ἐστράφη εἰς
These (things) having said she turned into
τὰ ὀπίσσω, καὶ θεωρεῖ τὸν
the (things) behind, and she is beholding the
Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει
Jesus having stood, and not she had known
ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς
that Jesus it is. Is saying to her Jesus
Γύναι, τί κλαίεις; τίνα
Woman, why are you weeping? Whom
ζητεῖς; ἐκεῖνη δοκοῦσα ὅτι ὁ
are you seeking? That (one) thinking that the
κηπουρός ἐστιν λέγει αὐτῷ Κύριε,
gardener it is she is saying to him Lord,
εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if you carried him, say to me where
ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ.
you put him, and I him shall lift up.
16 λέγει αὐτῇ Ἰησοῦς Μαριάμ.
Is saying to her Jesus Mary.
στραφεῖσα ἐκεῖνη λέγει αὐτῷ
Having turned that (one) she is saying to him
Ἐβραϊστὶ Ῥαββουεὶ ὃ λέγεται
in Hebrew Rabbouni which is being said

from the dead. 10 And so the disciples went back to their homes. 11 Mary, however, kept standing outside near the memorial tomb, weeping. Then, while she was weeping, she stooped forward to look into the memorial tomb 12 and she viewed two angels in white sitting, one toward the head and one toward the feet where the body of Jesus had been lying. 13 And they said to her: "Woman, why are you weeping?" She said to them: "They have taken my Lord away, and I do not know where they have laid him." 14 After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus. 15 Jesus said to her: "Woman, why are you weeping? Whom are you looking for?" She, imagining it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away." 16 Jesus said to her: "Mary!" Upon turning around, she said to him, in Hebrew: "Rabbouni!" (which means

Διδάσκαλε. 17 λέγει αὐτῇ Ἰησοῦς Μὴ
Teacher. Is saying to her Jesus Not

μου ἅπτου, οὐπω γὰρ ἀναβέβηκα
of me be touching, not yet for I have ascended
πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
toward the Father; be going but toward the
ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἄναβαίνω
brothers of me and say to them I am ascending
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
toward the Father of me and Father of you
καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 ἔρχεται
and God of me and God of you. Is coming
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene bringing news to the
μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ
disciples that I have seen the Lord and
ταῦτα εἶπεν αὐτῇ.
these (things) he said to her.

19 Οὕτως οὖν ὀψίας τῇ ἡμέρᾳ
Being therefore of evening to the day
ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν
that the one [day] of sabbaths, and of the
θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
doors having been locked where were the
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
disciples through the fear of the Jews,
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,
came the Jesus and stood into the midst,
καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. 20 καὶ
and he is saying to them Peace to you. And
τοῦτο εἰπὼν ἔδειξεν αὐτὰς χεῖρας καὶ
this having said he showed also the hands and
τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ
the side to them. Rejoiced therefore the
μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν
disciples having seen the Lord. Said
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη
therefore to them the Jesus again Peace
ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ,
to you; according as has sent forth me the Father,
καγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο
also I am sending you. And this
εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς
having said he blew in and he is saying to them
Λάβετε πνεῦμα ἅγιον. 23 ἂν
Receive you spirit holy; likely
τινῶν ἀφῆτε τὰς ἀμαρτίας
of some ones you should let go off the sins

"Teacher!") 17 Jesus said to her: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" 18 Mary Mag'dalene came and brought the news to the disciples: 'I have seen the Lord!' and that he said these things to her.

19 Therefore, when it was late on that day, the first of the week, and, although the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them: "May you have peace." 20 And after he said this he showed them both his hands and his side. Then the disciples rejoiced at seeing the Lord. 21 Jesus, therefore, said to them again: "May you have peace. Just as the Father has sent me forth, I also am sending you." 22 And after he said this he blew upon them and said to them: "Receive holy spirit. 23 If you forgive the sins of any persons,

ἀφένται αὐτοῖς· ἂν
they have been let go off to them; likely
τινῶν κρατῆτε
of some ones you may retain
κεκράτηνται.
they have been retained.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα,
Thomas but one out of the twelve,
ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ'
the (one) being said Twin, not was with
αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25 ἔλεγον
them when came Jesus. Were saying
οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν
therefore to him the other disciples We have seen
τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐάν
the Lord. The (one) but said to them If ever
μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
not I should see in the hands of him the type
τῶν ἡλῶν καὶ βάλω τὸν δάκτυλόν μου
of the nails and I should thrust the finger of me
εἰς τὸν τύπον τῶν ἡλῶν καὶ βάλω
into the type of the nails and I should thrust
μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
of me the hand into the side of him, not not
πιστεύσω.
I would believe.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω
And after days eight again were inside
οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
the disciples of him also Thomas with them.
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν
Is coming the Jesus of the doors
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
having been locked, and he stood into the midst
καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα
and said Peace to you. Next
λέγει τῷ Θωμᾷ Φέρε τὸν
he is saying to the Thomas Be bearing the
δάκτυλόν σου ὦδε καὶ ἴδε τὰς χεῖράς μου,
finger of you here and see the hands of me,
καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς
and be bearing the hand of you and thrust into
τὴν πλευρὰν μου, καὶ μὴ γίνου
the side of me, and not be becoming
ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη
unbelieving but believing. Answered
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ
Thomas and he said to him The Lord of me and
ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς
the God of me! Is saying to him the Jesus

they stand forgiven to them; if you retain those of any persons, they stand retained."

24 But Thomas, one of the twelve, who was called The Twin, was not with them when Jesus came. 25 Consequently the other disciples would say to him: "We have seen the Lord!" But he said to them: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe."

26 Well, eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst and said: "May you have peace." 27 Next he said to Thomas: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving but become believing." 28 In answer Thomas said to him: "My Lord and my God!" 29 Jesus said to him:

“Οτι ἑώρακάς με πεπίστευκας;
Because you have seen me have you believed?
μακάριοι οἱ μὴ ἰδόντες καὶ
Happy the (ones) not having seen and
πιστεύσαντες,
having believed.

30 Πολλὰ μὲν οὖν καὶ ἄλλα
Many (things) indeed therefore also other
σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν
signs did the Jesus in sight of the
μαθητῶν, ἃ οὐκ ἔστιν
disciples, which (things) not is
γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
having been written (ones) in the scroll this;

31 ταῦτα δὲ γέγραπται ἵνα
these (things) but has been written in order that
πιστεύητε ὅτι Ἰησοῦς ἔστιν ὁ χριστὸς
you may believe that Jesus is the Christ
ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
the Son of the God, and in order that
πιστεύοντες ζωὴν ἔχητε ἐν τῷ
believing life you may be having in the
ὀνόματι αὐτοῦ.
name of him.

21 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν
After these (things) manifested himself
πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς
again Jesus to the disciples upon the
θαλάσσης τῆς Τιβεριάδος.
sea of the Tiberias;

ἐφάνερωσεν δὲ οὕτως. 2 Ἦσαν
he made manifestation but thus. Were
ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ
together Simon Peter and Thomas the (one)
λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
being said Twin and Nathanael the (one).
ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ
from Cana of the Galilee and the [sons]
τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
of the Zebedee and others out of the disciples
αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος
of him two. Is saying to them Simon Peter

“Υπάγω ἀλιεῦν· λέγουσιν αὐτῷ
I am going under to be fishing; they are saying to him
“Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
We are coming also we together with you.
ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον,
They went out and they stepped in into the boat,
καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν οὐδέν.
and in that the night they caught nothing.

“Because you have
seen me have you
believed? Happy are
those who do not see
and yet believe.”

30 To be sure, Jesus
performed many other
signs also before the
disciples, which are
not written down in
this scroll. 31 But
these have been
written down that
you may believe that
Jesus is the Christ the
Son of God, and that,
because of believing,
you may have life by
means of his name.

21 After these
things Jesus
manifested himself
again to the disciples
at the sea of Tiberias;
but he made the
manifestation in this
way. 2 There were in
company Simon Peter
and Thomas, who
was called The Twin,
and Nathanael from
Cana of Galilee and
the sons of Zebedee
and two others of his
disciples. 3 Simon
Peter said to them:

“I am going fishing.”
They said to him: “We
also are coming with
you.” Out they went
and got aboard the
boat, but during that
night they caught
nothing.

4 πρῶας δὲ ἤδη γινομένης ἔστη
Of morning but already coming to be stood
Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
Jesus into the beach; not of course
ᾗδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν.
had known the disciples that Jesus it is.
5 λέγει οὖν αὐτοῖς Ἰησοῦς
Is saying therefore to them Jesus

Παιδιά, μή τι προσφάγιον
Little children, not any eatable
ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ.
are having you? They answered to him No.

6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ
The (one) but said to them Cast you into the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι
you will find. They cast therefore, and not yet
αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ
it to draw they were strong enough from the
πλήθους τῶν ἰχθύων. 7 λέγει οὖν
multitude of the fishes. Is saying therefore

ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ
the disciple that whom was loving the
Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν.
Jesus to the Peter The Lord it is.

Σίμων οὖν Πέτρος, ἀκούσας ὅτι
Simon therefore Peter, having heard that
ὁ κύριός ἐστιν, τὸν ἐπενδύτην
the Lord it is, the top garment

διεζώσατο, ἦν γὰρ γυμνός, καὶ
girded himself through, was for naked, and
ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ
threw himself into the sea; the but

ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
other disciples to the little boat came, not for
ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὥς
they were long [way] from the earth but as

ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
from cubits two hundred, dragging the net
τῶν ἰχθύων.
of the fishes.

9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν
As therefore they stepped off into the earth
βλέπουσιν ἀνθρακίαν κειμένην καὶ
they are looking at charcoal fire lying and
ὄψαριον ἐπικείμενον καὶ ἄρτον.
eating [fish] lying upon and bread.

10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ
Is saying to them the Jesus Bear you from
them: “Bring some of

4 However, just as
it was getting to be
morning, Jesus stood
on the beach, but the
disciples did not, of
course, discern that it
was Jesus. 5 Then
Jesus said to them:
“Young children, you
do not have anything
to eat, do you?” They
answered “No!” to
him. 6 He said to
them: “Cast the net
on the right side of
the boat and you will
find [some].” Then
they cast it, but they
were no longer able to
draw it in because of
the multitude of the
fishes. 7 Therefore
that disciple whom
Jesus used to love said
to Peter: “It is the
Lord!” Hence Simon
Peter, upon hearing
that it was the Lord,
girded about himself
his top garment, for
he was naked, and
plunged into the
sea. 8 But the other
disciples came in the
little boat, for they
were not a long way
from land, only about
three hundred feet
away, dragging the
net of fishes.

9 However, when
they disembarked
onto land they beheld
lying there a charcoal
fire and fish lying
upon it and bread.
10 Jesus said to
them: “Bring some of

τῶν ὀψαρίων ὧν ἐπιείσατε νῦν.
the eating [fishes] of which you caught now.

11 ἀνέβη οὖν Σίμων Πέτρος καὶ
Went up therefore Simon Peter and
εἰλκυεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν
he drew the net into the earth full
ἰχθύων μεγάλων ἑκατὸν πεντήκοντα
of fishes great one hundred fifty-
τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
three; and of so many being not was split the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς
net. Is saying to them the Jesus
Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν
Hither breakfast you. No one was daring of the
μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς
disciples to search out him You who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
are you? having known that the Lord it is.

13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν
Is coming Jesus and he is taking the
ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
bread and he is giving to them, and the
ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
eating [fish] likewise. This already
τρίτον ἐφανερώθη Ἰησοῦς τοῖς
third [time] was manifested Jesus to the
μαθηταῖς ἐγερθεῖς ἐκ νεκρῶν.
disciples having been raised up out of dead [ones].

15 Ὅτε οὖν ἡρίστησαν λέγει
When therefore they breakfasted is saying
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων
to the Simon Peter the Jesus Simon
Ἰωάννου, ἀγαπᾷς με πλέον τούτων;
[son] of John, are you loving me more of these?
λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.
that I am having affection for you. He is saying to him Be you feeding the young lambs of me.

16 λέγει αὐτῷ πάλιν δεύτερον
He is saying to him again second [time]
Σίμων Ἰωάννου, ἀγαπᾷς με;
Simon [son] of John, are you loving me?
λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ προβάτιά μου.
that I am having affection for you. He is saying to him Be shepherding the little sheep of me.

the fish you just now caught." 11 Simon Peter, therefore, went on board and drew the net to land full of big fishes, one hundred and fifty-three of them. But although there were so many the net did not burst. 12 Jesus said to them: "Come, take your breakfast." Not one of the disciples had the courage to inquire of him: "Who are you?" because they knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This was now the third time that Jesus appeared to the disciples after his being raised up from the dead.

15 When, now, they had breakfasted, Jesus said to Simon Peter: "Simon son of John, do you love me more than these?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Feed my lambs." 16 Again he said to him, a second time: "Simon son of John, do you love me?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Shepherd my little sheep."

17 λέγει αὐτῷ τὸ τρίτον Σίμων
He is saying to him the third [time] Simon
Ἰωάννου, φιλεῖς με;
[son] of John, are you having affection for me?
ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
Was grieved the Peter because he said to him
τὸ τρίτον Φιλεῖς με;
the third [time] Are you having affection for me?
καὶ εἶπεν αὐτῷ Κύριε, πάντα
And he said to him Lord, all [things] you
οἶδας, σὺ γινώσκεις ὅτι
have known, you are knowing that
ἐπιφιλῶ σε. λέγει αὐτῷ
I am having affection for you. Is saying to him
Ἰησοῦς· Βόσκει τὰ προβάτιά μου.
Jesus Be feeding the little sheep of me.

18 ἀμὴν ἀμὴν λέγω σοι, ὅτε
Amen amen I am saying to you, when
ἦς νεώτερος, ἐζώννυσες σεαυτὸν καὶ
you were younger, you were girding yourself and
περιεπάτεις ὅπου ἤθελες· ὅταν
you were walking about where you willed; whenever
δὲ γηράσῃς, ἐκτενεῖς τὰς
but you should grow old, you will stretch out the
χεῖράς σου, καὶ ἄλλος ζώσῃ σε καὶ
hands of you, and another will gird you and
οἴσῃ· ὅπου οὐ θέλεις. 19 τοῦτο
he will bear where not you are willing. This
δὲ εἶπεν σημαίνων ποῖω θανάτῳ
but he said signifying to what sort of death
δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν
he will glorify the God. And this having said
λέγει αὐτῷ· Ἀκολουθεῖ μοι.
he is saying to him Be following to me.

20 Ἐπιστραφεὶς ὁ Πέτρος
Having turned about upon the Peter
βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
is looking at the disciple whom was loving the
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
Jesus following, who also fell upward in
τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν
the supper upon the breast of him and he said
Κύριε, τίς ἐστίν ὁ παραδιδούς σε;
Lord, who is the [one] giving beside you?
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος
This [one] therefore having seen the Peter
λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ
is saying to the Jesus Lord, this [one] but
τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐάν
what? Is saying to him the Jesus If ever

17 He said to him the third time: "Simon son of John, do you have affection for me?" Peter became grieved that he said to him the third time: "Do you have affection for me?" So he said to him: "Lord, you know all things; you are aware that I have affection for you." Jesus said to him: "Feed my little sheep. 18 Most truly I say to you, When you were younger, you used to gird yourself and walk about where you wanted. But when you grow old you will stretch out your hands and another [man] will gird you and bear you where you do not wish." 19 This he said to signify by what sort of death he would glorify God. So, when he had said this, he said to him: "Continue following me." 20 Upon turning about Peter saw the disciple whom Jesus used to love following, the one who at the evening meal had also leaned back upon his breast and said: "Lord, who is the one betraying you?" 21 Accordingly, when he caught sight of him, Peter said to Jesus: "Lord, what will this [man] do?" 22 Jesus said to him: "If

αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ; σύ μοι
I am coming, what toward you? You to me
ἀκολουθεῖ. 23 Ἐξῆλθεν οὖν οὗτος ὁ
be following. Went forth therefore this the
λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς
word into the brothers that the disciple
ἐκείνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ
that not is dying. Not said but to him
ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐάν
the Jesus that not he is dying, but If
αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ;
I am coming, what toward you?

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ
This is the disciple the (one)
μαρτυρῶν περὶ τούτων καὶ ὁ
witnessing about these (things) and the (one)
γράφας ταῦτα, καὶ οἶδαμεν
having written these (things), and we have known
ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
that true of him the witness is.

25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ
Is but also other many which
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἔάν
did the Jesus, which (things) if ever
γράφῃται καθ' ἓν, οὐδ' αὖ
it may be written down one (thing), not-but
αὐτὸν οἶμαι τὸν κόσμον
very I am supposing the world
χωρήσειν τὰ γραφόμενα
to afford space in future for the being written
βιβλία.
scrolls.

it is my will for him
to remain until I
come, of what concern
is that to you? You
continue following
me." 23 In conse-
quence, this saying
went out among the
brothers, that that
disciple would not die.
However, Jesus did
not say to him that
he would not die, but:
"If it is my will for
him to remain until I
come, of what concern
is that to you?"

24 This is the
disciple that bears
witness about these
things and that wrote
these things, and we
know that the witness
he gives is true.

25 There are, in
fact, many other
things also which Je-
sus did, which, if ever
they were written in
full detail, I suppose,
the world itself could
not contain the scrolls
written.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ
The indeed first word I made about
πάντων, ὃ Θεόφιλε, ὧν ἤρξατο
all (things), O Theophilus, of which started
Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
Jesus to be doing and also to be teaching
2 ἄχρι ἣς ἡμέρας ἐντειλαμένους
until which day having given commandment
τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου
to the apostles through spirit holy
οὓς ἐξελέξατο ἀνελήμθῃ· 3 οἷς
whom he chose he was received up; to whom
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
also he made stand beside himself living after
τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,
the to suffer him in many tokens,
δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος
through days forty being seen
αὐτοῖς καὶ λέγων τὰ περὶ τῆς
to them and saying the (things) about the
βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος
kingdom of the God. And being met together
παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσαλὺμ μὴ
he gave orders to them from Jerusalem not
χωρίζεσθαι, ἀλλὰ τὸ περιμένειν
to withdraw, but to be remaining around for
τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ
the promise of the Father which you heard
μου· 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν
of me; because John indeed baptized
ὑδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε
to water, you but in spirit will be baptized
ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
to holy not after many these days.

6 Οἱ μὲν οὖν
The (ones) indeed therefore
συνελθόντες ἠρώτων αὐτὸν
having come together they were questioning him
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
saying Lord, if in the time this
ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
are you restoring the kingdom to the Israel?

7 εἶπεν πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν
He said toward them Not of you it is

1 The first account,
O Theophilus,
I composed about
all the things Jesus
started both to do
and to teach, 2 until
the day that he was
taken up, after he had
given commandment
through holy spirit
to the apostles whom
he chose. 3 To
these also by many
positive proofs he
showed himself alive
after he had suffered,
being seen by them
throughout forty days
and telling the things
about the kingdom of
God. 4 And while
he was meeting with
them he gave them
the orders: "Do not
withdraw from Jerusa-
lem, but keep waiting
for what the Father
has promised, about
which you heard from
me; 5 because John,
indeed, baptized with
water, but you will be
baptized in holy spirit
not many days after
this."

6 When, now,
they had assembled,
they went asking
him: "Lord, are you
restoring the kingdom
to Israel at this
time?" 7 He said
to them: "It does
not belong to you

γνῶναι χρόνους ἢ καιροὺς οὓς ὁ
to know times or appointed times which the
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ
Father put in the own authority, but
λήμψεσθε δύναμιν ἐπελθόντος τοῦ
you will receive power having come upon of the
ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ
holy spirit upon you, and you will be
μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν
of me witnesses in and Jerusalem and in
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
all the Judea and Samaria and until
ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
extremity of the earth. And these (things)
εἰπὼν βλέπόντων αὐτῶν ἐπὶ ἤρθη,
having said looking of them he was lifted up,
καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν
and cloud took from underneath him from the
ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀνερίζοντες
eyes of them. And as gazing
ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ,
they were into the heaven going his way of him,
καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν
and look! male persons two had stood alongside
αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, 11 οἱ καὶ
to them in garments white, who also
εἶπαν "Ἄνδρες Γαλιλαῖοι, τί καὶ
said Male persons Galileans, why
ἐστήκατε βλέποντες εἰς τὸν οὐρανόν;
have you stood looking into the heaven?
οὗτος ὁ Ἰησοῦς ὁ οὗτος
This the Jesus the (one)
ἀναλημφθεὶς ἀπ' ὑμῶν εἰς τὸν
having been received up from you into the
οὐρανὸν οὕτως ἐλεύσεται ὁν τρόπον
heaven thus will come which manner
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
you viewed him going his way into the
οὐρανόν.
heaven.
12 Τότε ὑπέστρεψαν εἰς
Then they returned into
Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ
Jerusalem from mountain the (one)
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς
being called of Olive grove, which is near
Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.
Jerusalem sabbath of having way.
13 Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν
And when they entered, into the upper chamber

to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; 8 but you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." 9 And after he had said these things, while they were looking on, he was lifted up and a cloud caught him up from their vision. 10 And as they were gazing into the sky while he was on his way, also, look! two men in white garments stood alongside them, 11 and they said: "Men of Galilee, why do you stand looking into the sky? This Jesus who was received up from you into the sky will come thus in the same manner as you have beheld him going into the sky."
12 Then they returned to Jerusalem from a mountain called the Mount of Olives, which is near Jerusalem, being a sabbath day's journey away. 13 So, when they had entered, they went up into the upper chamber,

ἀνέβησαν οὗ ἦσαν καταμένοντες,
they went up where they were remaining down,
ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
the and Peter and John and James and
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
Andrew, Philip and Thomas, Bartholomew
καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ
and Matthew, James of Alphaeus and
Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
Simon the zealous and Judas of James.
14 Οὗτοι πάντες ἦσαν προσκαρτεροῦντες
These all were persevering
ὁμοθυμαδὸν τῇ προσευχῇ σὺν
like-mindedly to the prayer together with
γυναῖν καὶ Μαρίας τῇ μητρὶ τοῦ
women and Mary to the mother of the
Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
Jesus and together with the brothers of him.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις
And in the days these
ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν
having stood up Peter in midst of the brothers
εἶπεν ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
said was and crowd of names upon the
αὐτὸ ὡς ἑκατὸν εἴκοσι 16 Ἄνδρες
very (thing) as hundred twenty Male persons
ἀδελφοί, ἔδει πληρωθῆναι τὴν
brothers, it was necessary to be fulfilled the
γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
scripture which foretold the spirit the holy
διὰ στόματος Δαυεὶδ περὶ Ἰούδα
through mouth of David about Judas
τοῦ γενομένου ὁδηγοῦ τοῖς
of the (one) having become guide to the (ones)
συλλαβοῦσιν Ἰησοῦν, 17 ὅτι
having taken with Jesus, because
καταριθμημένος ἦν ἐν ἡμῖν καὶ
having been numbered down he was in us and
ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.
obtained the lot of the service this.
— 18 Οὗτος μὲν οὖν ἐκτήσατο
— This (one) indeed therefore acquired
χωρίον ἐκ μισθοῦ τῆς
piece of ground out of wages of the
ἀδικίας, καὶ πρηνὴς γενόμενος
unrighteousness, and headlong having become
ἐλάκησεν μέσος, καὶ ἐξεχύθη
he burst with crash middle, and was poured out
πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν
all the intestines of him. And known

where they were staying, Peter as well as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the son] of Alphaeus and Simon the zealous one, and Judas [the son] of James. 14 With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers.
15 Now during these days Peter rose up in the midst of the brothers and said (the crowd of persons was all together about one hundred and twenty): 16 "Men, brothers, it was necessary for the scripture to be fulfilled, which the holy spirit spoke beforehand by David's mouth about Judas, who became a guide to those who arrested Jesus, 17 because he had been numbered among us and he obtained a share in this ministry. 18 (This very man, therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his intestines were poured out. 19 It also became known

ἐγένετο πᾶσι τοῖς κατοικοῦσιν
it became to all the (ones) inhabiting
'Ιερουσαλήμ, ὥστε κληθῆναι τὸ
Jerusalem, as-and to be called the
χωρίον ἐκείνο τῇ διαλέκτῳ αὐτῶν
piece of ground that to the language of them
'Ακελδομάχ, τοῦ ἔστιν Χωρίον Αἵματος.
Akel'dama, this is Piece of ground of Blood.
— 20 Γέγραπται γὰρ ἐν Βίβλῳ
It has been written for in Book
Ψαλμῶν Γενηθήτω ἡ ἐπαυλὶς αὐτοῦ
of Psalms Let become the lodging place of him
ἐρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν
desolate and not let be the (one) inhabiting in
αὐτῇ, καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
it, and The overseership of him let take
ἕτερος. 21 δεῖ οὖν
different (one). It is necessary therefore
τῶν συνελθόντων ἡμῖν
of the (ones) having come together to us
ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
of male persons in all time to which
εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος
went in and went out upon us the Lord
'Ιησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
Jesus, having started from the
βαπτίσματος 'Ιωάννου ἕως τῆς ἡμέρας
baptism of John until the day
ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα
of which he was received up from us, witness
τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
of the resurrection of him together with us
γενέσθαι ἕνα τούτων.
to become one of these.
23 καὶ ἔστησαν δύο, 'Ιωσήφ
And they made to stand two, Joseph
τὸν καλούμενον Βαρσαββᾶν,
the (one) being called Barsabbas,
ὃς ἐπεκλήθη 'Ιουστὸς, καὶ Μαθθαῖον.
who was surnamed Justus, and Matthias.
24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε
And having prayed they said You Lord
καρδιογνώστα πάντων, ἀνάδειξον ὃν
knower of hearts of all, show up whom
ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα,
you choose, out of these the two one,
25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to receive the place of the service this

to all the inhabitants
of Jerusalem, so that
that field was called
in their language
A-ke'l'da-ma, that
is, Field of Blood.)
20 For it is written in
the book of Psalms,
'Let his lodging place
become desolate,
and let there be no
dweller in it,' and,
'His office of oversight
let someone else take.'
21 It is therefore
necessary that of the
men that assembled
with us during all
the time in which
the Lord Jesus went
in and out* among
us, 22 starting with
his baptism by John
and until the day
he was received up
from us, one of these
men should become a
witness with us of his
resurrection."
23 So they put up
two, Joseph called
Barsabbas, who was
surnamed Justus, and
Matthi'as. 24 And
they prayed and said:
"You, O Jehovah,"
who know the hearts
of all, designate which
one of these two men
you have chosen,
25 to take the place
of this ministry

καὶ ἀποστολῆς, ἀφ' ἧς παρέβη 'Ιούδας
and apostleship, from which went aside Judas
πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 καὶ
to go into the place the own. And
ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
they gave lots to them, and fell the
κλήρος ἐπὶ Μαθθαῖον, καὶ συνκατεψηφίσθη
lot upon Matthias, and he was reckoned along
μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.
2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be being completed the day
τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ
of the Pentecost they were all together
ἐπὶ τὸ αὐτό, 2 καὶ ἐγένετο ἄφνω
upon the very (thing), and occurred suddenly
ἐκ τοῦ οὐρανοῦ ἡχος ὥσπερ φερομένης
out of the heaven noise as-even being borne
πνοῆς βίας καὶ ἐπλήρωσεν ὅλον τὸν
of blowing violent and it filled whole the
οἶκον οὗ ἦσαν καθήμενοι, 3 καὶ
house where they were sitting, and
ὥσθην αὐτοῖς διαμεριζόμεναι γλώσσας
they were seen to them being distributed tongues
ὥσπερ πυρός, καὶ ἐκάθισεν ἐφ' ἕνα ἕκαστον
as if of fire, and it sat down upon one each
αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες
of them, and they became filled all
πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν
of spirit holy, and they started to be speaking
ἐτέραις γλώσσας καθὼς τὸ πνεῦμα
to different tongues according as the spirit
ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
was giving to be uttering to them.
5 Ἦσαν δὲ ἐν 'Ιερουσαλήμ κατοικοῦντες
Were but in Jerusalem inhabiting
'Ιουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντός
Jews, male persons holding well from every
ἔθνους τῶν ὑπὸ τὸν οὐρανόν·
nation of the (ones) under the heaven;
6 γενομένης δὲ τῆς φωνῆς ταύτης
having occurred but of the sound this
συνῆλθε τὸ πλῆθος καὶ συνεχύθη,
came together the multitude and was confused,
ὅτι ἤκουσεν εἰς ἕκαστος τῇ ἰδίᾳ
because heard one each to the own
διαλέκτῳ λαλοῦντων αὐτῶν·
language speaking of them;
7 ἔξίσταντο δὲ καὶ
they were stood out of selves but and

and apostleship, from
which Judas deviated
to go to his own
place." 26 So they
cast lots over them,
and the lot fell upon
Matthi'as; and he was
reckoned along with
the eleven apostles.
2 Now while the day
of the [festival
of] Pentecost was in
progress they were all
together at the same
place, 2 and sud-
denly there occurred
from heaven a noise
just like that of a
rushing stiff breeze,
and it filled the whole
house in which they
were sitting. 3 And
tongues as if of
fire became visible
to them and were
distributed about, and
one sat upon each
one of them, 4 and
they all became filled
with holy spirit and
started to speak with
different tongues,
just as the spirit was
granting them to
make utterance.
5 As it was, there
were dwelling in
Jerusalem Jews,
reverent men, from
every nation of those
under heaven. 6 So,
when this sound
occurred, the multi-
tude came together
and were bewildered,
because each one
heard them speaking
in his own language.
7 Indeed, they were
astounded and

21* Or, "carried on his activities." 24* Jehovah, J7.8.10,22,23; Lord, KAB.

ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ
they were wondering saying Not look
πάντες οὗτοι εἰσὶν οἱ λαλοῦντες
all these are the (ones) speaking
Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
Galileans? And how we are hearing
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
each to the own language of us in which
ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ
we were generated? Parthians and Medes and
Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
Elamites, and the (ones) inhabiting the
Μεσοποταμίαν, Ἰουδαίαν τε καὶ ἄλλοι
Mesopotamia, Judea and also
Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
Cappadocia, Pontus and the Asia,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
Phrygia and also Pamphylia, Egypt
καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
and the parts of the Libya the down on
Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
Cyrene, and the (ones) sojourning Romans,
Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ
Jews and also proselytes, Cretans and
Ἀραβες, ἀκούομεν λαλούντων αὐτῶν
Arabs, we are hearing speaking of them
ταῖς ἡμετέραις γλώσσαις τὰς
to the our tongues the
μεγαλεῖα τοῦ θεοῦ.
magnificent (things) of the God.
12 ἐξίσταντο δὲ πάντες καὶ
They were stood out of selves but all and
διηπορούντο, ἄλλος πρὸς ἄλλον λέγοντες
were perplexed, other toward other saying
Τί θέλει τοῦτο εἶναι; 13 ἕτεροι
What is willing this to be? Different (ones)
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους
but thoroughly joking were saying that Sweet wine
μεμεστωμένοι εἰσίν.
having been filled they are.
14 Σταθεὶς δὲ ὁ Πέτρος σὺν
Having stood but the Peter together with
τοῖς ἑνδεκά ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ
the eleven lifted up the voice of him and
ἀπεφθέγγετο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ
uttered to them Male persons Jews and
οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,
the (ones) inhabiting Jerusalem all,
τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε
this to you known let be and give ear to

began to wonder and say: "See here, all these who are speaking are Galileans, are they not? 8 And yet how is it we are hearing, each one of us, his own language in which we were born? 9 Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, and Judea and Cappadocia, Pontus and the [district of] Asia, 10 and Phrygia and Pamphylia, Egypt and the parts of Libya, which is toward Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues about the magnificent things of God." 12 Yes, they were all astonished and were in perplexity, saying one to another: "What does this thing purport to be?" 13 However, different ones mocked at them and began to say: "They are full of sweet wine."
14 But Peter stood up with the eleven and raised his voice and made this utterance to them: "Men of Judea and all you inhabitants of Jerusalem, let this be known to you and give ear to

τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς
the sayings of me. Not for as you
ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
are supposing these are being drunk, it is for
ώρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτο
hour third of the day, but this
ἔστιν τὸ εἰρημένον διὰ τοῦ
is the (thing) having been said through
προφήτου Ἰωὴλ 17 Καὶ ἔσται ἐν ταῖς
prophet Joel And it will be in the
ἐσχάταις ἡμέραις, λέγει ὁ θεός,
last days, is saying the God,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
I shall pour out from the spirit of me upon
πάσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
all flesh, and will prophesy the sons
ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
of you and the daughters of you, and the
νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
young men of you visions will see, and the
πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται·
older men of you dreams will dream;
18 καὶ γὰρ ἐπὶ τοῦς δούλους μου καὶ
and in fact upon the slaves of me and
ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
upon the female slaves of me in the days
ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός
those I will pour out from the spirit
μου, καὶ προφητεύσουσιν. 19 Καὶ δώσω
of me, and they will prophesy. And I shall give
τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ
portents in the heaven above and signs upon
τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα
the earth below, blood and fire and mist
καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς
of smoke; the sun will be turned across into
σκοτὸς καὶ ἡ σελήνη εἰς αἶμα πρὶν
darkness and the moon into blood before
ἔλθῃ ἡμέραν Κυρίου τὴν μεγάλην καὶ
to come day of Lord the great and
ἐπιφανῇ. 21 Καὶ ἔσται πᾶς ὃς ἐὰν
illustrous. And it will be everyone who if ever
ἐπικαλέσεται τὸ ὄνομα Κυρίου σωθήσεται.
should call upon the name of Lord he will be saved.
22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς
Male persons Israelites, hear you the
λόγους τούτους. Ἰησοῦ τὸν Ναζωραῖον,
words these. Jesus the Nazarene,

my sayings.
15 These [people] are, in fact, not drunk, as you suppose, for it is the third hour of the day. 16 On the contrary, this is what was said through the prophet Joel, 17 "And in the last days," God says, "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men" will dream dreams; 18 and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; 20 the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah" arrives. 21 And everyone who calls on the name of Jehovah" will be saved."
22 "Men of Israel, hear these words: Jesus the Nazarene,

άνδρα αποδεδειγμένον από του
male person having been shown forth from the
θεού εις υμάς δυνάμει και τέρασι και
God into you to powers and to portents and
σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
to signs to which did through him the
θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ
God in midst of you, according as very ones

οἴδατε, 23 τοῦτον τῇ
you have known, this (one) to the
ὠρισμένη βουλή και προγνώσει
having been determined counsel and foreknowledge
του θεοῦ ἐκδοτον διὰ χειρὸς
of the God given out through hand

ἀνόμων προστήξαντες ἀνέλατε,
of lawless (ones) having fastened you took up,
24 ὃν ὁ θεὸς ἀνέστησεν λύσας
whom the God resurrected having loosened
τάς ὥδιναις του θανάτου, καθότι οὐκ
the pangs of the death, according to which not
ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·
it was possible to be held fast him by it;

25 Δαυεὶδ γὰρ λέγει εἰς αὐτὸν
David for is saying into him
Προσώμην τον κύριον ἐνώπιόν
I was seeing before myself the Lord ἐνὶ σὺν
μου διὰ παντός, ὅτι ἐκ δεξιῶν
of me through all, because out of right [parts]
μου ἔστιν ἵνα μὴ σαλευθῶ.
of me he is in order that not I should be shaken.

26 διὰ τοῦτο ηὐφράνθη μου ἡ
Through this was cheered up of me the
καρδιά και ἡγαλλίασατο ἡ γλῶσσά μου,
heart, and exulted the tongue of me,
ἐτι δὲ και ἡ σὰρξ μου κατασκηνώσει ἐπ'
yet but also the flesh of me will tent down upon
ἐλπίδι· 27 ὅτι οὐκ ἐγκαταλείψει τὴν
hope; because not you will forsake the
ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν
soul of me into hades, neither you will give the
δοσίον σου ἰδεῖν διαφθοράν.
loyal one of you to see corruption.

28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
You made known to me ways of life,
πληρώσεις με εὐφροσύνης μετὰ του προσώπου
you will fill me of good cheer with the face
σου.
of you.

25* Jehovah, J7,8,10-18,20,22,23; the Lord, κAB. 27* Ha'des, κAB; She'ol, J7,8,11-18,22. See App 4b.

29 "Ανδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
Male persons brothers, allowable to say with
παρρησίας πρὸς υμάς περὶ του πατριάρχου
outspokenness toward you about the patriarch
Δαυεὶδ, ὅτι και ἐτελεύτησεν και ἐτάφη
David, that and he deceased and he was buried
και το μνημα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς
and the tomb of him is in us until the
ἡμέρας ταύτης· 30 προφῆτης οὖν
day this; 30 prophet therefore

ὑπάρχων, και εἰδὼς ὅτι ὀρκω ὡμοσεν
being, and having known that to oath swore
αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος
to him the God out of fruit of the loin
αὐτοῦ καθισαί ἐπὶ τὸν θρόνον αὐτοῦ,
of him to seat upon the throne of him,

31 προειδὼν ἐλάλησεν περὶ τῆς
having foreseen he spoke about the
ἀναστάσεως του χριστοῦ ὅτι οὔτε
resurrection of the Christ that neither
ἐγκατελείφθη εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ
he was forsaken into hades nor the flesh of him
εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν
saw corruption. This the Jesus

ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς
resurrected the God, of which all we
ἐσμεν μάρτυρες. 33 τῇ δεξιᾷ
are witnesses. To the right [hand]
οὖν του θεοῦ ὑψωθείς
therefore of the God having been put on high
τὴν τε ἐπαγγελίαν του πνεύματος του ἁγίου
the and promise of the spirit the holy

λαβὼν παρὰ του πατρὸς ἐξέχεεν
having received beside of the Father he poured out
τοῦτο ὃ υμεῖς και βλέπετε και
this which you and you are looking at and
ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη
you are hearing. Not for David went up
εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός· Εἶπεν
into the heavens, he is saying but he Said

Κύριος τῷ κυρίῳ μου Κάθου ἐκ
Lord to the Lord of me Be sitting out of
δεξιῶν μου 35 ἕως ἂν θῶ
right [parts] of me until likely I should put
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
the enemies of you footstool of the feet
σου. 36 ἀσφαλῶς οὖν γινώσκέτω
of you. Certainly therefore let be knowing

29 "Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and his tomb is among us to this day. 30 Therefore, because he was a prophet and knew that God* had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, 31 he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des* nor did his flesh see corruption. 32 This Jesus God resurrected, of which fact we are all witnesses. 33 Therefore because he was exalted to* the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear. 34 Actually David did not ascend to the heavens, but he himself says, 'Jehovah* said to my Lord: "Sit at my right hand, 35 until I place your enemies as a stool for your feet."' 36 Therefore let all the house of Israel know for a certainty

30* God, κAB; Jehovah, J7,8,10. 31* Ha'des, κAB; She'ol, J7,8,11-18,20. 33* Or, "by." 34* Jehovah, J7,8,10-18,21-24; Lord, κAB.

πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ
all house of Israel that and Lord him and
χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν
Christ made the God, this the Jesus
ὃν ὑμεῖς ἐσταυρώσατε.
whom you put on stake.

37 Ἀκούσαντες δὲ κατενύγησαν
Having heard but they were pierced down
τὴν καρδίαν, εἶπαν τε πρὸς τὸν Πέτρον
the heart, they said and toward the Peter
καὶ τοὺς λοιποὺς ἀποστόλους. Τί
and the leftover (ones) apostles What
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος
should we do, male persons brothers? Peter
δὲ πρὸς αὐτοὺς Μετανοήσατε, καὶ
but toward them Repent you, and
βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι
let him be baptized each of you in the name
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ into letting go off of the
ἀμαρτιῶν ὑμῶν, καὶ λήψεσθε τὴν δωρεάν
sins of you, and you will receive the free gift
τοῦ ἁγίου πνεύματος; 39 ὑμῖν γὰρ ἐστίν
of the holy spirit; to you for is
ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of you and
πάσι τοῖς εἰς μακρὰν ὁδὸν ὡς
to all the (ones) into long [way] as many as likely
προσκαλέσθαι Κύριος ὁ θεὸς ἡμῶν.
might call toward self Lord the God of us.
40 ἑτέροις τε λόγοις πλείοσιν
To different and words more
διεμαρτύρατο, καὶ
he was thoroughly bearing witness, and
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ
he was exhorting them saying Be you saved from
τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
the generation of the crooked this.
41 Οἱ μὲν οὖν ἀποδεξάμενοι
The (ones) indeed therefore having received
τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ
the word of him they were baptized, and
προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκεῖνη ψυχαὶ ὡσεὶ
were added in the day that souls as if
τρισχίλια. 42 ἦσαν δὲ
three thousand. They were but
προσκαρτεροῦντες τῇ διδασκῇ τῶν
persevering to the teaching of the

that God made him
both Lord and Christ,
this Jesus whom you
impaled."

37 Now when they
heard this they were
stabbed to the heart,
and they said to
Peter and the rest of
the apostles: "Men,
brothers, what shall
we do?" 38 Peter
[said] to them:
"Repent, and let each
one of you be baptized
in the name of Jesus
Christ for forgiveness
of your sins, and you
will receive the free
gift of the holy spirit.
39 For the promise is
to you and to your
children and to all
those afar off, just
as many as Jehovah*
our God may call to
him." 40 And with
many other words he
bore thorough witness
and kept exhorting
them, saying: "Get
saved from this
crooked generation."
41 Therefore those
who embraced his
word heartily were
baptized, and on
that day about three
thousand souls were
added. 42 And they
continued devoting
themselves to the
teaching of the

ἀποστόλων καὶ τῇ κοινῇ, τῇ
apostles and to the common participation, to the
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the bread and to the prayers.

43 Ἐγένετο δὲ πάση ψυχῇ φόβος,
Was occurring but to every soul fear,
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν
many but portents and signs through the
ἀποστόλων ἐγένετο. 44 πάντες δὲ
apostles was occurring. All but
οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ
the (ones) having believed upon the very [place]
εἶχον ἅπαντα κοινά, 45 καὶ τὰ
were having all (things) common, and the
κτῆματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
possessions and the properties they were selling
καὶ διμερίζον αὐτὰ πᾶσιν
and they were distributing them to all
καθὼς ἂν τις χρεῖαν εἶχεν;
according as likely anyone need was having;
46 καθ' ἡμέραν τε προσκαρτεροῦντες
according to day and persevering
ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε
like-mindedly in the temple, breaking and
κατ' οἶκον ἄρτον, μετελάμβανον
according to house bread, they were partaking
τροφῆς ἐν ἀγαλλίασει καὶ ἀφελότητι
of food in exultation and simplicity
καρδίας, 47 αἰνούντες τὸν θεὸν καὶ ἔχοντες
of heart, praising the God and having
χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
favor toward whole the people. The but Lord
προσετίθει τοὺς σωζομένους καθ'
was adding the (ones) being saved according to
ἡμέραν ἐπὶ τὸ αὐτό.
day upon the very [time].

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς
Peter but and John were going up into
τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
the temple upon the hour of the prayer
τῇ ἐνάτῃ, 2 καὶ τις ἀνὴρ χωλὸς ἐκ
the ninth, and some man lame out of
κοιλίας μητρὸς αὐτοῦ ὑπάρχων
cavity of mother of him being
ἐβαστάζετο, ὃν ἐτίθουν
he was being carried, whom they were putting
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
according to day toward the door of the
the temple door

apostles and to
sharing [with one
another], to taking of
meals and to prayers.

43 Indeed, fear
began to fall upon
every soul, and many
portents and signs be-
gan to occur through
the apostles. 44 All
those who became be-
lievers were together
in having all things
in common, 45 and
they went selling
their possessions and
properties and distrib-
uting the [proceeds]
to all, just as anyone
would have the need.
46 And day after day
they were in constant
attendance at the
temple with one
accord, and they took
their meals in private
homes* and partook
of food with great
rejoicing and sincerity
of heart, 47 praising
God and finding favor
with all the people.
At the same time
Jehovah* continued
to join to them daily
those being saved.

3 Now Peter and
John were going
up into the temple for
the hour of prayer,
the ninth hour,
2 and a certain man
that was lame from
his mother's womb
was being carried,
and they would
daily put him near
the temple door

ἱεροῦ τὴν λεγομένην Ὁραίαν τοῦ
 temple the being said Beautiful of the
 αἰτεῖν ἐλεημοσύνην παρὰ τῶν
 to be asking gift of mercy beside of the (ones)
 εἰσπορευομένων εἰς τὸ ἱερὸν, 3 ὃς
 going their way inside into the temple, who
 ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας
 having seen Peter and John being about
 εἰσιεῖν εἰς τὸ ἱερὸν ἥρῳτα
 to be going in into the temple he was requesting
 ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ
 gift of mercy to receive. Having gazed but
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ
 Peter into him together with the John
 εἶπεν Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ
 he said Look into us. The (one) but
 ἔπειχεν αὐτοῖς προσδοκῶν
 was having (eyes) upon them expecting
 τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ
 something beside of them to receive. Said but
 Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει
 Peter Silver and gold not is existing
 μοι, ὁ δὲ ἐγὼ τοῦτο σοι
 to me, which but I am having this to you
 δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 I am giving; in the name of Jesus Christ
 τοῦ Ναζωραίου περιπατεῖ. 7 καὶ
 the Nazarene be walking. And
 πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
 having taken hold of him of the right hand
 ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν
 he raised up him; instantly but were made firm
 αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, 8 καὶ
 the soles of him and the ankle bones, and
 ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ
 leaping out he stood and he was walking, and
 εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν
 he entered together with them into the temple
 περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν
 walking and leaping and praising the
 θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτόν
 God. And saw all the people him
 περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
 walking and praising the God,
 10 ἐπεγίνωσκον δὲ αὐτόν ὅτι οὗτος
 they were recognizing but him that this
 ἦν ὁ πρὸς τὴν ἐλεημοσύνην
 was the (one) toward the gift of mercy
 καθημένος ἐπὶ τῇ Ὁραίᾳ Πύλῃ τοῦ
 sitting upon the Beautiful Gate of the

that was called Beautiful, in order to ask
 gifts of mercy from those entering into
 the temple. 3 When he caught sight of
 Peter and John about to go into the temple
 he began requesting to get gifts of mercy.
 4 But Peter, together with John, gazed at
 him and said: "Take a look at us." 5 So he fixed his attention
 upon them, expecting to get something from
 them. 6 However, Peter said: "Silver and
 gold I do not possess, but what I do have
 is what I give you: In the name of Jesus
 Christ the Nazarene, walk!" 7 With that
 he took hold of him by the right hand
 and raised him up. Instantly the soles of
 his feet and his anklebones were made
 firm; 8 and, leaping up, he stood up and
 began walking, and he entered with them
 into the temple, walking and leaping and
 praising God. 9 And all the people got
 sight of him walking and praising God.
 10 Moreover, they began to recognize him,
 that this was the man that used to sit for
 gifts of mercy at the Beautiful Gate of the

ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
 temple, and they were filled of astonishment and
 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι
 of ecstasy upon the (thing) having come together
 αὐτῷ.
 to him.
 11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
 Holding fast but of him the Peter and
 τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς
 the John ran together all the people toward
 αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
 them upon the colonnade the
 καλουμένην Σολομῶντος ἐκθαμβοί.
 being called of Solomon astonished out.
 12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
 Having seen but the Peter answered
 πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλιταί,
 toward the people Male persons Israelites,
 τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 why are you wondering upon this, or to us why
 ἀτενίζετε ὥς ἰδίᾳ δυνάμει ἢ
 are you gazing as to own power or
 εὐσεβείᾳ πεποιηκόσιν τοῦ
 to well-reverentialness to (ones) having made of the
 περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ
 to be walking him? The God of Abraham
 καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων
 and of Isaac and of Jacob, the God of the fathers
 ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,
 of us, glorified the boy of him Jesus,
 ὃν ὑμεῖς μὲν παρεδώκατε καὶ
 whom you indeed gave beside and
 ἠνθήσαθε κατὰ πρόσωπον Πειλάτου,
 you disowned down face of Pilate,
 κρίναντος ἐκείνου ἀπολύειν;
 having judged of that (one) to be releasing;
 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
 you but the holy and righteous (one)
 ἠνθήσαθε, καὶ ᾐτήσαθε ἄνδρα
 you disowned, and you asked for male person
 φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ
 murderer to be kindly given to you, the but
 ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ
 chief leader of the life you killed, whom the
 θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
 God raised up out of dead (ones), of which we
 μάρτυρές ἐσμεν. 16 καὶ τῇ πίστει τοῦ
 witnesses we are. And to the faith of the
 ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε
 name of him this (one) whom you are beholding

temple, and they became filled with
 astonishment and ecstasy at what had
 happened to him.
 11 Well, as the man
 was holding onto Peter
 and John, all the
 people ran together
 to them at what was
 called Sol'o-mon's
 colonnade, surprised
 out of their wits.
 12 When Peter saw
 this, he said to the
 people: "Men of Israel,
 why are you wonder-
 ing over this, or why
 are you gazing at us
 as though by personal
 power or godly devo-
 tion we have made
 him walk? 13 The
 God of Abraham and
 of Isaac and of Jacob,
 the God of our fore-
 fathers, has glorified
 his Servant, Jesus,
 whom you, for your
 part, delivered up
 and disowned before
 Pilate's face, when he
 had decided to release
 him. 14 Yes, you
 disowned that holy
 and righteous one,
 and you asked for
 a man, a murderer,
 to be freely granted
 to you, 15 whereas
 you killed the Chief
 Agent of life. But God
 raised him up from
 the dead, of which
 fact we are witnesses.
 16 Consequently his
 name, by [our] faith
 in his name, has
 made this man strong
 whom you behold

καὶ οἶδατε ἑστερέωσεν τὸ ὄνομα
and you have known made firm the name
αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
of him, and the faith the (one) through him
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην
gave to him the whole allotment this
ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν,
from in front of all of you. And now,
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
brothers, I have known that down ignorance
ἐπράξατε, ὥστε καὶ οἱ ἄρχοντες ὑμῶν
you acted, as-even also the rulers of you;
18 ὁ δὲ θεὸς ὃς
the but God which (things)
προκατήγγειλεν διὰ στόματος
he published beforehand through mouth
πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
of all the prophets to suffer the Christ
αὐτοῦ ἐπλήρωσεν οὕτως.
of him he fulfilled thus.

19 μετανόησατε οὖν καὶ ἐπιστρέψατε
Repent you therefore and turn you around
πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,
toward the to be blotted out of you the sins,
ὅπως ἂν ἔλθωσιν καιροὶ
so that likely should come appointed times
ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
of refreshing from face of the Lord
20 καὶ ἀποστείλῃ τὸν
and he should send forth the
προκεχειρισμένον ὑμῖν χριστὸν
having been beforehand appointed to you Christ
Ἰησοῦν, 21 ὃν δεῖ οὐρανὸν
Jesus, whom it is necessary heaven
μὲν δέξασθαι ἄχρι χρόνων
indeed to receive until times
ἀποκαταστάσεως πάντων ὧν
of restoration of all (things) of which (things)
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν
spoke the God through mouth of the
ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
holy from age of him of prophets.
22 Μωσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
Moses indeed said that Prophet to you
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν
will make stand up Lord the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε
brothers of you as me; of him you will hear

and know, and the
faith that is through
him has given the
man this complete
soundness in the sight
of all of you. 17 And
now, brothers, I know
that you acted in
ignorance, just as
your rulers also did.
18 But in this way
God has fulfilled the
things he announced
beforehand through
the mouth of all the
prophets, that his
Christ would suffer.

19 "Repent, there-
fore, and turn around
so as to get your
sins blotted out, that
seasons of refreshing
may come from the
person of Jehovah.*
20 and that he may
send forth the Christ
appointed for you,
Jesus, 21 whom
heaven, indeed, must
hold within itself*
until the times of res-
toration of all things
of which God spoke
through the mouth of
his holy prophets of
old time. 22 In fact,
Moses said, 'Jehovah*
God will raise up
for you from among
your brothers a
prophet like me. You
must listen to him

19* Jehovah, J13-18, 22, 23; the Lord, καΒ. 21* Or, "must receive." 22* Jehovah, J7, 8, 10-18, 20, 22-24 and LXX^p. Found Inv. 266 in Deuteronomy 18:15; Lord, καΒ.

κατὰ πάντα ὅσα ἂν
according to all (things) as many as likely
λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ
he might speak toward you. It will be but
πάσα ψυχὴ ἧτις ἂν μὴ ἀκούσῃ τοῦ
every soul which likely not should hear of the
προφήτου ἐκείνου ἐξολοθρευθήσεται
prophet that will be completely destroyed
ἐκ τοῦ λαοῦ. 24 καὶ πάντες δὲ οἱ
out of the people. And all but the
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
prophets from Samuel and of the (ones)
καθεξῆς ὅσοι ἐλάλησαν καὶ
of succession as many as spoke and
κατήγγειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς
announced down the days these. You
ἐστέ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
are the sons of the prophets and of the
διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς
covenant which the God covenanted toward the
πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν
fathers of you, saying toward Abraham And in
τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ
the seed of you will be blessed all the
πατρίαι τῆς γῆς. 26 ὑμῖν πρῶτον
families of the earth. To you first
ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
having made stand up the God the boy of him
ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ
he sent forth him blessing you in the
ἀποστρέφειν ἕκαστον ἀπὸ τῶν
to be turning away each (one) from the
πονηριῶν ὑμῶν.
wicked deeds of you.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν
Speaking but of them toward the people
ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ
stood upon them the chief priests and the
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
captain of the temple and the Sadducees,
2 διαπονούμενοι διὰ τὸ διδάσκειν
being annoyed through to be teaching
αὐτοὺς τὸν λαόν καὶ καταγγέλλειν ἐν
them the people and to be announcing down in
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
the Jesus the resurrection the (one) out of
νεκρῶν, 3 καὶ ἐπέβαλον αὐτοῖς τὰς
dead (ones), and they thrust upon them the
χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
hands and they put into observation into the
in custody till the

according to all the
things he speaks to
you. 23 Indeed, any
soul that does not
listen to that Prophet
will be completely
destroyed from among
the people.* 24 And
all the prophets, in
fact, from Samuel
on and those in
succession, just as
many as have spoken,
have also plainly
declared these days.
25 You are the sons
of the prophets and
of the covenant which
God covenanted with
your forefathers,
saying to Abraham,
'And in your seed all
the families of the
earth will be blessed.'
26 To you first God,
after raising up his
Servant, sent him
forth to bless you by
turning each one away
from your wicked
deeds."

4 Now while the
[two] were speak-
ing to the people,
the chief priests
and the captain of
the temple and the
Sadducees came
upon them, 2 being
annoyed because
they were teaching
the people and were
plainly declaring the
resurrection from the
dead in the case of
Jesus; 3 and they
laid their hands upon
them and put them
in custody till the

αὔριον, ἣν γὰρ ἑσπέρα ἦδη. 4 πολλοὶ
morrow, it was for evening already. Many
δὲ τῶν ἀκουσάντων τὸν λόγον
but of the (ones) having heard the word
ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
they believed, and became number of the
ἀνδρῶν ὡς χιλιάδες πέντε.
male persons as thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
It occurred but upon the morning
συναχθῆναι αὐτῶν τοὺς ἀρχοντας καὶ
to be led together of them the rulers and
τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
the older men and the scribes in

Ἱερουσαλὴμ 6 καὶ Ἀννας ὁ ἀρχιερεὺς
Jerusalem and Annas the chief priest
καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ
and Caiaphas and John and Alexander and

ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
as many as were out of race chief priestly,

7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
and having made stand them in the midst
ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ
they were inquiring In what sort of power or
ἐν ποίᾳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
in what sort of name did you do this you?

8 τότε Πέτρος πλησθεὶς πνεύματος
Then Peter having been filled of spirit
ἀγίου εἶπεν πρὸς αὐτοὺς
holy said toward them

Ἄρχοντες τοῦ λαοῦ
Rulers of the people

καὶ πρεσβύτεροι, 9 εἰ ἡμεῖς
and older men, if we

σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
today are being examined upon good deed

ἀνθρώπου ἀσθενούς, ἐν τίνι οὗτος
of man infirm, in whom this (one)

σέσωσται, 10 γνωστὸν ἔστω πᾶσιν
has been saved, known let it be to all

ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
to you and to all the people of Israel that in

τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
the name of Jesus Christ of the Nazarene,

ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς
whom you put on stake, whom the God

ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ
raised up out of dead (ones), in this (one)

οὗτος παρέστηκεν ἐνώπιον ὑμῶν
this [man] has stood alongside in sight of you

next day, for it was already evening.
4 However, many of those who had listened to the speech believed, and the number of the men became about five thousand.

5 The next day there took place in Jerusalem the gathering together of their rulers and older men and scribes 6 (also An'as the chief priest and Caiaphas and John and Alexander and as many as were of the chief priest's kinsfolk), 7 and they stood them in their midst and began to inquire: "By what power or in whose name did you do this?" 8 Then Peter, filled with holy spirit, said to them:

"Rulers of the people and older men, 9 if we are this day being examined, on the basis of a good deed to an ailing man, as to by whom this man has been made well, 10 let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you impaled but whom God raised up from the dead, by this one does this man stand here sound in front of

ὑγίης. 11 οὗτός ἐστιν ὁ λίθος ὁ
sound. This is the stone the (one)

ἔξουθενηθεὶς ὑφ' ὑμῶν τῶν
having been treated as nothing by you the

οικοδόμων, ὁ γενόμενος εἰς
builders, the (one) having come to be into

κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ
head of corner. And not is in other

οὐδενὶ ἢ σωτηρίᾳ, οὐδὲ γὰρ ὄνομα ἔστιν
no one the salvation, neither for name is

ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
different under the heaven the having been given

ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
in men in which it is necessary to be saved

ἡμᾶς.
us.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
Beholding but the of the Peter

παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι
outspokenness and of John, and having perceived

ὅτι ἄνθρωποι ἀγράμματοι εἰσιν
that men unlettered they are

καὶ ἰδιῶται, ἐθαύμαζον,
and ordinary, they were wondering,

ἐπεγίνωσκόν τε αὐτοὺς ὅτι
they were recognizing and them that

σὺν τῷ Ἰησοῦ ἦσαν, 14 τὸν τε
together with the Jesus they were, the and

ἀνθρώπων βλέποντες σὺν αὐτοῖς
man looking at together with them

ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
having stood the (one) having been cured nothing

εἶχον ἀντεπεῖν.
they were having to say against.

15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
Having commanded but them outside of the

συνεδρίου ἀπέλθειν συνέβαλλον
Sanhedrin [hall] to go forth they were consulting

πρὸς ἀλλήλους 16 λέγοντες Τί
toward one another saying What

ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
should we do to the men these? Because

μὲν γὰρ γνωστὸν σημεῖον γέγονεν
indeed for known sign has occurred

δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
through them to all the (ones) inhabiting

Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα
Jerusalem manifest, and not we are able

ἀρνεῖσθαι· 17 ἀλλ' ἵνα μὴ ἐπὶ
to deny; but in order that not upon

you. 11 This is 'the stone that was treated by you builders as of no account that has become the head of the corner.' 12 Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."

13 Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus; 14 and as they were looking at the man that had been cured standing with them, they had nothing to say in rebuttal. 15 So they commanded them to go outside the San'he-drin hall, and they began consulting with one another, 16 saying: "What shall we do with these men? Because, for a fact, a noteworthy sign has occurred through them, one manifest to all the inhabitants of Jerusalem; and we cannot deny it. 17 Nevertheless, in order that it may not

πλείον διανεμηθῇ εἰς τὸν λαόν,
more it should be dealt out through into the people,
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν
let us threaten to them not yet to be speaking
ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.
upon the name this to no one of men.

18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν
And having called them they charged
καθόλου μὴ φθέγγεσθαι μηδὲ
down (the) whole not to be uttering nor
διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
to be teaching upon the name of the Jesus.

19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες
The but Peter and John having answered
εἶπαν πρὸς αὐτούς· Εἰ δίκαιόν ἐστιν
said toward them If righteous it is

ἐνώπιον τοῦ θεοῦ ὅμων ἀκούειν μάλλον
in sight of the God of you to be hearing rather
ἢ τοῦ θεοῦ κρίνατε, 20 οὐ δυνάμεθα
than of the God judge you, not we are able
γάρ ἡμεῖς ἃ εἶδαμεν καὶ ἠκούσαμεν
for we what (things) we saw and we heard
μὴ λαλεῖν. 21 οἱ δὲ
not to be speaking. They but

προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
having further threatened they released them,
μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται
nothing finding the how they might lop off
αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
them, through the people, because all

ἐδόξαζον τὸν θεὸν ἐπὶ τῷ
they were glorifying the God upon the (thing)
γεγονότι. 22 ἐτῶν γὰρ ἦν πλείονων
having occurred; of years for was of more
τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν
forty the man upon whom
ἐγεγονέει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
had occurred the sign this of the healing.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
Having been released but they came toward the
ἰδίους καὶ ἀπήγγειλαν ὅσα
own and they reported back as many (things) as
πρὸς αὐτούς οἱ ἀρχιερεῖς καὶ οἱ
toward them the chief priests and the
πρεσβύτεροι εἶπαν. 24 οἱ δὲ
older men said. The (ones) but
ἀκούσαντες ὁμοθυμαδὸν ἦσαν φωνῇ
having heard like-mindedly they lifted up voice
πρὸς τὸν θεόν καὶ εἶπαν
toward the God and they said

be spread abroad
further among the
people, let us tell
them with threats
not to speak anymore
upon the basis of this
name to any man
at all."

18 With that
they called them
and charged them,
nowhere to make
any utterance or to
teach upon the basis
of the name of Jesus.

19 But in reply Peter
and John said to
them: "Whether it is
righteous in the sight
of God to listen to
you rather than to
God, judge for your-
selves. 20 But as for
us, we cannot stop
speaking about the
things we have seen
and heard." 21 So,
when they had further
threatened them, they
released them, since
they did not find any
ground on which to
punish them and on
account of the people,
because they were all
glorifying God over
what had occurred;
22 for the man upon
whom this sign of
healing had occurred
was more than forty
years old.

23 After being
released they went to
their own people and
reported what things
the chief priests
and the older men
had said to them.
24 Upon hearing this
they with one accord
raised their voices to
God and said:

Δέσποτα, σὺ ὁ ποιήσας τὸν
Sovereign, you the (one) having made the
οὐρανὸν καὶ τὴν γῆν καὶ
heaven and the earth and

τὴν θάλασσαν καὶ πάντα τὰ ἐν
the sea and all the (things) in
αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν
them, the (one) of the father of us

διὰ πνεύματος ἁγίου στόματος Δαυεὶδ
through spirit holy of mouth of David
παῖδός σου εἶπών· "Ἰνα τί
boy of you having said In order that what

ἐφύρασαν ἔθνη καὶ λαοὶ ἐμελέτησαν
made noise nations and peoples they meditated upon
κενά; 26 παρέστησαν οἱ βασιλεῖς
empty (things)? Stood alongside the kings

τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν
of the earth and the rulers were led together
ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ
upon the very [place] down on the Lord and

κατὰ τοῦ χριστοῦ αὐτοῦ.
down on the Christ of him.
27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ
Were led together for upon truth in the

πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου
city this upon the holy boy of you
Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
Jesus, whom you anointed, Herod and and

Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ
Pontius Pilate together with nations and
λαοῖς Ἰσραὴλ, 28 ποιῆσαι
peoples of Israel, to do

ὅσα ἡ χεὶρ σου καὶ ἡ
as many (things) as the hand of you and the
βουλή προώρισεν γενέσθαι. 29 καὶ
counsel predetermined to occur. And

τὰ νῦν, κύριε, ἑπίδε ἐπὶ τὰς
the (things) now, Lord, see you on upon the
ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου
threats of them, and give to the slaves of you

μετὰ παρρησίας πάσης λαλεῖν τὸν
with outspokenness all to be speaking the
λόγον σου, 30 ἐν τῇ χεὶρ
word of you, in the the hand

ἐκτείνειν σε εἰς ἰάσιν καὶ σημεῖα
to be stretching out you into healing and signs
καὶ τέρατα γίνεσθαι διὰ τοῦ
and portents to be occurring through the

"Sovereign Lord,
you are the One who
made the heaven and
the earth and the sea
and all the things in
them, 25 and who
through holy spirit
said by the mouth
of our forefather
David, your servant,
'Why did nations
become tumultuous
and peoples meditate
upon empty things?
26 The kings of the
earth took their stand
and the rulers massed
together as one
against Jehovah* and
against his anointed
one.' 27 Even so,
both Herod and Pon-
tius Pilate with [men
of] nations and with
peoples of Israel were
in actuality gathered
together in this city
against your holy ser-
vant Jesus, whom you
anointed, 28 in order
to do what things
your hand and counsel
had foreordained to
occur. 29 And now,
Jehovah,* give atten-
tion to their threats,
and grant your slaves
to keep speaking your
word with all bold-
ness, 30 while you
stretch out your hand
for healing and while
signs and portents
occur through the

ονόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy boy of you of Jesus.

31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
And having supplicated of them was shaken the
τόπος ἐν ᾧ ἦσαν συνηγμένοι,
place in which they were having been led together,
καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου
and they were filled all of the holy
πνεύματος, καὶ ἐλάλουν τὸν λόγον
spirit, and they were speaking the word
τοῦ θεοῦ μετὰ παρρησίας.
of the God with outspokenness.

32 Τοῦ δὲ πλήθους τῶν
Of the but multitude of the (ones)
πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ
having believed was heart and soul one, and
οὐδὲ εἰς τι τῶν ὑπαρχόντων
not-but one anything of the things belonging
αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν
to him he was saying own to be, but was
αὐτοῖς πάντα κοινά. 33 καὶ δυνάμει
to them all (things) common. 33 καὶ δυνάμει
μεγάλῃ ἀπέδιδουν τὸ μαρτύριον οἱ
great were giving back the witness the

ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
apostles of the Lord Jesus of the
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ
resurrection, favor and great was upon
πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
all them. Not-but for needy
τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
anyone was in them; as many as for possessors

χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες
of pieces of ground or houses they were, selling
ἔφερον τὰς τιμὰς τῶν
they were bearing the values of the (things)
πιπρασκομένων 35 καὶ ἐτίθουν παρὰ
being sold and they were placing beside
τοῦ πόδας τῶν ἀποστόλων·
the feet of the apostles;

διεδίδετο δὲ ἐκάστῳ
it was being distributed but to each (one)
καθότι ἂν τις χρεῖαν εἶχεν.
according as likely anyone need was having.
36 Ἰωσήφ δὲ ὁ ἐπικληθεὶς
Joseph but the (one) having been surnamed
Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν
Barnabas from the apostles, which is
μεθερμηνευόμενον Υἱὸς Παρακλήσεως,
being translated Son of Comfort,

name of your holy servant Jesus."

31 And when they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speaking the word of God with boldness.

32 Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own; but they had all things in common.

33 Also, with great power the apostles continued giving forth the witness concerning the resurrection of the Lord Jesus; and undeserved kindness in large measure was upon them all. 34 In fact, there was not one in need among them; for all those who were possessors of fields or houses would sell them and bring the values of the things sold 35 and they would deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need. 36 So Joseph, who was surnamed Bar-na-bas by the apostles, which means, when translated, Son of Comfort,

Λευεΐτης, Κύπριος τῷ γένει,
Levite, Cyprian to the race,
37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας
existing to him of field having sold
ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν παρὰ τοὺς πόδας
brought the money and put beside the feet
τῶν ἀποστόλων.
of the apostles.

5 Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι
Male person but some Ananias to name
σύν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ
together with Sapphira the woman of him
ἐπώλησεν κτῆμα 2 καὶ ἐνοσφίσαστο
he sold possession and he put apart for self
ἀπὸ τῆς τιμῆς, συνειδυῖς καὶ τῆς
from the value, having known together also of the
γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
woman, and having brought part some beside
τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν
the feet of the apostles he put. Said
δὲ ὁ Πέτρος Ἀνανίαν, διὰ τί
but the Peter Ananias, through what
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
filled the Satan the heart of you
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
to lie to you the spirit the holy and
νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
to put apart for self from the value of the
χωρίου; 4 οὐχὶ μένον σοὶ
piece of ground? Not remaining to you

ἔμενον καὶ πρᾶθεν ἐν τῇ σῇ
it was remaining and having been sold in the your
ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
authority it was existing? Why that you put in the
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ
heart of you the thing this? Not
ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
you played false to men but to the God.

5 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους
Hearing but the Ananias the words these
πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος
having fallen he let out soul; and occurred fear
μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
great upon all the (ones) hearing.

6 ἀναστάντων δὲ οἱ νεώτεροι
Having stood up but the younger (ones)
συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
set together him and having borne out
ἔθαψαν.
they buried.

a Levite, a native of Cyprus, 37 possessing a piece of land, sold it and brought the money and deposited it at the feet of the apostles.

5 However, a certain man, An-a-ni'as by name, together with Sap-phi'ra his wife, sold a possession 2 and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. 3 But Peter said: "An-a-ni'as, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? 4 As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God." 5 On hearing these words An-a-ni'as fell down and expired. And great fear came over all those hearing of it. 6 But the younger men rose, wrapped him in cloths, and carried him out and buried him.

7 Ἐγένετο δὲ ὥς ὥρων τριῶν διαστήμα
It occurred but as of hours three interval
καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ
and the woman of him not having known the (thing)
γεγονός· εἰσῆλθεν. 8 ἀπεκρίθη δὲ
having occurred entered. Answered but
πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου
toward her Peter Say to me, if of so much
τὸ χωρίον ἀπέδοσθε;
the piece of ground you gave from yourselves?
ἡ δὲ εἶπεν Ναί, τοσούτου. 9 ὁ δὲ
The (one) but said Yes, of so much. The but
Πέτρος πρὸς αὐτὴν Τί ὅτι
Peter toward her Why that
συνεφωνήθη ὑμῖν πειράσαι τὸ
it was sounded together to you to test the
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν
spirit of Lord? Look! The feet of the (ones)
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
having buried the male person of you upon the
θύρᾳ καὶ ἐξοίσουσιν σε. 10 ἔπρεσεν δὲ
door and they will bear out you. 10 ἔπρεσεν δὲ
παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ
instantly toward the feet of him and
ἐξέφυγεν· εἰσελθόντες δὲ οἱ νεανῖσκοι
she let out soul; having entered but the young men
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες
found her dead, and having borne out
ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
they buried toward the male person of her.
11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
And occurred fear great upon whole
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς
the ecclesia and upon all the (ones)
ἀκούοντας ταῦτα.
hearing these (things).

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
Through but the hands of the apostles
ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ
was occurring signs and portents many in the
λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
people; and they were like-mindedly all in
τῇ Στοᾷ Σολομώντος; 13 τῶν δὲ
the Colonnade of Solomon; 13 of the but

λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι
leftover (ones) no one was daring to glue himself
αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαὸς
to them, but was magnifying them the people,

7 Now after an interval of about three hours his wife came in, not knowing what had happened. 8 Peter said to her: "Tell me, did you [two] sell the field for so much?" She said: "Yes, for so much." 9 So Peter said to her: "Why was it agreed upon between you [two] to make a test of the spirit of Jehovah?" Look! The feet of those who buried your husband are at the door, and they will carry you out." 10 Instantly she fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and buried her alongside her husband. 11 Consequently great fear came over the whole congregation and over all those hearing about these things.

12 Moreover, through the hands of the apostles many signs and portents continued to occur among the people; and they were all with one accord in Solomon's colonnade. 13 True, not a one of the others had the courage to join himself to them; nevertheless, the people were extolling them.

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες
rather but were being added believing (ones)
τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
to the Lord multitudes of male persons and and
γυναικῶν; 15 ὥστε καὶ εἰς τὰς πλατείας
women; as-and also into the broad ways
ἐκφέρειν τοὺς ἀσθενεῖς καὶ τίθεναι
to be bearing out the sick and to be putting
ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα
upon little beds and cots, in order that
ἐρχομένου Πέτρου κἂν ἢ σκιὰ
coming of Peter also if ever the shadow
ἐπισκιάσει τινὲς αὐτῶν.
might overshadow to someone of them.
16 συνήρχετο δὲ καὶ τὸ πλῆθος
Was coming together but also the multitude
τῶν περὶ πόλεων Ἱερουσαλὴμ,
of the roundabout cities of Jerusalem,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
bearing sick (ones) and (ones) disturbed by
πνευματικῶν ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
spirits unclean, who were being cured
ἅπαντες.
all.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ
Having stood up but the chief priest and
πάντες οἱ σύν αὐτῷ, ἡ οὐσα
all the (ones) together with him, the being
αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
sect of the Sadducees, were filled
ζήλου 18 καὶ ἐβέβαλον τὰς χεῖρας
of jealousy 18 and they thrust upon the hands
ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν
upon the apostles and put them in
τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ
observation public. Angel but
Κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς
of Lord through night opened the doors of the
φυλακῆς ἐξαγαγόν τε αὐτοὺς εἶπεν
prison having led out and them he said

20 Πορεύεσθε καὶ σταθέντες λαλεῖτε
Be you going and having stood be you speaking
ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα
in the temple to the people all the sayings
τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ
of the life this. 21 Having heard but
εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς
they entered under the daybreak into

14 More than that, believers in the Lord kept on being added, multitudes both of men and of women; 15 so that they brought the sick out even into the broad ways and laid them there upon little beds and cots, in order that, as Peter would go by, at least his shadow might fall upon some one of them. 16 Also, the multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits, and they would one and all be cured.

17 But the high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy, 18 and they laid hands upon the apostles and put them in the public place of custody. 19 But during the night Jehovah's* angel opened the doors of the prison, brought them out and said: 20 "Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life." 21 After hearing this, they entered into

τὸ ἱερόν καὶ ἐδίδασκον.
the temple and they were teaching.

Παραγενόμενος δὲ ὁ
Having come to be alongside but the

ἀρχιερεὺς καὶ οἱ σὺν
chief priest and the (ones) together with

αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
him they called together the Sanhedrin and

πᾶσαν τὴν γερούσιαν τῶν υἱῶν
all the assembly of old men of the sons

Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ
of Israel, and they sent out into the

δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ
place of bound ones to be led them. The

δὲ παραγενόμενοι ὑπηρεταὶ οὐχ
but having come to be alongside subordinates not

εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ
found them in the prison, having returned but

ἀπήγγειλαν 23 λέγοντες ὅτι τὸ
they reported back saying that The

δεσμωτήριον εὑρωμεν κεκλεισμένον ἐν
place of bound ones we found having been locked in

πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας
all security and the guards having stood

ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα
upon the doors, having opened but inside no one

εὔρομεν. 24 ὥς δὲ ἤκουσαν τοὺς λόγους
we found. As but they heard the words

τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ
these the and captain of the temple and

οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν
the chief priests, were in a quandary about them

τί ἂν γένοιτο τοῦτο. 25
what likely would become this.

25 Παραγενόμενος δὲ τις
Having come to be alongside but someone

ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες
reported back to them that Look! The male persons

οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
whom you put in the prison are in the temple

ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
having stood and teaching the people.

26 τότε ἀπελθὼν ὁ στρατηγὸς
Then having gone off the captain

σὺν τοῖς ὑπηρεταῖς ἦγεν
together with the subordinates was leading

αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ
them, not with violence, they were fearing for

τὸν λαόν, μὴ λιθασθῶσιν.
the people, not they might be stoned.

the temple at day-
break and began to
teach.

Now when the high
priest and those with
him arrived, they
called together the
San'he-drin and all the
assembly of older men
of the sons of Israel,
and they sent out to
the jail to have them
brought. 22 But

when the officers got
there they did not
find them in the pris-
on. So they returned
and made report,
23 saying: "The jail
we found locked with
all security and the
guards standing at the
doors, but on opening
up we found no one
inside." 24 Well,

when both the captain
of the temple and the
chief priests heard
these words, they
fell into a quandary
over these matters as
to what this would
come to. 25 But a
certain man arrived
and reported to them:
"Look! The men you
put in the prison
are in the temple,
standing and teaching
the people." 26 Then

the captain went off
with his officers and
proceeded to bring
them, but without
violence, as they were
afraid of being stoned
by the people.

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
Having led but them they made stand in

τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
the Sanhedrin. And inquired upon them the

ἀρχιερεὺς 28 λέγων Παραγγελίᾳ
chief priest saying To charge

παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ
we charged to you not to be teaching upon the

ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν
name this, and look! you have filled the

Ἰερουσαλὴμ τῆς διδασκῆς ὑμῶν, καὶ
of the teaching of you, and

βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
you are wishing to lead on upon us the

αἷμα τοῦ ἀνθρώπου τούτου.
blood of the man this.

29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
Having answered but Peter and the

ἀπόστολοι εἶπαν Πειθαρχεῖν
apostles said To be obeying as ruler

δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
it is necessary to God rather than to men.

30 ὁ θεὸς τῶν πατέρων ἡμῶν ἡγείρεν
The God of the fathers of us raised up

Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
Jesus, whom you slew, manhandled

κρεμάσαντες ἐπὶ ξύλου. 31 τοῦτον ὁ
having hanged upon wood; this (one) the

θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
God Chief Leader and Savior he put high up

τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι
to the right [hand] of him, of the to give

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
repentance to the Israel and letting go off

ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμεν μάρτυρες τῶν
of sins; and we are witnesses of the

ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον
sayings these, and the spirit the holy

ὃ ἔδωκεν ὁ θεὸς τοῖς
which gave the God to the (ones)

πειθαρχοῦσιν αὐτῷ.
obeying as ruler to him.

33 οἱ δὲ ἀκούσαντες
The (ones) but having heard

διεπρίοντο καὶ ἐβούλοντο
were being sawn through and they were wishing

ἀνελεῖν αὐτούς. 34 Ἀναστὰς δὲ
to take up them. Having stood up but

τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι
someone in the Sanhedrin Pharisee to name

27 So they brought
them and stood them
in the San'he-drin
hall. And the high
priest questioned
them 28 and
said: "We positively
ordered you not
to keep teaching
upon the basis of
this name, and yet,
look! you have filled
Jerusalem with your
teaching, and you are
determined to bring
the blood of this man
upon us." 29 In

answer Peter and the
[other] apostles said:
"We must obey God as
ruler rather than men.
30 The God of our
forefathers raised up
Jesus, whom you slew,
hanging him upon a
stake. 31 God exalt-
ed this one as Chief
Agent and Savior to
his right hand, to
give repentance to
Israel and forgiveness
of sins. 32 And we
are witnesses of these
matters, and so is the
holy spirit, which God
has given to those
obeying him as ruler."

33 When they
heard this, they felt
deeply cut and were
wanting to do away
with them. 34 But
a certain man rose
in the San'he-drin,
a Pharisee named

Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντί τῷ
Gamaliel, law teacher honorable to all the
λαῶ, ἐκέλευσεν ἔξω βραχὺ τοὺς
people, he commanded outside short [while] the
ἀνθρώπους ποιῆσαι, 35 εἰπὲν τε πρὸς
men to make, he said and toward
αὐτοὺς
them "Ἄνδρες
Male persons 'Ισραηλιταί,
Israelites,
προσέχετε ἑαυτοῖς ἐπὶ τοῖς
be you paying attention to selves upon the
ἀνθρώποις τούτοις τί μέλλετε
men these what you are about
πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν
to be performing. Before for these the days
ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν
stood up Theudas, saying to be someone himself,
ὃν προσεκλίθη ἀνδρῶν
to whom was made to incline toward of male persons
ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη,
number as of four hundred; who was taken up,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
and all as many as were obeying to him
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
were dispersed and they came to be into nothing.
37 μετὰ τούτου ἀνέστη 'Ιούδας ὁ
After this (one) stood up Judas ὁ
Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς
Galilean in the days of the registration
καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·
and made stand off people behind him;
κάκεινος ἀπώλετο, καὶ πάντες
also that (one) destroyed himself, and all
ὅσοι ἐπείθοντο αὐτῷ
as many as were obeying to him
διεσκορπίσθησαν. 38 καὶ τὰ νῦν
were scattered abroad. And the (things) now
λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
I am saying to you, Stand you away from the
ἀνθρώπων τούτων καὶ ἄφετε αὐτούς·
men these and let go off you them;
ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ
because if ever it may be out of men the
βουλή αὕτη ἢ τὸ ἔργον τοῦτο,
counsel this or the work this,
καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ
it will be loosed down; if but out of God
ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·
it is, not you will be able to loose down them;
μή ποτε καὶ θεομάχοι
not sometime also fighters against God

Gama-li-el, a Law teacher esteemed by all the people, and gave the command to put the men outside for a little while. 35 And he said to them: "Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. 36 For instance, before these days Theu'das rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was done away with, and all those who were obeying him were dispersed and came to nothing. 37 After him Judas the Gal-il'e'an rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. 38 And so, under the present circumstances, I say to you, Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; 39 but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found

εὐρεθῇτε. 40 ἐπέισθησαν δὲ
you might be found. They were persuaded but
αὐτῷ, καὶ προσκαλεσάμενοι τοὺς
to him, and having called toward themselves the
ἀποστόλους δειράντες παρήγγειλαν μὴ
apostles having flayed they charged not
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ 'Ιησοῦ
to be speaking upon the name of the Jesus
καὶ ἀπέλυσαν.
and they released.

41 Οἱ μὲν οὖν ἐπορεύοντο
The (ones) indeed therefore were going
χαίροντες ἀπὸ προσώπου τοῦ
rejoicing from face of the Sanhedrin
ὅτι κατηξιώθησαν ὑπὲρ τοῦ
because they were counted worthy over the
ὀνόματος ἀτιμασθῆναι· 42 πᾶσάν τε
name to be dishonored; all and
ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ
day in the temple and according to house not
ἐπαύοντο διδάσκοντες καὶ
they were ceasing teaching and
εὐαγγελιζόμενοι τὸν χριστὸν 'Ιησοῦν.
declaring good news about the Christ Jesus.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων
In but the days these multiplying
τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν
of the disciples occurred murmuring of the
'Ελληνιστῶν πρὸς τοὺς 'Εβραίους ὅτι
Hellenists toward the Hebrews because
παρεβλεπύοντο ἐν τῇ διακονίᾳ τῇ
they were being overlooked in the service the
καθημερινῇ αἱ χῆραι αὐτῶν.
daily the widows of them.

2 προσκαλεσάμενοι δὲ οἱ δώδεκα
Having called toward themselves but the twelve
τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν
the multitude of the disciples said Not pleasing
ἐστὶν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ
it is us having abandoned the word of the
θεοῦ διακονεῖν τραπέζαις· 3 ἐπισκέψασθε
God to be serving to tables; look you upon
δὲ, ἀδελφοί, ἀνδρας ἐξ ὑμῶν
but, brothers, male persons out of you
μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ
being witnessed to seven full of spirit and
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
of wisdom, whom we will appoint upon the
χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ
need this; we but to the prayer

fighters actually against God." 40 At this they gave heed to him, and they summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go. 41 These, therefore, went their way from before the San'hedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. 42 And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.

6 Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution. 2 So the twelve called the multitude of the disciples to them and said: "It is not pleasing for us to leave the word of God to distribute [food] to tables. 3 So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business; 4 but we

καὶ τῇ διακονίᾳ τοῦ λόγου
and to the service of the word
προσκαρτερήσομεν. 5 καὶ ἡρεσεν ὁ
we shall persevere. And pleased the
λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ
word in sight of all the multitude, and
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
they selected Stephen, male person full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip
καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμονα καὶ
and Prochorus and Nicanor and Timon and
Παρμενᾶν καὶ Νικόλαον προσήλυτον
Parmenas and Nicolaus proselyte
Ἀντιοχέα, 6 οὓς ἔστησαν ἐνώπιον
Antiochian, whom they made stand in sight
τῶν ἀποστόλων, καὶ προσευξάμενοι
of the apostles, and having prayed
ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
they put upon them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤϋθανεν,
And the word of the God was growing,
καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
and was multiplying the number of the disciples
ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος
in Jerusalem very much, much and crowd
τῶν ἱερέων ὑπήκουον τῇ
of the priests were hearing submissively to the
πίστει.
faith.

8 Στέφανος δὲ πλήρης χάριτος καὶ
Stephen but full of graciousness and
δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
power was doing portents and signs great
ἐν τῷ λαῷ. 9 Ἀνέστησαν δὲ τινες
in the people. Stood up but some ones
τῶν ἐκ τῆς συναγωγῆς τῆς
of the (ones) out of the synagogue the (one)
λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
being said of Libertines and of Cyrenians and
Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
of Alexandrians and of the (ones) from Cilicia and
Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, 10 καὶ
of Asia seeking together with the Stephen, and
οὐκ ἱσχυοὺν ἀντιστῆναι τῇ
not they were strong enough to withstand to the
σοφίᾳ καὶ τῷ πνεύματι ᾧ
wisdom and to the spirit to which
ἐλάλει. 11 τότε ὑπέβαλον
he was speaking. Then they thrust under

shall devote ourselves
to prayer and to
the ministry of the
word." 5 And the
thing spoken was
pleasing to the whole
multitude, and they
selected Stephen, a
man full of faith and
holy spirit, and Philip
and Prochorus and Ni-
canor and Timon and
Par-men-as, a proselyte
of Antioch; 6 and they
placed them be-
fore the apostles, and,
after having prayed,
these laid their hands
upon them.

7 Consequently the
word of God went
on growing, and the
number of the disci-
ples kept multiplying
in Jerusalem very
much; and a great
crowd of priests began
to be obedient to the
faith.

8 Now Stephen, full
of graciousness and
power, was performing
great portents and
signs among the
people. 9 But certain
men rose up of those
from the so-called
Synagogue of the
Freedmen, and of the
Cy-re-ni-ans and Alex-
andrians and of those
from Cil-i-cia and
Asia, to dispute with
Stephen; 10 and yet
they could not hold
their own against the
wisdom and the spirit
with which he was
speaking. 11 Then
they secretly induced

ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ
male persons saying that We have heard of him
λαλοῦντος ῥήματα βλάσφημα εἰς Μωυσήν
speaking sayings blasphemous into Moses
καὶ τὸν θεόν; 12 συνεκίνησάν τε τὸν λαόν
and the God; they stirred up and the people
καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς,
and the older men and the scribes,
καὶ ἐπιστάντες συνήρτασαν αὐτὸν
and having stood upon they jointly snatched him
καὶ ἤγαγον εἰς τὸ συνέδριον,
and they led into the Sanhedrin,
13 ἔστησαν τε μάρτυρας ψευδεῖς
they made stand and witnesses false
λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται
saying The man this not is ceasing
λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου
speaking sayings down on the place the holy
τούτου καὶ τοῦ νόμου, 14 ἀκηκόαμεν
this and of the Law, we have heard
γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
for of him saying that Jesus the
Ναζωραῖος οὗτος καταλύσει τὸν τόπον
Nazarene this will loose down the place
τούτον καὶ ἀλλάξει τὰ ἔθη ἃ
this and he will change the customs which
παρέδωκεν ἡμῖν Μωυσής.
gave beside to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες
And having gazed into him all
οἱ καθήμενοι ἐν τῷ συνέδριῳ εἶδον
the (ones) sitting in the Sanhedrin they saw
τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.
the face of him as if face of angel.

7 Εἶπεν δὲ ὁ ἀρχιερεὺς Εἰ ταῦτα
Said but the chief priest If these (things)
οὕτως ἔχει; 2 ὁ δὲ ἔφη
thus is having? The (one) but said
Ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατε.
Male persons brothers and fathers, hear you.
Ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ
The God of the glory became seen to the father
ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν
of us Abraham being in the Mesopotamia before
ἡ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ
than to reside him in Haran, and
εἶπεν πρὸς αὐτὸν Ἔξελθε ἐκ τῆς
he said toward him Go you forth out of the
γῆ σου καὶ τῆς συγγενείας σου, καὶ
earth of you and of the relationship of you, and

men to say: "We have
heard him speaking
blasphemous sayings
against Moses and
God." 12 And they
stirred up the people
and the older men
and the scribes, and,
coming upon him
suddenly, they took
him by force and led
him to the San-he-
drin. 13 And they
brought forward false
witnesses, who said:
"This man does not
stop speaking things
against this holy place
and against the Law.
14 For instance, we
have heard him say
that this Jesus the
Naz-a-rene' will throw
down this place and
change the customs
that Moses handed
down to us."

15 And as all those
sitting in the San-
he-drin gazed at him,
they saw that his face
was as an angel's face.

7 But the high priest
said: "Are these
things so?" 2 He
said: "Men, brothers
and fathers, hear. The
God of glory appeared
to our forefather
Abraham while he was
in Mes-o-po-ta-mi-a,
before he took up
residence in Ha'ran,
3 and he said to
him, 'Go out from
your land and from
your relatives and

δεῦρο εἰς τὴν γῆν ἣν ἂν σοι
hither into the earth which likely to you
δείξω· 4 τότε ἔξελθὼν ἐκ
I should show; then having gone forth out of
γῆς Χαλδαίων κατώκησεν ἐν Χαρράν.
earth of Chaldeans he resided in Haran.
κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
And from there after the to die the father
αὐτοῦ μετώκισεν αὐτὸν εἰς
of him he caused to change residence him into
τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν
the earth this into which you now
κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ
are residing, and not gave to him
κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
inheritance in it not-but stepping of foot,
καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάρχεσιν
and he promised to give to him into having down
αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,
it and to the seed of him after him,
οὐκ ὄντος αὐτοῦ τέκνου. 6 ἐλάλησεν δὲ
not being to him of child. Spoke but
οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ
thus the God that will be the seed of him
παροικοῖν ἐν γῇ ἀλλοτρίᾳ, καὶ
dweller beside in earth foreign, and
καυλώσουσιν αὐτὸ καὶ καυλώσουσιν
they will enslave it and they will treat badly
ἐπὶ τετρακκισίᾳ· 7 καὶ τὸ ἔθνος ᾧ
years four hundred; and the nation to which
ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ
they will be slaves I will judge I, the
θεὸς εἶπεν, καὶ μετὰ ταῦτα
God said, and after these (things)
ἐξελεύσονται καὶ
they will come out and
λατρεύουσιν μοι ἐν τῷ τόπῳ
they will render sacred service to me in the place
τούτῳ.
this.

8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave to him covenant of circumcision;
καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he generated the Isaac and
περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδῇ,
he circumcised him to the day the eighth,
καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς
and Isaac the Jacob, and Jacob the
δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι
twelve patriarchs. And the patriarchs

come on into the land I shall show you.
4 Then he went out from the land of the Chal-deans and took up residence in Ha-ran. And from there, after his father died, [God] caused him to change his residence to this land in which you now dwell.
5 And yet he did not give him any inheritable possession in it, no, not a footbreadth; but he promised to give it to him as a possession, and after him to his seed, while as yet he had no child. 6 Moreover, God spoke to this effect, that his seed would be alien residents in a foreign land and [the people] would enslave them and afflict [them] for four hundred years.
7 'And that nation for which they will slave I shall judge,' God said, 'and after these things they will come out and will render sacred service to me in this place.'
8 'He also gave him a covenant of circumcision; and thus he became the father of Isaac and circumcised him on the eighth day, and Isaac of Jacob, and Jacob of the twelve family heads. 9 And the family heads

ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο
having become jealous of the Joseph they gave off
εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτόν,
into Egypt; and was the God with him,
10 καὶ ἐξέιλατο αὐτὸν ἐκ πασάν των
and he took up out him out of all the
θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν
tribulations of him, and he gave to him graciousness
καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως
and wisdom in front of Pharaoh of king
Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
of Egypt, and he appointed him governing (one)
ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
upon Egypt and whole the house of him.
11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον
Came but famine upon whole the Egypt
καὶ Χαναὰν καὶ θλίψις μεγάλη, καὶ οὐχ
and Canaan and tribulation great, and not
ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν
were finding foodstuffs the fathers of us;
12 ἀκούσας δὲ Ἰακώβ θῆτα σιτία εἰς
having heard but Jacob being grains into
Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν
Egypt he sent forth out the fathers of us
πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ
first [time]; and in the second [time]
ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ,
was made known Joseph to the brothers of him,
καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ
and manifest became to the Pharaoh the
γένος Ἰωσήφ. 14 ἀποστείλας
race of Joseph. Having sent forth
δὲ Ἰωσήφ μετεκαλέσαστο Ἰακώβ τὸν πατέρα
but Joseph thence called for Jacob the father
αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς
of him and all the relationship in souls
ἑβδομήκοντα πέντε, 15 κατέβη δὲ Ἰακώβ
seventy-five, went down but Jacob
εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ
into Egypt. And he deceased he and the
πατέρες ἡμῶν, 16 καὶ μετετέθησαν
fathers of us, and they were transferred
εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι
into Shechem and they were put in the tomb
ᾧ ὠνήσαστο Ἀβραὰμ τιμῆς ἀργυρίου
to which bought Abraham of price of silver
παρὰ τῶν υἱῶν Ἑμῶρ ἐν Συχέμ.
beside of the sons of Hamor in Shechem.

became jealous of Joseph and sold him into Egypt. But God was with him, 10 and he delivered him out of all his tribulations and gave him graciousness and wisdom in the sight of Pharaoh king of Egypt. And he appointed him to govern Egypt and his whole house. 11 But a famine came upon the whole of Egypt and Canaan, even a great tribulation; and our forefathers were not finding any provisions. 12 But Jacob heard there were foodstuffs in Egypt and he sent our forefathers out the first time. 13 And during the second time Joseph was made known to his brothers; and the family stock of Joseph became manifest to Pharaoh. 14 So Joseph sent out and called Jacob his father and all his relatives from that place, to the number of seventy-five souls. 15 Jacob went down into Egypt. And he deceased; and so did our forefathers, 16 and they were transferred to Shechem* and were laid in the tomb that Abraham had bought for a price with silver money from the sons of Hamor in Shechem.

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος
According as but was nearing the time
τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ
of the promise of which confessed the
θεὸς τῷ Ἀβραάμ, ἠὔξηνεν ὁ λαὸς καὶ
God to the Abraham, grew the people and
ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρι
it was multiplied in Egypt, until
οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ'
which [time] stood up king different upon
Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
Egypt, who not had known the Joseph.
19 οὗτος κατασοφισάμενος τὸ γένος
This (one) having used craft against the race
ἡμῶν ἐκάκωνεν τοὺς πατέρας τοῦ
of us treated badly the fathers of the
ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ
to be making the infants exposed of them into the
μὴ ζωογονεῖσθαι. 20 ἐν ᾧ
not to be generated alive. In which
καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν
appointed time was generated Moses, and he was
ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας
beautiful to the God; who was nursed months
τρῆς ἐν τῷ οἴκῳ τοῦ πατρὸς·
three in the house of the father;
21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο
having been exposed but of him took up
αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο
him the daughter of Pharaoh and she reared
αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ
him to herself into son. And
ἐπαίδευσεν Μωσῆς πᾶσιν σοφίᾳ Αἰγυπτίων,
was instructed Moses to all wisdom of Egyptians,
ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
he was but powerful in words and to works
αὐτοῦ.
of him.
23 Ὡς δὲ ἐπληροῦτο αὐτῷ
As but was being fulfilled to him
τεσσερακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
of forty years' time, it came up upon the
καρδίαν αὐτοῦ ἐπισκεῖσθαι τοὺς ἀδελφοὺς
heart of him to look upon the brothers
αὐτοῦ τοὺς υἱοὺς Ἰσραὴλ. 24 καὶ ἰδὼν
of him the sons of Israel. And having seen
τινα ἀδικοῦμενον ἡμύνατο καὶ
someone being unjustly treated he defended and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
did vengeance to the (one) being abused

17 "Just as the time
was approaching for
[fulfillment of] the
promise that God had
openly declared to
Abraham, the people
grew and multiplied
in Egypt, 18 until
there rose a different
king over Egypt,
who did not know
of Joseph. 19 This
one used statecraft
against our race and
wrongfully forced
the fathers to expose
their infants, that
they might not be
preserved alive.
20 In that particular
time Moses was born,
and he was divinely
beautiful. And he was
nursed three months
in [his] father's home.
21 But when he was
exposed, the daughter
of Pharaoh picked
him up and brought
him up as her own
son. 22 Consequently
Moses was instructed
in all the wisdom of
the Egyptians. In fact,
he was powerful in his
words and deeds.
23 "Now when the
time of his fortieth
year was being
fulfilled, it came into
his heart to make
an inspection of his
brothers, the sons of
Israel. 24 And when
he caught sight of
a certain one being
unjustly treated, he
defended him and ex-
ecuted vengeance for
the one being abused

πατάξας τὸν Αἰγύπτιον.
having smitten the Egyptian.
25 ἐνόμιζεν δὲ συνιναί τοὺς
He was of the opinion but to comprehend the
ἀδελφούς· ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
brothers that the God through hand of him
δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ
is giving salvation to them, the (ones) but not
συνῆκαν. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ
comprehended. To the and being upon day
ὤφθη αὐτοῖς μαχομένοις καὶ
he became seen to them fighting and
συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπὼν
he was reconciling them into peace having said
"Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
Male persons, brothers you are; in order that what
ἀδικοῦτε ἀλλήλους;
are you treating unjustly one another?
27 ὁ δὲ ἀδικῶν τὸν πλησίον
The (one) but treating unjustly the neighbor
ἀπώσαστο αὐτὸν εἰπὼν· Τίς σὲ
pushed away him having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν;
appointed ruler and judge upon us?
28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον
Not to take up me you are willing what manner
ἀνείλας ἐχθὲς τὸν Αἰγύπτιον;
you took up yesterday the Egyptian?
29 ἔφυγεν δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ,
Fled but Moses in the word this,
καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,
and he became dweller beside in earth of Midian,
οὗ ἐγέννησεν υἱοὺς δύο.
where he generated sons two.
30 Καὶ πληρωθέντων ἐτῶν
And having been fulfilled of years
τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ
forty he became seen to him in the
ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν
desolate [place] of the Mount Sinai angel in
φλογὶ πυρὸς· 31 ὁ δὲ Μωσῆς
flame of fire of thornbush; the but Moses
ἰδὼν ἐθαύμασεν τὸ δρᾶμα·
having seen he wondered at the sight;
προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο
coming toward but of him to mind down occurred
φωνὴ Κυρίου 32 Ἐγὼ ὁ θεὸς τῶν
voice of Lord I the God of the

by striking the Egyptian down. 25 He was supposing his brothers would grasp that God was giving them salvation by his hand, but they did not grasp [it]. 26 And the next day he appeared to them as they were fighting, and he tried to bring them together again in peace, saying, 'Men, you are brothers. Why do you treat each other unjustly?' 27 But the one that was treating his neighbor unjustly thrust him away, saying, 'Who appointed you ruler and judge over us?' 28 You do not want to do away with me in the same manner that you did away with the Egyptian yesterday, do you?' 29 At this speech Moses took to flight and became an alien resident in the land of Midian, where he became the father of two sons. 30 "And when forty years were fulfilled, there appeared to him in the wilderness of Mount Si'nai an angel in the fiery flame of a thornbush. 31 Now when Moses saw it he marveled at the sight. But as he was approaching to investigate, Jehovah's voice came, 32 'I am the God of

30* An angel, P⁷⁴ABCvG; Jehovah's angel, J7.8.10-17; an angel of (the) Lord, D^{Sy}. 31* Jehovah's, J11-18.22-24; Lord's, AB.

πατέρων σου, ὁ θεὸς Ἀβραάμ καὶ
fathers of you, the God of Abraham and
'Ισαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος
of Isaac and of Jacob. Atremble but having become
Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπεν
Moses not was daring to mind down. Said
δὲ αὐτῷ ὁ κύριος Λύσον τὸ ὑπόδημα τῶν
but to him the Lord Loosen the sandal of the
ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ
feet of you, the for place upon which
ἔστηκας γῆ ἁγία ἐστίν.
you have stood earth holy is.
34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ
Having seen I saw the bad treatment of the
λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
people of me of the (one) in Egypt, and of the
στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
groaning of it I heard, and I came down
ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω
to take out them; and now hither I shall send off
σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωυσῆν,
you into Egypt. This the Moses,
ὃν ἠρνήσαντο εἰπόντες Τίς σὲ
whom they disowned (ones) having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν, τοῦτον
appointed ruler and judge, this (one)
ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν
the God and ruler and deliverer has sent off
σὺν χειρὶ ἀγγέλου τοῦ
together with hand of angel of the (one)
ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
having become seen to him in the thornbush.
36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας
This (one) led out them having done
τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
portents and signs in the Egypt and in
'Ερυθρᾷ Θαλάσσει καὶ ἐν τῇ ἐρήμῳ
Red Sea and in the desolate [place]
ἔτη τεσσαρεσῶντα.
years forty.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ
This is the Moses the (one)
εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφῆτην
having said to the sons of Israel Prophet
ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
to you will make stand up the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ. 38 οὗτός ἐστιν
brothers of you as me. This is

your forefathers, the
God of Abraham and
of Isaac and of Jacob.
Seized with trembling,
Moses did not dare to
investigate further.
33 Jehovah* said to
him, 'Take the sandals
off your feet, for the
place on which you
are standing is holy
ground. 34 I have
certainly seen the
wrongful treatment
of my people who are
in Egypt, and I have
heard their groaning
and I have come down
to deliver them. And
now come, I will send
you off to Egypt.'
35 This Moses, whom
they disowned, saying,
'Who appointed you
ruler and judge?'
this man God sent
off as both ruler and
deliverer by the hand
of the angel that ap-
peared to him in the
thornbush. 36 This
man led them out
after doing portents
and signs in Egypt
and in the Red Sea
and in the wilderness
for forty years.

37 'This is the
Moses that said to the
sons of Israel, 'God*
will raise up for you
from among your
brothers a prophet
like me.' 38 This is

ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
the (one) having come to be in the ecclesia in
τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
the desolate [place] with the angel the (one)
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν
speaking to him in the Mount Sinai and of the
πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
fathers of us, which one received little words
ζῶντα δοῦναι ὑμῖν, 39 ᾧ οὐκ
living to give to you, to which (one) not
ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
they willed obedient to become the fathers of us
ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν
but they pushed away and they turned back in
ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
the hearts of them into Egypt,
40 εἰπόντες τῷ Ἀαρὼν Ποίησον ἡμῖν
having said to the Aaron Make to us
θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ
gods who will go ahead of us; the for
Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
Moses this, who led out us out of earth
Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο
of Egypt, not we have known what occurred
αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς
to him. And they made calf in the
ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
days those and they led up sacrifice to the
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς
idol, and they were being well-minded in the
ἔργοις τῶν χειρῶν αὐτῶν. 42 ἔστρεψεν δὲ
works of the hands of them. Turned but
ὁ θεὸς καὶ παρέδωκεν αὐτοὺς
the God and gave beside them
λατρεῦειν τῇ στρατιᾷ τοῦ
to be rendering sacred service to the army of the
οὐρανοῦ, καθὼς γέγραπται ἐν
heaven, according as it has been written in
Βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ
Book of the prophets Not victims and
θυσίας προσηνέγκατέ μοι ἔτη
sacrifices you bore toward to me years
τεσσαρεσῶντα ἐν τῇ ἐρήμῳ, οἴκος
forty in the desolate [place], house
'Ισραὴλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tent of the
Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοὺς
Moloch and the star of the god Rompha, the
τύπους οὓς ἐποίησατε προσκυνεῖν
types which you made to be worshiping

he that came to be
among the congrega-
tion in the wilderness
with the angel that
spoke to him on
Mount Sinai and with
our forefathers, and
he received living sac-
red pronouncements
to give you. 39 To
him our forefathers
refused to become
obedient, but they
thrust him aside
and in their hearts
they turned back to
Egypt, 40 saying to
Aaron, 'Make gods
for us to go ahead of
us. For this Moses,
who led us out of the
land of Egypt, we do
not know what has
happened to him.'
41 So they made a
calf in those days and
brought up a sacrifice
to the idol and began
to enjoy themselves
in the works of their
hands. 42 So God
turned and handed
them over to render
sacred service to the
army of heaven, just
as it is written in the
book of the prophets,
'It was not to me that
you offered victims
and sacrifices for
forty years in the
wilderness, was it,
O house of Israel?
43 But it was the
tent of the god
Re'phan that you took
up, the figures which
you made to worship

33* Jehovah, J11-18,22,23; The Lord, κAB. 37* God, κABVg; Jehovah your God, J7,8,10-17; The Lord God, CSy.

αὐτοῖς. καὶ μετοικίω ὑμᾶς ἐπέκεινα
to them. And I shall deport you beyond
Βαβυλῶνος.
Babylon.

44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent of the witness was to the
πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
fathers of us in the desolate [place], according as
διετάξατο ὁ λαλῶν τῷ Μωϋσῇ
ordered the (one) speaking to the Moses

ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν
to make it according to the type which
ἑώρακεν, 45 ἦν καὶ εἰσήγαγον
he had seen, which also they led in

διαδεξάμενοι οἱ πατέρες ἡμῶν
having throughout received the fathers of us
μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν
with Jesus in the having down of the nations
ὃν ἐξῶσεν ὁ θεὸς ἀπὸ
of which (ones) pushed out the God from
προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
face of the fathers of us until the
ἡμερῶν Δαυείδ· 46 ὃς εὗρεν χάριν ἐνώπιον
days of David; who found favor in sight

τοῦ θεοῦ καὶ ἠτήσατο εὖρεῖν σκηνώμα
of the God and he asked to find tenting place
τῷ θεῷ Ἰακώβ. 47 Σολομὼν δὲ
to the God of Jacob. Solomon but

οικοδόμησεν αὐτῷ οἶκον. 48 ἀλλ' οὐχ ὁ
built to him house. But not the
ὑψιστος ἐν χειροποίητοις κατοικεῖ·
Most High in handmade (ones) is inhabiting;

καθὼς ὁ προφήτης λέγει 49 Ὁ
according as the prophet is saying The
οὐρανὸς μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον
heaven to me throne, and the earth footstool

τῶν ποδῶν μου· ποῖον οἶκον
of the feet of me; what sort of house
οἰκοδομήσετε μοι, λέγει Κύριος, ἢ τίς
will you build to me, is saying Lord, or what

τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ
place of the resting of me? Not
ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;
the hand of me made these (things) all?

51 Σκληροτράχηλοι καὶ
Hard-necked (ones) and
ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν,
uncircumcised (ones) to hearts and to the ears,

them. Consequently
I will deport you
beyond Babylon.'

44 "Our forefathers
had the tent of the
witness" in the wilder-
ness, just as he gave
orders when speaking
to Moses to make
it according to the
pattern he had seen.

45 And our forefa-
thers who succeeded
to it also brought it
in with Joshua* into
the land possessed by
the nations, whom
God thrust out from
before our forefathers.
Here it remained
until the days of
David. 46 He found
favor in the sight
of God and asked
for [the privilege of]
providing a habitation
for the God of Jacob.

47 However, Sol'o-mon
built a house for him.
48 Nevertheless, the
Most High does not
dwell in houses made
with hands; just as
the prophet says,

49 'The heaven is
my throne, and the
earth is my footstool.
What sort of house
will you build for me?

Jehovah* says. Or
what is the place for
my resting? 50 My
hand made all these
things, did it not?"

51 "Obstinate men
and uncircumcised
in hearts and ears,

51 "Obstinate men
and uncircumcised
in hearts and ears,

51 "Obstinate men
and uncircumcised
in hearts and ears,

51 "Obstinate men
and uncircumcised
in hearts and ears,

ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ
you always to the spirit the holy
ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ
you are falling against, as the fathers of you also

ὑμεῖς. 52 τίνα τῶν προφητῶν οὐκ
you. Which (one) of the prophets not
ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν
persecuted the fathers of you? And they killed

τοὺς προκαταγγεῖλντας περὶ τῆς
the (ones) having announced beforehand about the
ἐλεύσεως τοῦ δικαίου οὗ νῦν
coming of the righteous (one) of whom now

ὑμεῖς προδοταὶ καὶ φονεῖς ἐγένεσθε,
you betrayers and murderers you became,
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who you received the law into orders

ἁγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and not you guarded.

54 Ἀκούοντες δὲ ταῦτα
Hearing but these (things)
διεπρίοντο ταῖς καρδίαις
they were being sawn through to the hearts

αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας
of them and they were gnashing the teeth
ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης
upon him. Being but full

πνεύματος ἁγίου ἀπενίστας εἰς τὸν οὐρανὸν
of spirit holy having gazed into the heaven
εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα
he saw glory of God and Jesus having stood

ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ
out of right [parts] of the God, 56 and
εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς
he said Look! I am beholding the heavens

διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
having been opened and the Son of the man
ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.
out of right [parts] having stood of the God.

57 κράξαντες δὲ φωνῇ μεγάλῃ
Having cried out but to voice great
συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν
they held together the ears of them, and they rushed

ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ
like-mindedly upon him, 58 and

you are always resist-
ing the holy spirit; as
your forefathers did,
so you do. 52 Which
one of the prophets
did your forefathers
not persecute? Yes,
they killed those who
made announcement
in advance concerning
the coming of the
righteous One, whose
betrayers and mur-
derers you have now
become, 53 you who
received the Law as
transmitted by angels*
but have not kept it."

54 Well, at hearing
these things they felt
cut to their hearts
and began to gnash*
their teeth at him.

55 But he, being
full of holy spirit,
gazed into heaven
and caught sight of
God's glory and of
Jesus standing at
God's right hand,

56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

53* Literally, "the Law as transmissions of angels"; the Law at the hands
of messenger angels, J17; the Law by the disposition of angels (*le'gem in
dis-po-si-ti-o-nem an-ge-lo-rum*). Vg. Compare Vg and LXX at 2 Chronicles 23:18,
where Vg uses *dis-po-si-ti-o-nem* in the translation "by the hands of." 54* Or,
"grind; clench."

44* Or, "the tabernacle of the testimony." 45* Jehosh'u-a, J17,18,22; Jesus,
κΑΒ. 49* Jehovah, J11-18,20,22-24; Lord, κΑΒ.

ἐκβαλόντες ἔξω τῆς πόλεως
having ejected outside the city
ἐπιθοβόλουν. καὶ οἱ μάρτυρες
they were throwing stones. And the witnesses
ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
put off the outer garments of them beside the
πόδας νεανίου καλουμένου Σαύλου.
feet of young man being called Saul.
59 καὶ ἐπιθοβόλουν τὸν Στέφανον
And they were throwing stones at the Stephen
ἐπικαλοῦμενον καὶ λέγοντα Κύριε Ἰησοῦ,
calling upon and saying Lord Jesus,
δέξαι τὸ πνεῦμά μου· 60 θεὶς δὲ
receive the spirit of me; having put but
τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε,
the knees he cried out to voice great Lord,
μὴ στήσης αὐτοῖς ταύτην τὴν
not you should make to stand to them this the
ἀμαρτίαν· καὶ τοῦτο εἰπὼν
sin; and this (thing) having said
ἐκοιμήθη.
he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ
Saul but was thinking well together to the
ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ
lifting up of him. Occurred but in that the
ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
day persecution great upon the ecclesia
τὴν ἐν Ἱεροσολύμοις· πάντες δὲ
the (one) in Jerusalem; all but
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας
were dispersed down the regions of the Judea
καὶ Σαμαρίας πλὴν τῶν ἀποστόλων.
and of Samaria besides the apostles.
2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
Carried together but the Stephen male persons
εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ'
well-holding and they made lamentation great upon
αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν
him. Saul but was outraging the
ἐκκλησίαν κατὰ τοὺς οἴκους
ecclesia down on the houses
εἰσπορεύμενος, σύρων τε ἄνδρας καὶ
going in, dragging and male persons and
γυναῖκας παρεδίδου εἰς φυλακὴν.
women he was giving beside into prison.
4 Οἱ μὲν οὖν
The (ones) indeed therefore

59* Or, "invocation; prayer." 60* Jehovah, J17.18.22.23; Lord, KAB.

after throwing him
outside the city, they
began casting stones
at him. And the wit-
nesses laid down their
outer garments at the
feet of a young man
called Saul. 59 And
they went on casting
stones at Stephen as
he made appeal and
said: "Lord Jesus,
receive my spirit."
60 Then, bending his
knees, he cried out
with a strong voice:
"Jehovah," do not
charge this sin against
them." And after say-
ing this he fell asleep
[in death].

8 Saul, for his part,
was approving of
the murder of him.

On that day great
persecution arose
against the congre-
gation that was in
Jerusalem; all except
the apostles were
scattered throughout
the regions of Judea
and Samaria. 2 But
reverent men carried
Stephen to the burial,
and they made a great
lamentation over him.
3 Saul, though, began
to deal outrageously
with the congregation.
Invading one house
after another and,
dragging out both
men and women, he
would turn them over
to prison.

4 However,
those who

διασπαρέντες διήλθον
having been dispersed went through
εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
declaring as good news the word. Philip
δὲ κατελθὼν εἰς τὴν πόλιν τῆς
but having gone down into the city of the
Σαμαρίας ἐκήρυσεν αὐτοῖς τὸν χριστόν.
Samaria he was preaching to them the Christ.
6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
Were attentive but the crowds to the (things)
λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν
being said by the Philip like-mindedly in
τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
the to be hearing them and to be looking at the
σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ
signs which he was doing; many for
τῶν ἐχόντων πνεύματα ἀκάθαρτα
of the (ones) having spirits unclean
βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
crying aloud to voice great they were coming out,
πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
many but having been paralyzed and lame
ἐθεραπεύθησαν· 8 ἐγένετο δὲ πολλὴ χαρὰ
they were cured; occurred but much joy
ἐν τῇ πόλει ἐκείνῃ.
in the city that.
9 Ἄνθρωπος δὲ τις ὀνόματι Σίμων
Male person but some to name Simon
προυπῆρχεν ἐν τῇ πόλει μαγεύων καὶ
was before in the city practicing magic and
ἐξίστανον τὸ ἔθνος τῆς Σαμαρίας, λέγων
astonishing the nation of the Samaria, saying
εἶναι τινα ἑαυτὸν μέγαν, 10 ᾧ
to be somebody himself great, to whom
προσεῖχον πάντες ἀπὸ μικροῦ
they were being attentive all from small (one)
ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ
until great (one) saying This (one) is the
Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.
Power of the God the being called Great.
11 προσεῖχον δὲ αὐτῷ διὰ τὸ
They were attentive but to him through the
ἰκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέναι
sufficient time to the magical acts to have amazed
αὐτούς. 12 ὅτε δὲ ἐπίστευσαν τῷ
them. When but they believed to the
Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς
Philip declaring good news about the
βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
kingdom of the God and of the name

had been scattered
went through the land
declaring the good
news of the word.
5 Philip, for one, went
down to the city of
Samaria and began
to preach the Christ
to them. 6 With one
accord the crowds
were paying attention
to the things said
by Philip while they
listened and looked
at the signs he was
performing. 7 For
there were many that
had unclean spirits,
and these would
cry out with a loud
voice and come out.
Moreover, many that
were paralyzed and
lame were cured.
8 So there came to be
a great deal of joy in
that city.

9 Now in the city
there was a certain
man named Simon,
who, prior to this, had
been practicing mag-
ical arts and amazing
the nation of Samar-
ia, saying he himself
was somebody great.
10 And all of them,
from the least to the
greatest, would pay
attention to him and
say: "This man is the
Power of God, which
can be called Great."
11 So they would
pay attention to him
because of his having
amazed them for quite
a while by his magical
arts. 12 But when
they believed Philip,
who was declaring
the good news of
the kingdom of God
and of the name

Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
of Jesus Christ, they were being baptized
ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ
male persons and and women. The but
Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ
Simon also he believed, and
βαπτισθεὶς ἦν προσκαρτερῶν
having been baptized he was persevering
τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ
to the Philip, beholding and signs and
δυνάμεις μεγάλας γινομένας
powers great occurring
ἐξίστατο.
he was being astonished.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλὺμοις
Having heard but the in Jerusalem
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν
apostles that has accepted the Samaritania the
λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς
word of the God they sent off toward them
Πέτρον καὶ Ἰωάννην, 15 οἵτινες
Peter and John, 15 who
καταβάντες προσήεξαντο περὶ αὐτῶν
having gone down about them
ὅπως λάβωσιν πνεῦμα ἅγιον
so that they might receive spirit holy;
16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
not but yet for it was upon no one of them
ἐπιτεπτικῶς, μόνον δὲ βεβαπτισμένοι
having fallen on, only but having been baptized
ὑπάρχον ἐῖς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
they were into the name of the Lord Jesus.

17 τότε ἐπέθηκεσαν τὰς χεῖρας ἐπ'
Then they were putting the hands upon
αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
them, and they were receiving spirit holy.
18 Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ
Having seen but the Simon that through
τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the putting upon of the hands of the apostles
δίδοται τὸ πνεῦμα προσήνεγκεν αὐτοῖς
is being given the spirit he offered to them
χρήματα 19 λέγων Δότε κάμοι τὴν
monies saying Give you also to me the
ἐξουσίαν ταύτην ἵνα ὡς ἐάν
authority this in order that to whom if ever
ἐπιθῶ τὰς χεῖρας λαμβάνη πνεῦμα
I should place the hands he may receive spirit
ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν
holy. 20 Peter but said toward him

of Jesus Christ, they
proceeded to be bap-
tized, both men and
women. 13 Simon
himself also became
a believer, and, after
being baptized, he
was in constant at-
tendance upon Philip;
and he was amazed at
beholding signs and
great powerful works
taking place.

14 When the
apostles in Jerusalem
heard that Samaria
had accepted the
word of God, they
dispatched Peter
and John to them;
and these went
down and prayed
for them to get holy
spirit. 16 For it had
not yet fallen upon
any one of them, but
they had only been
baptized in the name
of the Lord Jesus.
17 Then they went
laying their hands
upon them, and they
began to receive holy
spirit.

18 Now when
Simon saw that
through the laying on
of the hands of the
apostles the spirit was
given, he offered them
money, 19 saying:
"Give me also this
authority, that anyone
upon whom I lay my
hands may receive
holy spirit." 20 But
Peter said to him:

Τὸ ἀργύριόν σου. σὺν σοὶ εἴη εἰς
The silver of you together with you let be into
ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ
destruction, because the free gift of the God
ἐνόμισας διὰ χρημάτων κτᾶσθαι.
you opined through monies to acquire.
21 οὐκ ἔστιν σοὶ μερίς οὐδὲ κλῆρος ἐν τῷ
Not is to you part nor lot in the
λόγῳ τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν
word this, the for heart of you not is
εὐθεία ἐναντὶ τοῦ θεοῦ. 22 μετανόησον
straight in against the God. 22 Repent

οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
therefore from the badness of you of this, and
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται
supplicate of the Lord if really will be let go off
σοὶ ἡ ἐπίνοια τῆς καρδίας σου.
to you the device of the heart of you;
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
into for bile of bitterness and joint-bond
ἀδικίας ὁρῶ σε ὄντα.
of unrighteousness I am seeing you being.
24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Having answered but the Simon said
Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον
Supplicate you over me toward the Lord
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ
so that nothing should come on upon me
ὧν εἰρήκατε.
of which (things) you have said.

25 Οἱ μὲν οὖν
The (ones) indeed therefore
διαμαρτυράμενοι καὶ λαλήσαντες
having given thorough witness and having spoken
τὸν λόγον τοῦ κυρίου ὑπέστρεφον
the word of the Lord they were turning back
εἰς Ἱερουσόλυμα, πολλὰς τε κώμας τῶν
into Jerusalem, many and villages of the
Σαμαρειτῶν εὐηγγελίζοντο.
Samaritans they were addressing with good news.

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς
Angel but of Lord spoke toward
Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου κατὰ
Philip saying Stand up and be going down
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
south upon the way the (one)

"May your silver per-
ish with you, because
you thought through
money to get posses-
sion of the free gift of
God. 21 You have
neither part nor lot in
this matter, for your
heart is not straight
in the sight of God.
22 Repent, therefore,
of this badness of
yours, and supplicate
Jehovah* that, if
possible, the device
of your heart may be
forgiven you; 23 for
I see you are a poison-
ous gall and a bond
of unrighteousness."
24 In answer Simon
said: "You men, make
supplication for me
to Jehovah* that none
of the things you
have said may come
upon me."

25 Therefore, when
they had given the
witness thoroughly
and had spoken the
word of Jehovah,*
they turned back
to Jerusalem, and
they went declaring
the good news to
many villages of the
Samaritans.

26 However, Jeho-
vah's* angel spoke to
Philip, saying: "Rise
and go to the south
to the road that

22* Jehovah, J18,22,23; God, VgSyp; the Lord, κAB. 24* Jehovah, J7,8,10,13,15-18,22,23;
the Lord, κAB; God, DV^{ms}Syp. 25* Jehovah, J7,8,10,17,18; the Lord, κBCD;
God, P⁷⁴ASyp. 26* Jehovah's, J7,8,10,13,15-18,22-24; Lord's, κAB.

καταβαίνουσιν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem into Gaza;
αὕτη ἐστὶν ἔρημος. 27 καὶ ἀναστὰς
this is desolate [place]. And having stood up
ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ·
he went, and look! male person Ethiopian
εὐνούχος δυνάστης Κανδάκης βασιλίσσης
eunuch man of power Candace queen
Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης
of Ethiopians, who was upon all the treasure
αὐτῆς, ὃς ἐλήλυθε προσκυνήσων εἰς
of her, who had come going to worship into
Ἱερουσαλὴμ, 28 ἦν δὲ ὑποστρέφων
Jerusalem, he was but returning
καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ
and sitting upon the chariot of him and
ἀνεγίνωσκεν τὸν προφήτην Ἰσαΐαν.
he was reading the prophet Isaiah.
29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ
Said but the spirit to the Philip
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι
Come you toward and be glued to the chariot
τοῦτο. 30 προσδραμών δὲ ὁ
this. Having run toward but the
Φιλίππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
Philip heard of him reading
Ἰσαΐαν τὸν προφήτην, καὶ εἶπεν Ἀρὰ
Isaiah the prophet, and he said Really
γε γινώσκεις ὃ
in fact are you knowing what (things)
ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς
you are reading? The (one) but said How
γὰρ ἂν δυνάμην ἔαν μὴ τις
for likely I would be able if ever not someone
ὀδηγήσει με; παρεκάλεσέν τε τὸν Φιλίππον
will guide me? He entreated and the Philip
ἀναβάντα καθίσει σὺν αὐτῷ.
having come up to sit down together with him.
32 ἡ δὲ περίοχὸς τῆς γραφῆς ἦν
The but passage of the scripture which
ἀνεγίνωσκεν ἦν αὕτη ὥς πρόβατον ἐπὶ
he was reading was this As sheep upon
σφαγῆν ἤχθη, καὶ ὡς ἄμνος ἐναντίον
slaughter he was led, and as lamb in against
τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ
the (one) shearing him voiceless, thus not
ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ
he is opening up the mouth of him. In the
ταπεινώσει ἡ κρίσις αὐτοῦ ᾗσθη·
humiliation the judgment of him was lifted away;

runs down from Jerusalem to Gaza." (This is a desert road.)
27 With that he rose and went, and, look! an E-thi-o'pian eunuch, a man in power under Can-dace queen of the E-thi-o'p-ians, and who was over all her treasure. He had gone to Jerusalem to worship, 28 but he was returning and was sitting in his chariot and reading aloud the prophet Isaiah.
29 So the spirit said to Philip: "Approach and join yourself to this chariot."
30 Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: "Do you actually know what you are reading?" 31 He said: "Really, how could I ever do so, unless someone guided me?" And he entreated Philip to get on and sit down with him.
32 Now the passage of Scripture that he was reading aloud was this: "As a sheep he was brought to the slaughter, and as a lamb that is voiceless before its shearer, so he does not open his mouth. 33 During his humiliation the judgment was taken away from him.

τὴν γενεάν αὐτοῦ τίς διηγήσεται;
the generation of him who will thoroughly relate?
ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ
Because is being lifted up from the earth the
ζωὴ αὐτοῦ.
life of him.
34 Ἀποκριθεὶς δὲ ὁ εὐνούχος τῷ
Having answered but the eunuch to the
Φιλίππῳ εἶπεν Δέομαί σου, περὶ
Philip said I am supplicating of you, about
τίνος ὁ προφήτης λέγει τοῦτο; περὶ
whom the prophet is saying this? About
ἑαυτοῦ ἢ περὶ ἐτέρου τινός;
himself or about different someone?
35 ἀνοίξας δὲ ὁ Φιλίππος τὸ στόμα
Having opened up but the Philip the mouth
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
of him and having started from the scripture
ταύτης εὐηγγελίσαστο αὐτῷ τὸν
this he declared as good news to him the
Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν
Jesus. As but they were going down the
ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν
way, they came upon some water, and says
ὁ εὐνούχος Ἰδοὺ ὕδωρ· τί κωλύει
the eunuch Look! Water; what is preventing
με βαπτισθῆναι; 38 καὶ ἐκέλευσεν
me to be baptized? And he commanded
στήναι τὸ ἅρμα, καὶ κατέβησαν
to stand the chariot, and they went down
ἀμφότεροι εἰς τὸ ὕδωρ ὃ τε Φιλίππος καὶ
both into the water the and Philip and
ὁ εὐνούχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε
the eunuch, and he baptized him. When
δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
but they came up out of the water, spirit
Κυρίου ἥρπασεν τὸν Φιλίππον, καὶ οὐκ
of Lord snatched away the Philip, and not
εἶδεν αὐτὸν οὐκέτι ὁ εὐνούχος, ἐπορεύετο
he saw him not yet the eunuch, he was going
γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φιλίππος
for the way of him rejoicing. Philip
δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος
but was found into Ashdod, and going through
εὐηγγελίζετο τὰς πόλεις πάσας
he was declaring good news to the cities all
ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.
until the to come him into Caesarea.

Who will tell the details of his generation? Because his life is taken away from the earth."
34 In answer the eunuch said to Philip: "I beg you, About whom does the prophet say this? About himself or about some other man?" 35 Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus. 36 Now as they were going over the road, they came to a certain body of water, and the eunuch said: "Look! A body of water; what prevents me from getting baptized?" 37 — 38 With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 When they had come up out of the water, Jehovah's spirit quickly led Philip away, and the eunuch did not see him anymore, for he kept going on his way rejoicing. 40 But Philip was found to be in Ash'dod, and he went through the territory and kept on declaring the good news to all the cities until he got to Caesarea.

37* P^{45,74} ABCVgSy^p and the Westcott and Hort Greek text omit this verse.
39* Jehovah's, J^{13,15-18,22-24}; Lord's, κΑΒ. 40* Ash'dod, J^{17,18,22}; A-zo'tus, κΑΒ.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ
The but Saul, yet breathing in of threat and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
of murder into the disciples of the Lord,
προσελθὼν τῷ ἀρχιερεὶ 2 ᾔτησεν
having come toward the chief priest he asked
παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς
beside of him letters into Damascus toward
τὰς συναγωγὰς, ὅπως ἂν τινὰς
the synagogues, so that if ever any
εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε
he might find of the way being, male persons and
καὶ γυναῖκας, δεδεμένους ἀγάγῃ
and women, having been bound he might lead
εἰς Ἱερουσαλὴμ.
into Jerusalem.

3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν
In but the to be going it occurred him
ἐγγίξιν τῇ Δαμασκῷ, ἐξέφνης τε
to be nearing to the Damascus, suddenly and
αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,
him flashed around light out of the heaven,
4 καὶ πέσων ἐπὶ τὴν γῆν ἤκουσεν
and having fallen upon the earth he heard
φωνὴν λέγουσαν αὐτῷ Σαούλ Σαούλ, τί
voice saying to him Saul Saul, why
με διώκεις; 5 εἶπεν δὲ τίς
me are you persecuting? He said but Who
εἰ, κύριε; ὁ δὲ ἔγώ εἰμι Ἰησοῦς
are you, Lord? The (one) but I am Jesus
ὃν σὺ διώκεις; 6 ἀλλὰ ἀνάστηθι
whom you are persecuting; but stand up you
καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται
and enter you into the city, and it will be spoken
σοι ὅτι σε δεῖ ποιεῖν.
to you what you it is necessary to be doing.
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες
The but male persons the (ones) journeying with
αὐτῷ ἰσχήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
him had stood dumb, hearing indeed of the
φωνῆς μὴδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ
voice no one but beholding. Got up but
Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένον
Saul from the earth, having been opened up
δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν·
but of the eyes of him nothing he was seeing;
χειραγωγούμενος δὲ αὐτὸν εἰσήγαγον εἰς
leading by the hand but him they led in into
Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

9 But Saul, still
breathing threat
and murder against
the disciples of the
Lord, went to the
high priest 2 and
asked him for letters
to the synagogues in
Damascus, in order
that he might bring
bound to Jerusalem
any whom he found
who belonged to The
Way, both men and
women.

3 Now as he
was traveling he
approached Damascus,
when suddenly a light
from heaven flashed
around him, 4 and
he fell to the ground
and heard a voice say
to him: "Saul, Saul,
why are you perse-
cutting me?" 5 He
said: "Who are you,
Lord?" He said: "I am
Jesus, whom you are
persecuting. 6 Nev-
ertheless, rise and
enter into the city,
and what you must
do will be told you."
7 Now the men that
were journeying with
him were standing
speechless, hearing,
indeed, the sound
of a voice, but not
beholding any man.
8 But Saul got up
from the ground, and
though his eyes were
opened he was seeing
nothing. So they led
him by the hand and
conducted him into
Damascus. 9 And for
three days he did not

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and not he ate neither he drank.
10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ
Was but some disciple in Damascus
ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν
to name Ananias, and said toward him in
ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ
vision the Lord Anania. The (one) but
εἶπεν Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος
said Look! I, Lord. The but Lord
πρὸς αὐτὸν Ἀνάστα πορεύθητι ἐπὶ τὴν
toward him Stand up you go upon the
ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον
street the being called Straight and seek
ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα,
in house of Judas Saul to name Tarsian,
ἰδοὺ γὰρ προσεύχεται, 12 καὶ εἶδεν
look! for he is praying, and he saw
ἄνδρα ἐν ὁράματι Ἀνανίαν ὀνόματι
male person in vision Anania to name
εἰσελθόντα καὶ ἐπιθέντα αὐτῷ τὰς
having come in and having put upon him the
χεῖρας ὅπως ἀναβλέψῃ. 13 ἀπεκρίθη
hands so that he might look again. Answered
δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ
but Ananias Lord, I heard from many about
τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
the male person this, as many as bad (things)
τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ·
to the holy ones of you he did in Jerusalem;
14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν
and here he is having authority beside of the
ἀρχιερέων δῆσαι πάντας τοὺς
chief priests to bind all the (ones)
ἐπικαλουμένων τὸ ὄνομα σου. 15 εἶπεν δὲ
calling upon the name of you. Said but
πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι
toward him the Lord Be you going, because
σκεὺς ἐκλογῆς ἐστίν μοι οὗτος τοῦ
vessel of choice is to me this (one) of the
βαστάσαι τὸ ὄνομα μου ἐνώπιον τῶν
to carry the name of me in sight of the
ἐθνῶν τε καὶ βασιλείων υἱῶν τε Ἰσραὴλ,
nations and of kings of sons and of Israel,
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
I for shall show to him as many (things) as
δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου
it is necessary him over the name of me
παθεῖν.
to suffer.

see anything, and he
neither ate nor drank.

10 There was in
Damascus a certain
disciple named
An-an-i-as, and the
Lord said to him in
a vision: "An-an-i-as!"
He said: "Here I am,
Lord." 11 The Lord
said to him: "Rise, go
to the street called
Straight, and at the
house of Judas look
for a man named
Saul, from Tarsus.
For, look! he is
praying, 12 and in a
vision he has seen a
man named An-an-i-as
come in and lay his
hands upon him that
he might recover
sight." 13 But
An-an-i-as answered:
"Lord, I have heard
from many about this
man, how many in-
jurious things he did
to your holy ones in
Jerusalem. 14 And
here he has authority
from the chief priests
to put in bonds all
those calling upon
your name." 15 But
the Lord said to him:
"Be on your way,
because this man is a
chosen vessel to me to
bear my name to the
nations as well as to
kings and the sons of
Israel. 16 For I shall
show him plainly how
many things he must
suffer for my name."

17 Ἀπῆλθεν δὲ Ἀνανίας καὶ
Went off but Ananias and
εἰσήλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς
he entered into the house, and having imposed
ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαουλ
upon him the hands he said Saul
ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς
brother, the Lord has sent off me, Jesus
ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ
the (one) having become seen to you in the way
ἐν ᾗ ἦρχου, ὅπως
in which you were coming, so that
ἀναβλέψης καὶ πλησθῇς
you might look again and you might be filled
πνεύματος ἁγίου. 18 καὶ εὐθέως
of spirit holy. 18 And immediately
ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς
they fell off of him from the eyes as
λεπίδες, ἀνέβλεψεν τε, καὶ ἀναστὰς
scales, he looked again and, and having stood up
ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν
he was baptized, and having received food
ἐνισχύθη.
he was strengthened within.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
He came to be but with the in Damascus
μαθητῶν ἡμέρας τινάς, 20 καὶ εὐθέως ἐν
disciples days some, and immediately in
ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν
the synagogues he was preaching the Jesus
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
that this is the Son of the God.
21 Ἐξίσταντο δὲ πάντες οἱ
Were being astonished but all the (ones)
ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν
hearing and they were saying Not this is
ὁ πορθῆσας ἐν Ἱερουσαλὴμ
the (one) having laid waste in Jerusalem
τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
the (ones) calling upon the name this,
καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα
and here into this he had come in order that
δεδμενούς αὐτοὺς ἀγάγῃ ἐπὶ
having been bound them he might lead upon
τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
the chief priests? 22 Saul but rather
ἐνεδυναμοῦτο καὶ συνέχυνεν
was being empowered and he was confounding
Ἰουδαίους τοὺς κατοικοῦντας ἐν
Jews the (ones) inhabiting in

17 So An-a-ni-as
went off and entered
into the house, and he
laid his hands upon
him and said: "Saul,
brother, the Lord, the
Jesus that appeared
to you on the road
over which you were
coming, has sent me
forth, in order that
you may recover sight
and be filled with
holy spirit." 18 And
immediately there fell
from his eyes what
looked like scales, and
he recovered sight;
and he rose and was
baptized, 19 and he
took food and gained
strength.

He got to be for
some days with the
disciples in Damascus,
20 and immediately
in the synagogues
he began to preach
Jesus, that this One
is the Son of God.
21 But all those
hearing him gave way
to astonishment and
would say: "Is this not
the man that ravaged
those in Jerusalem
who call upon this
name, and that had
come here for this
very purpose, that
he might lead them
bound to the chief
priests?" 22 But
Saul kept on acquir-
ing power all the more
and was confounding
the Jews that dwelt in

Δαμασκῷ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ
Damascus, making go with that this is the
χριστός.
Christ.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι
As but, were being fulfilled days
ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι
sufficient, consulted together the Jews
ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ
to take up him; it became known but to the
Σαῦλ ὅτι ἐπιβουλὴ αὐτῶν
Saul the counsel upon of them.
παρετηροῦντο δὲ καὶ τὰς
They were closely observing but and the
πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν
gates of day and and of night so that him
ἀνέλωσιν· 25 λαβόντες δὲ οἱ
they might take up; having taken but the
μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
disciples of him of night through the wall
καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι.
they let down him having lowered in basket.

26 Παραγενόμενος δὲ εἰς
Having come to be alongside but into
Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
Jerusalem he was trying to glue himself to the
μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,
disciples; and all they were fearing him,
μὴ πιστεύοντες ὅτι ἐστὶν μαθητὴς.
not believing that he is disciple.
27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν
Barnabas but having taken hold of him
ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
he led toward the apostles, and
διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ
he thoroughly related to them how in the way
εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ,
he saw the Lord and that he spoke to him,
καὶ πῶς ἐν Δαμασκῷ ἐπαρρησίαστο ἐν τῷ
and how in Damascus he spoke boldly in the
ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν
name of Jesus. And he was with them
εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς
going in and going out into
Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι
Jerusalem, speaking boldly in the name
τοῦ κυρίου, 29 ἐλάλει τε καὶ
of the Lord, he was speaking and and
he was talking and

Damascus as he
proved logically that
this is the Christ.

23 Now when a
good many days
were coming to a
close, the Jews took
counsel together to
do away with him.
24 However, their
plot against him
became known to
Saul. But they were
closely watching also
the gates both day
and night in order to
do away with him.
25 So his disciples
took him and let
him down by night
through an opening in
the wall, lowering him
in a basket.

26 On arriving in
Jerusalem he made
efforts to join himself
to the disciples; but
they were all afraid
of him, because they
did not believe he was
a disciple. 27 So
Bar-na-bas came to his
aid and led him to the
apostles, and he told
them in detail how on
the road he had seen
the Lord and that he
had spoken to him,
and how in Damascus
he had spoken boldly
in the name of
Jesus. 28 And he
continued with them,
walking in and out at
Jerusalem, speaking
boldly in the name
of the Lord; 29 and
he was talking and

συνεζήτει πρὸς τοὺς Ἑλληνιστάς·
he was seeking together toward the Hellenists;
οἱ δὲ ἐπεχείρουν ἀνελεῖν
the (ones) but were taking in hand to take up
αὐτόν. 30 ἔπιγινόντες δὲ οἱ
him. Having accurately known but the
ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισαρίαν καὶ
brothers led down him into Caesarea and
ἐξαπέστειλαν αὐτόν εἰς Ταρσόν.
they sent off out him into Tarsus.

31 Ἡ μὲν οὖν ἐκκλησία καθ'
The indeed therefore ecclesia down
ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
whole the Judea and of Galilee and
Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένην,
of Samaria was having peace being built up,
καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ
and going to the fear of the Lord and
τῇ παρακλήσει τοῦ ἁγίου πνεύματος
to the comfort of the holy spirit
ἐπληθύνετο.
it was being multiplied.

32 Ἐγένετο δὲ Πέτρον διερχόμενον
It occurred but Peter traversing
διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς
through all [parts] to come down and toward the
ἁγίους τοὺς κατοικοῦντας Λύδδα.
holy (ones) the (ones) inhabiting Lydda.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπον τινὰ ὀνόματι
He found but there man some to name
Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
Aeneas out of years eight lying down upon
κραβάττου, ὃς ἦν παραλελυμένος.
cot, who was having been paralyzed.

34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέαν,
And said to him the Peter Aeneas,
ἰάται σε Ἰησοῦς Χριστός· ἀνάστηθι
is healing you Jesus Christ; stand up you
καὶ στρώσον σεαυτῷ· καὶ εὐθέως
and do the spreading to yourself; and immediately
ἀνέστη. 35 καὶ εἶδαν αὐτόν πάντες
he stood up. And saw him all
οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
the (ones) inhabiting Lydda and the Sharon,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
who turned upon the Lord.

29* Literally, "the Hellenists"; the Grecian Jews, J17. 31* Jehovah, J7,8,10,13,15,16,18,22; the Lord, KAB. 35* Shar'on, J17,18,22; Sa'ron, KAB.

disputing with the
Greek-speaking Jews.*
But these made
attempts to do away
with him. 30 When
the brothers detected
this, they brought him
down to Caesarea and
sent him off to
Tarsus.

31 Then, indeed,
the congregation
throughout the whole
of Judea and Galilee
and Samaria entered
into a period of peace,
being built up; and
as it walked in the
fear of Jehovah* and
in the comfort of the
holy spirit it kept on
multiplying.

32 Now as Peter
was going through
all [parts] he came
down also to the holy
ones that dwelt in
Lydda. 33 There he
found a certain man
named Aeneas, who
had been lying flat on
his cot for eight years,
as he was paralyzed.

34 And Peter said
to him: "Aeneas,
Jesus Christ heals
you. Rise and make
up your bed." And
he rose immediately.
35 And all those who
inhabited Lydda and
the [plain of] Sharon*
saw him, and these
turned to the Lord.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια
In Joppa but some was female disciple
ὀνόματι Ταβειθά, ἣ διερμηνευομένη
to name Tabitha, who being translated
λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
is being said Dorcas; this was full of works
ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.
good and gifts of mercy of which she was doing.

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις
It occurred but in the days those
ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
having fallen sick her to die; having washed
δὲ ἔθηκαν ἐν ὑπερώῳ. 38 ἐγγὺς δὲ
but they put in upper room. Near but
οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταί
being of Lydda to the Joppa the disciples
ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ
having heard that Peter is in it
ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν
they sent off two male persons toward him
παρακαλοῦντες· Μὴ ὀκνήσῃς
entreatings Not you should be motionless
διελθεῖν ἕως ἡμῶν. 39 ἀναστὰς
to come through until to us; having stood up
δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν
but Peter went with them; whom

παράγοντόν· ἀνήγαγον εἰς τὸ
having come to be alongside they led up into the
ὑπερώον, καὶ παρέστησαν αὐτῷ πᾶσαι
upper room, and they stood alongside to him all
αἱ χήραι κλαίουσαι καὶ ἐπιδεικνύμεναι
the widows weeping and exhibiting
χιτῶνας καὶ ἱμάτια ὅσα
inner garments and outer garments as many as
ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς.
she was making with them being the Dorcas.

40 ἐκβαλὼν δὲ ἔξω πάντας ὁ
Having thrust out but outside all (them) the
Πέτρος καὶ θείσ· τὰ γόνατα
Peter and having placed the knees
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ
he prayed, and having turned toward the
σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ
body he said Tabitha, stand up. The (one)
δὲ ἤνοιξεν τοὺς ὀφθαλμούς· αὐτῆς, καὶ
but opened up the eyes of her, and
ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
having seen the Peter she sat up.

41 δοὺς δὲ αὐτῇ χεῖρα
Having given but to her hand

36 But in Joppa there was a certain
disciple named
Tabitha, which, when
translated, means
Dorcas. She abounded
in good deeds and
gifts of mercy that
she was rendering.
37 But in those days
she happened to
fall sick and die. So
they bathed her and
laid her in an upper
chamber. 38 Now
as Lydda was near
Joppa, when the
disciples heard that
Peter was in this city
they dispatched two
men to him to entreat
[him]: "Please do not
hesitate to come on
as far as us." 39 At
that Peter rose and
went with them. And
when he arrived,
they led him up into
the upper chamber;
and all the widows
presented themselves
to him weeping and
exhibiting many
inner garments and
outer garments that
Dorcas used to make
while she was with
them. 40 But Peter
put everybody outside
and, bending his
knees, he prayed, and,
turning to the body,
he said: "Tabitha,
rise!" She opened
her eyes and, as she
caught sight of Peter,
she sat up. 41 Giv-
ing her his hand,

ἀνέστησεν αὐτήν, φωνήσας δὲ
he made stand up her, having sounded for but
τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
the holy (ones) and the widows he presented
αὐτὴν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο καθ'
her living. Known but it became down
ὅλης Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ
whole Joppa, and believed many upon
τὸν κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς
the Lord. It occurred but days sufficient
μεῖναι ἐν Ἰόππῃ παρὰ τινι Σίμωνι
to remain in Joppa beside some Simon
βυρσεῖ.
tanner.

10 Ἄνθρωπος δὲ τις ἐν Καισαρίᾳ
Male person but some in Caesarea
ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
to name Cornelius, centurion out of
σπείρης τῆς καλουμένης Ἰταλικῆς,
band of the (one) being called Italian,

2 εὐσεβὴς καὶ φοβούμενος τὸν
well-reverential and fearing the
θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
God together with all the household of him,
ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ
doing gifts of mercy many to the people and
δεόμενος τοῦ θεοῦ διὰ παντός,
supplicating of the God through all [time],

3 εἶδεν ἐν ὁράματι φανερώς ὥσει περὶ
he saw in vision manifestly as if about
ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
hour ninth of the day angel of the God
εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
having come in toward him and having said

αὐτῷ Κορνήλιε. 4 ὁ δὲ ἀτενίσας
to him Cornelius. The (one) but having gazed

αὐτῷ καὶ ἐμφοβος γενόμενος εἶπεν τί
to him and in fear having become he said What
ἐστίν, κύριε; εἶπεν δὲ αὐτῷ αἱ προσευχαί
is it, Lord? He said but to him The prayers

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
of you and the gifts of mercy of you went up

εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ.
into remembrance from-in-toward of the God;

5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην
and now send male persons into Joppa

καὶ μετὰπεμψαι Σίμωνα τινὰ ὃς
and send across Simon some who

ἐπικαλεῖται Πέτρος. 6 οὗτος
is being surnamed Peter; 6 this (one)

he raised her up,
and he called the
holy ones and the
widows and presented
her alive. 42 This
became known
throughout all Jop'pa,
and many became
believers on the Lord.
43 For quite a few
days he remained in
Jop'pa with a certain
Simon, a tanner.

10 Now in
Caesarea there
was a certain man
named Cornelius, an
army officer of the
Italian band, as it was
called, 2 a devout
man and one fearing
God together with all
his household, and he
made many gifts of
mercy to the people
and made supplication
to God continually.

3 Just about the
ninth hour of the
day he saw plainly
in a vision an angel
of God come in to
him and say to him:
"Cornelius!" 4 The
man gazed at him
and, becoming fright-
ened, said: "What is
it, Lord?" He said to
him: "Your prayers
and gifts of mercy
have ascended as a
remembrance before
God. 5 So now send
men to Jop'pa and
summon a certain Si-
mon who is surnamed
Peter. 6 This man

he raised her up,
and he called the
holy ones and the
widows and presented
her alive. 42 This
became known
throughout all Jop'pa,
and many became
believers on the Lord.
43 For quite a few
days he remained in
Jop'pa with a certain
Simon, a tanner.

ξενίζεται παρὰ τινι Σίμωνι
is being treated as stranger beside some Simon
βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν.
tanner, to whom is house beside sea.

7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
As but went away the angel the (one)

λαλῶν αὐτῷ, φωνήσας δὺο
speaking to him, having sounded for two

τῶν οἰκετῶν καὶ
of the house servants and

στρατιώτην εὐσεβῆ τῶν
soldier well-reverential of the (ones)

προσκαρτερούντων αὐτῷ 8 καὶ ἐξηγησάμενος
persevering to him and having explained

ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς
all (things) to them he sent away them into

τὴν Ἰόππην.
the Joppa.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
To the but tomorrow journeying

ἐκείνων καὶ τῇ πόλει ἐγγιζόντων
of those (ones) and to the city nearing

ἀνέβη Πέτρος ἐπὶ τὸ δώμα
went up Peter upon to the housetop

προσεύξασθαι περὶ ὥραν ἕκτην.
to pray about hour sixth.

10 Ἐγένετο δὲ πρόσπειρος καὶ
He became but very hungry and

ἤθελεν γεύσασθαι παρασκευαζόντων
he was willing to taste; preparing

δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,
but of them occurred upon him ecstasy,

11 καὶ θεωρεῖ τὸν οὐρανὸν
and he is beholding the heaven

ἀνεωγμένον καὶ καταβαίνον σκευὸς
having been opened up and coming down vessel

τι ὡς ὀθόνην μεγάλην τέσσασιν
some as linen piece great to four

ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν
starts being let down upon the earth, 12 in

ὧ ὑπῆρχεν πάντα τὰ τετράποδα
which was all the four-footed (things)

καὶ ἐρπετὰ τῆς γῆς καὶ πετεινὰ
and creeping (things) of the earth and birds

τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς
of the heaven. And occurred voice toward

αὐτόν Ἄναστας, Πέτρε, θύσον καὶ
him Having stood up, Peter, sacrifice and

φάγε. 14 ὁ δὲ Πέτρος εἶπεν Μηδამῶς,
eat. The but Peter said By no means,

eat. The but Peter said By no means,

is being entertained
by a certain Simon,
a tanner, who has a
house by the sea." 7
As soon as the
angel that spoke to
him had left, he called
two of his house
servants and a devout
soldier from among
those who were in
constant attendance
upon him, 8 and he
related everything to
them and dispatched
them to Jop'pa.

9 The next day as
they were pursuing
their journey and were
approaching the city,
Peter went up to the
housetop about the
sixth hour to pray.
10 But he became
very hungry and
wanted to eat. While
they were preparing,
he fell into a trance
11 and beheld heaven
opened and some sort
of vessel descending
like a great linen
sheet being let
down by its four
extremities upon the
earth; 12 and in it
there were all sorts of
four-footed creatures
and creeping things
of the earth and birds
of heaven. 13 And
a voice came to him:
"Rise, Peter, slaughter
and eat!" 14 But
Peter said: "Not at all,

κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν
Lord, because never I ate everything
κοινὸν καὶ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν
common and unclean. And voice again
ἐκ δευτέρου πρὸς αὐτὸν ἅ
out of second [time] toward him What (things)
ὁ θεὸς ἐκαθάρισεν σὺ μὴ
the God cleansed you not
κοίνου. 16 τοῦτο δὲ ἐγένετο
be you making common. This but occurred
ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμθη
upon three times, and immediately was taken up
τὸ σκεῦος εἰς τὸν οὐρανόν.
the vessel into the heaven.

17 Ὡς δὲ ἐν εἰς αὐτῷ
As but in himself
διηπόρει ὁ Πέτρος τί
was being thoroughly perplexed the Peter what
ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ
likely would be the vision which he saw, look!
οἱ ἄνδρες οἱ ἀπεσταλμένοι
the male persons the (ones) having been sent off
ὑπὸ τοῦ Κορνήλιου
by the Cornelius

διερωτήσαντες τὴν οἰκίαν
having thoroughly questioned about the house
τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
of the Simon stood upon the gate,

18 καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων
and having sounded they inquired if Simon
ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
the (one) being surnamed Peter there

ἔστιν. 19 Τοῦ δὲ Πέτρου
is being treated as stranger. Of the but Peter

διεθυμουμένου περὶ τοῦ ὁράματος εἶπεν
going through in mind about the vision said
τὸ πνεῦμα ἰδοὺ ἄνδρες δύο ζητοῦντές
the spirit Look! Male persons two seeking

σε. 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ
you; but having stood up step you down and
πορεύου σὺν αὐτοῖς μηδὲν
be going together with them nothing

διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
doubting, because I have sent off
αὐτοὺς. 21 καταβάς δὲ Πέτρος
them. Having stepped down but Peter

πρὸς τοὺς ἄνδρας εἶπεν ἰδοὺ ἐγὼ εἰμι
toward the male persons said Look! I am

Lord, because never have I eaten anything defiled and unclean." 15 And the voice [spoke] again to him, the second time: "You stop calling defiled the things God has cleansed." 16 This occurred a third time, and immediately the vessel was taken up into heaven.

17 Now while Peter was in great perplexity inwardly over what the vision he had seen might mean, look! the men dispatched by Cornelius had made inquiries for Simon's house and stood there at the gate. 18 And they called out and inquired whether Simon who was surnamed Peter was being entertained there. 19 As Peter was going over in his mind about the vision, the spirit said: "Look! Three men are seeking you. 20 However, rise, go downstairs and be on your way with them, not doubting at all, because I have dispatched them."

21 So Peter went downstairs to the men and said: "Look! I am

and said: "Look! I am

ὃν ζητεῖτε· τίς ἡ αἰτία δι'
whom you are seeking; what the cause through
ἣν πάρεστε; 22 οἱ δὲ εἶπαν
which you are alongside? The (ones) but said
Κορνήλιος ἐκατοντάρχης, ἀνὴρ δίκαιος
Cornelius centurion, male person righteous
καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός
and fearing the God being witnessed about
τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,
and by whole the nation of the Jews,
ἐχρημάτισθη ὑπὸ ἀγγέλου ἁγίου
was divinely instructed by angel holy
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ
to send across you into the house of him and
ἀκοῦσαι ῥήματα παρὰ σοῦ.
to hear sayings beside of you.
23 εἰσκαλεσάμενος οὖν αὐτοὺς
Having called in therefore them
ἔξενισεν.
he treated as strangers.

Τῇ δὲ ἐπαύριον ἀναστὰς
To the but tomorrow having stood up
ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες
he went out together with them, and some

τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης
of the brothers of the (ones) from Joppa
συνῆλθαν αὐτῷ. 24 τῇ δὲ ἐπαύριον
went with him. To the but tomorrow

εἰσῆλθεν εἰς τὴν Καισαρίαν· ὁ δὲ
he entered into the Caesarea; the but
Κορνήλιος ἦν προσδοκῶν αὐτοὺς
Cornelius was expecting them

συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
having called together the relatives of him and
τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ
the necessary friends. As but

ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
occurred of the to enter the Peter,
συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν
having met to him the Cornelius having fallen

ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ
upon the feet did obeisance. The but
Πέτρος ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ
Peter raised up him saying Stand up; and

ἐγὼ αὐτὸς ἀνθρώπος εἰμι. 27 καὶ
I very (one) man I am. And
συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει
conversing with him he entered, and he is finding

the one you are seeking. What is the cause for which you are present?" 22 They said: "Cornelius, an army officer, a man righteous and fearing God and well reported by the whole nation of the Jews, was given divine instructions" by a holy angel to send for you to come to his house and to hear the things you have to say." 23 Therefore he invited them in and entertained them.

The next day he rose and went off with them, and some of the brothers that were from Joppa went with him. 24 On the day after that he entered into Caesarea. Cornelius, of course, was expecting them and had called together his relatives and intimate friends. 25 As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. 26 But Peter lifted him up, saying: "Rise; I myself am also a man." 27 And as he conversed with him he went in and found

συνεληλυθότας πολλούς, 28 ἔφη τε
having come together many, said and
πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε ὡς
toward them you are well knowing as
ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ
unlawful it is to male person Jew
κολλᾶσθαι ἢ προσέρχεσθαι
to glue himself or to be coming toward
ἀλλοφυλῶ· κάμοι ὁ θεὸς ἔδειξεν
one of another tribe; and to me the God showed
μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν
no one common or unclean to be saying
ἄνθρωπον· 29 διὸ καὶ ἀναντιρῶς
man; wherefore and without contradiction
ἦλθον μεταπεμφθεὶς. πυνθάνομαι
I came having been sent across. I am inquiring
οὐν τίτιν λόγον μετεπέμψασθέ με.
therefore to what word you sent across me.

30 Καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
And the Cornelius said From fourth
ἡμέρας μέχρι ταύτης τῆς ὥρας ἦμην τὴν
day until this the hour I was the

ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου,
ninth [hour] praying in the house of me,
καὶ ἰδοὺ ἄνθρωπος ἔστη ἐνώπιόν μου ἐν
and look! male person stood in sight of me in
ἐσθίῃ λαμπρᾷ 31 καὶ φησὶ Κορνήλιε,
raiment bright and he is saying Cornelius,

εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ
was heard within of you the prayer and the
ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον
gifts of mercy of you were remembered in sight
τοῦ θεοῦ· 32 πέμψον οὖν εἰς Ἰόππην
of the God; send therefore into Joppa

καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
and call across Simon who is being surnamed

Πέτρος· οὗτος ξενίζεται ἐν οἴκῳ
Peter; this (one) is treated as stranger in house

Σίμωνος βυρσέως παρὰ θάλασσαν.
of Simon tanner beside sea.

33 ἔξαυτῆς οὖν ἐπεμψα πρὸς σέ, σύ
At once therefore I sent toward you, you

τε καλῶς ἐποίησας παραγενόμενος.
and finely did having come to be alongside.

νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
Now therefore all we in sight of the God

πάρεσμεν ἀκοῦσαι πάντα τὰ
are alongside to hear all the (things)

many people assembled, 28 and he said to them: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I should call no man defiled or unclean. 29 Hence I came, really without objection, when I was sent for. Therefore I inquire the reason that you have sent for me."

30 Accordingly Cornelius said: "Four days ago counting from this hour I was praying in my house at the ninth hour, when, look! a man in bright raiment stood before me 31 and said, 'Cornelius, your prayer has been favorably heard and your gifts of mercy have been remembered before God. 32 Send, therefore, to Joppa and call for Simon, who is surnamed Peter. This man is being entertained in the house of Simon, a tanner, by the sea.' 33 Therefore I at once sent to you, and you did well in coming here. And so at this time we are all present before God to hear all the things

προσ τεταγμένα σοι ὑπὸ τοῦ κυρίου.
having been commanded to you by the Lord.

34 ἀνοίξας δὲ Πέτρος τὸ στόμα
Having opened up but Peter the mouth

εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said Upon truth I am receiving down that

οὐκ ἔστιν προσωπολήπτης ὁ θεός, 35 ἀλλ'
not is taker of faces the God, but

ἐν παντὶ ἔθνεσι ὁ φοβούμενος αὐτὸν
in every nation the (one) fearing him

καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ
and working righteousness acceptable to him

ἐστίν. 36 τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς
is. The word he sent forth to the sons

Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
of Israel declaring as good news peace through

Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
Jesus Christ; this is of all (them)

κύριος. 37 ὑμεῖς οἴδατε τὸ
Lord. You have known to

γεγόμενον ῥῆμα καθ' ὅλης τῆς
having occurred saying down whole the

Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
Judea, (he) having started from the

Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which preached

Ἰωάννης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
John, Jesus the (one) from Nazareth,

ὃς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
as anointed him the God to spirit holy

καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν
and to power, who went through working well

καὶ ἰώμενος πάντας τοὺς
and healing all the (ones)

καταδυναστευομένους ὑπὸ τοῦ διαβόλου,
being ruled down by the Devil,

ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
because the God was with him. And

ἡμεῖς μάρτυρες πάντων ὧν
we witnesses of all (things) of which

ἐποίησεν ἐν τῇ τῇ χώρᾳ τῶν Ἰουδαίων
he did in the country of the Jews

καὶ Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν
and Jerusalem; whom also they took up

κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
having hung upon wood. This (one) the

you have been commanded by Jehovah" to say."

34 At this Peter opened his mouth and said: "For a certainty I perceive that God is not partial, 35 but in every nation the man that fears him and works righteousness is acceptable to him. 36 He sent out the word to the sons of Israel to declare to them the good news of peace through Jesus Christ: this One is Lord of all [others].

37 You know the subject that was talked about throughout the whole of Judea, starting from Galilee after the baptism that John preached, 38 namely, Jesus who was from Nazareth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil; because God was with him. 39 And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem; but they also did away with him by hanging him on a stake. 40 God raised this One up on the third day and granted

αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ
him manifest to become, not to all the
λαῶ ἀλλά μάρτυσι τοῖς
people but to witnesses the (ones)

προκεχειροτημένοις
having been previously appointed [by extended hand]

ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ
by the God, to us, who ate together and

συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν
we drank with him after the to stand up him

ἐκ νεκρῶν, 42 καὶ παρήγγειλεν ἡμῖν
out of dead (ones); and he ordered to us

κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι
to preach to the people and to bear thorough witness

ὅτι οὗτός ἐστιν ὁ ὠρισμένος
that this is the (one) having been defined

ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ
by the God judge of living (ones) and

νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται
dead (ones). To this one all the prophets

μαρτυροῦσιν, ἄφεισιν ἁμαρτιῶν λαβεῖν
are bearing witness, letting go off of sins to receive

διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
through the name of him everyone the

πιστεύοντα εἰς αὐτόν.
believing into him.

44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ
Yet speaking of the Peter the

ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον
sayings these fell upon the spirit the holy

ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
upon all the (ones) hearing the word.

45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς
And were amazed the (ones) out of circumcision

πιστοὶ οἱ συνῆλθαν τῷ Πέτρῳ, ὅτι
faithful who came with the Peter, because

καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
also upon the nations the free gift of the

πνεύματος τοῦ ἁγίου ἐκκέχυται
spirit the holy has been poured out;

46 ἤκουον γὰρ αὐτῶν λαλοῦντων
they were hearing for of them speaking

γλώσσαις καὶ μεγαλυνόντων τὸν θεόν.
to tongues and magnifying the God.

τότε ἀπεκρίθη Πέτρος 47 Μήτι τὸ ὕδωρ
Then answered Peter Not what the water

δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι
is able to forbid anyone of the not to be baptized

τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον
these who the spirit the holy received

him to become manifest, 41 not to

all the people, but to

witnesses appointed

beforehand by God, to

us, who ate and drank

with him after his

rising from the dead.

42 Also, he ordered

us to preach to the

people and to give

a thorough witness

that this is the One

decreed by God to be

judge of the living and

the dead. 43 To him

all the prophets bear

witness, that everyone

putting faith in him

gets forgiveness of

sins through his

name."

44 While Peter was

yet speaking about

these matters the

holy spirit fell upon

all those hearing the

word. 45 And the

faithful ones that had

come with Peter who

were of those circum-

cised were amazed,

because the free gift

of the holy spirit was

being poured out also

upon people of the

nations. 46 For they

heard them speaking

with tongues and

magnifying God. Then

Peter responded:

47 "Can anyone forbid

water so that these

might not be baptized

who have received

the holy spirit

ὥς καὶ ἡμεῖς; 48 προσέταξεν δὲ αὐτοὺς
as also we? He commanded but them

ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
in the name of Jesus Christ to be baptized.

τότε ἠρώτησαν αὐτὸν ἐπιμείναι ἡμέρας
Then they requested him to remain upon days

τινάς.
some.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
Heard but the apostles and the

ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν
brothers the (ones) being down the Judea

ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
that also the nations accepted the word of the

θεοῦ. 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς
God. When but went up Peter into

Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν
Jerusalem, were contending toward him

οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι
the (ones) out of circumcision saying that

εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίαν
he went in toward male persons uncircumcision

ἔχοντας καὶ συνέφαγεν αὐτοῖς.
having and he ate with them.

4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο
Having started but Peter was setting out

αὐτοῖς καθεξῆς λέγων
to them according to order saying

5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ
I was in city Joppa

προσευχόμενος καὶ εἶδον ἐν
praying and I saw in

ἐκστάσει ὄραμα, καταβαῖνον σκευὸς
ecstasy vision, coming down vessel

τι ὥς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four

ἀρχαῖς καθιμένῃ ἐκ τοῦ οὐρανοῦ, καὶ
starts being let down out of the heaven, and

ἦλθεν ἄχρι ἐμοῦ. 6 εἰς ἣν
came until me; into which

ἀτενίσας κατενόουν καὶ εἶδον τὰ
having gazed I was minding down and I saw the

τετράποδα τῆς γῆς καὶ τὰ
four-footed (things) of the earth and the

θηρία καὶ τὰ ἐρπετὰ καὶ τὰ
wild beasts and the creeping things and the

πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ καὶ
birds of the heaven; I heard but also

φωνῆς λεγουσῆς μοι Ἀναστὰς, Πέτρε,
of voice saying to me Having stood up, Peter,

also heard a voice say

to me, 'Rise, Peter,

even as we have?'

48 With that he com-

manded them to be

baptized in the name

of Jesus Christ. Then

they requested him to

remain for some days.

even as we have?'

48 With that he com-

manded them to be

baptized in the name

of Jesus Christ. Then

they requested him to

remain for some days.

Now the apostles

and the brothers

that were in Judea

heard that people

of the nations had

also received the

word of God. 2 So

when Peter came

up to Jerusalem,

the [supporters] of

circumcision began

to contend with him,

3 saying he had gone

into the house of men

that were not circum-

cised and had eaten

with them. 4 At this

Peter commenced and

went on to explain the

particulars to them,

saying:

5 "I was in the city

of Jop'pa praying, and

in a trance I saw a

vision, some sort of

vessel descending like

a great linen sheet

being let down by

its four extremities

from heaven, and it

came clear to me.

6 Gazing into it, I

made observations

and saw four-footed

creatures of the earth

and wild beasts and

creeping things and

birds of heaven. 7 I

also heard a voice say

to me, 'Rise, Peter,

θύσον καὶ φάγε. 8 εἶπον δὲ Μηδαμῶς, sacrifice and eat. I said but By no means, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε Lord, because common or unclean never εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη entered into the mouth of me. Answered δὲ ἐκ δευτέρου φωνή ἐκ τοῦ but out of second [time] voice out of the οὐρανοῦ. "Α ὁ θεὸς ἐκαθάρισεν heaven What (things) the God cleansed σὺ μὴ κοίνου. 10 τοῦτο δὲ you not be you making common. This but ἐγένετο ἐπὶ τρίς, καὶ ἀνεστάσθη occurred upon three times, and was drawn up πάλιν ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ again all (things) into the heaven. And ἰδοὺ ἔξαυτῆς τρεῖς ἄνδρες look! out of that [hour] three male persons ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, stood upon the house in which we were, ἀπεσταλμένοι ἀπὸ Καισαρίας πρὸς having been sent forth from Caesarea toward με. 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν me. Said but the spirit to me to go with αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ them nothing having doubted. Came but σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοί οὗτοι, together with me also the six brothers these, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ and we entered into the house of the ἀνδρός. male person.

13 Ἀγγέλλειν δὲ ἡμῖν πῶς εἶδεν τὸν He reported back but to us how he saw the ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ angel in the house of him having stood and εἰπόντα Ἀποστείλον εἰς Ἰόππη καὶ having said Send you forth into Joppa and μετὰμψαι Σίμωνα τὸν ἐπικαλούμενον send across Simon the (one) being surnamed Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σέ Peter, who will speak sayings toward you ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκος in which will be saved you and all the house σου. 15 ἐν δὲ τῷ ἄρξασθαί me of you. In but to the to start me λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον to be speaking fell upon the spirit the holy ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν upon them as-even also upon us in

slaughter and eat! 8 But I said, 'Not at all, Lord, because a defiled or unclean thing has never entered into my mouth.' 9 The second time the voice from heaven answered, 'You stop calling defiled the things God has cleansed.' 10 This occurred for a third time, and everything was pulled up again into heaven. 11 Also, look! at that instant there were three men standing at the house in which we were, they having been dispatched from Caesarea to me. 12 So the spirit told me to go with them, not doubting at all. But these six brothers also went with me, and we entered into the house of the man.

13 "He reported to us how he saw the angel stand in his house and say, 'Dispatch men to Joppa and send for Simon who is surnamed Peter, 14 and he will speak those things to you by which you and all your household may get saved.' 15 But when I started to speak, the holy spirit fell upon them just as it did also upon us in [the]

ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος beginning. I remembered but of the saying τοῦ κυρίου ὡς ἔλεγεν Ἰωάννης μὲν of the Lord as he was saying John indeed ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε baptized to water you but will be baptized ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην in spirit holy. If therefore the equal δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν free gift gave to them the God as also to us πιστεύουσιν ἐπὶ τὸν κύριον Ἰησοῦν having believed upon the Lord Jesus Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλύσαι to hinder Christ, I who was I powerful to hinder τὸν θεόν; the God?

18 Ἀκούσαντες δὲ ταῦτα Having heard these (things) ἡσύχασαν καὶ ἐδόξασαν τὸν θεόν they got quiet and they glorified the God λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ saying Really also to the nations the θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν. God the repentance into life gave.

19 Οἱ μὲν οὖν Therefore The (ones) indeed ἡ διασπαρέντες ἀπὸ τῆς θλίψεως having been dispersed from the tribulation τῆς γενομένης ἐπὶ Στεφάνῳ the (one) having occurred upon Stephen διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες of Cyprus and of Antioch, to no one speaking τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ὅσαν the word if not only to Jews. Were δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι but some out of them male persons Cyprians καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς and Cyrenians, who having come into Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Antioch were speaking also toward the Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Hellenists, declaring as good news the Lord Ἰησοῦν. 21 καὶ ἦν χεὶρ κυρίου μετ' And was hand of Lord with αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας them, much and number the having believed

beginning. 16 At this I called to mind the saying of the Lord, how he used to say, 'John, for his part, baptized with water, but you will be baptized in holy spirit.' 17 If, therefore, God gave the same free gift to them as he also did to us who have believed upon the Lord Jesus Christ, who was I that I should be able to hinder God?"

18 Now when they heard these things, they acquiesced, and they glorified God, saying, "Well, then, God has granted repentance for the purpose of life to people of the nations also."

19 Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. 20 However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. 21 Furthermore, the hand of Jehovah* was with them, and a great number that became believers

21* Jehovah, J7,8,10,13,15-18,22,23; Lord, KAB.

ἐπέστρεψεν ἐπὶ τὸν κύριον. turned upon the Lord.
 22 Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
 Was heard but the word into the ears
 τῆς ἐκκλησίας τῆς οὔσης ἐν
 of the ecclesia the (one) being in
 Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
 Jerusalem about them, and they sent off out
 Βαρνάβαν ἕως Ἀντιοχείας. 23 ὃς
 Barnabas until Antioch; 23 who
 παραγενόμενος καὶ ἰδὼν τὴν
 having come to be alongside and having seen the
 χάριν τὴν τοῦ θεοῦ
 undeserved kindness the (one) of the God
 ἔχῃ καὶ παρεκάλει πάντας
 he rejoiced and he was encouraging all (them)
 τῇ προθέσει τῆς καρδίας
 to the purpose of the heart
 προσμένειν ἐν τῷ κυρίῳ, 24 ὅτι
 to be remaining toward in the Lord, because
 ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης
 he was male person good and full
 πνεύματος ἁγίου καὶ πίστεως, καὶ προσετέθη
 of spirit holy and of faith, and was added
 ὄχλος ἱκανὸς τῷ κυρίῳ. 25 ἐξῆλθεν
 crowd sufficient to the Lord. He went out
 δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, 26 καὶ
 but into Tarsus to seek up Saul, and
 εὗρων ἦγαγεν εἰς Ἀντιόχειαν.
 having found he led into Antioch.
 ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
 It occurred but to them and year whole
 συναθῆναι ἐν τῇ ἐκκλησίᾳ καὶ
 to be led together in the ecclesia and
 διδάσκει ὄχλον ἱκανόν, χρηματίζαί τε
 to teach crowd sufficient, to style divinely and
 πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητάς
 firstly in Antioch the disciples
 Χριστιανούς.
 Christians.
 27 Ἐν ταύταις δὲ ταῖς ἡμέραις
 In these but the days
 κατήλθον ἀπὸ Ἱεροσολύμων προφῆται
 they came down from Jerusalem prophets
 εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἰς
 into Antioch; 28 having stood up but one
 ἐξ αὐτῶν ὀνόματι Ἀγαβὸς ἐσήμαινεν
 out of them to name Agabus was signifying
 διὰ τοῦ πνεύματος λιμὸν μεγάλην
 through the spirit famine great

turned to the Lord.

22 The account about them got to the ears of the congregation that was in Jerusalem, and they sent out Barnabas as far as Antioch. 23 When he arrived and saw the undeserved kindness of God, he rejoiced and began to encourage them all to continue in the Lord with hearty purpose; 24 for he was a good man and full of holy spirit and of faith. And a considerable crowd was added to the Lord. 25 So he went off to Tarsus to make a thorough search for Saul. 26 And, after he found him, he brought him to Antioch. It thus came about that for a whole year they gathered together with them in the congregation and taught quite a crowd, and it was first in Antioch that the disciples were by divine providence called Christians.

27 Now in these days prophets came down from Jerusalem to Antioch. 28 One of them named Agabus rose and proceeded to indicate through the spirit that a great famine

μέλλειν ἐσεσθαι ἐφ' ὅλην τὴν
 to be about to go to be upon whole the
 οἰκουμένην· ἣτις ἐγένετο ἐπὶ
 being inhabited [earth]; which occurred upon
 Κλαυδίου. 29 τῶν δὲ μαθητῶν καθὼς
 Claudius. 29 Of the but disciples according as
 εὐπορεῖτο τις ὥρισαν
 was getting through well anyone they determined
 ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
 each of them into service to send
 τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
 to the (ones) inhabiting in the Judea
 ἀδελφοῖς; 30 ὃ καὶ ἐποίησαν
 to brothers; which also they did
 ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους
 having sent off toward the older men
 διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
 through hand of Barnabas and Saul.
 12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν
 Down that but the appointed time
 ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
 thrust upon Herod the king the hands
 κακῶς αἰνέοντι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.
 to treat badly some of the from the ecclesia.
 2 ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
 He took up but James the brother
 Ἰωάννου μαχαίρῃ. 3 ἰδὼν δὲ ὅτι
 of John to sword. Having seen but that
 ἀρεστὸν ἔστιν τοῖς Ἰουδαίοις προσέθετο
 pleasing it is to the Jews he added
 συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέραι
 to take with also Peter, were but days
 τῶν ἀζύμων, 4 ὃν καὶ
 of the unleavened (cakes), whom also
 πιάσας ἔθετο εἰς φυλακὴν,
 having laid hold of he put into prison,
 παραδοὺς τέσσαρσιν τετραδίοις
 having given beside to four sets of four
 στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος
 of soldiers to be guarding him, wishing
 μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν τῷ
 after the passover to lead up him to the
 λαῷ. 5 ὁ μὲν οὖν Πέτρος
 people. The indeed therefore Peter
 ἔπρετο ἐν τῇ φυλακῇ· προσευχὴ δὲ
 was being observed in the prison; prayer but
 ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας
 was intensely occurring by the ecclesia
 πρὸς τὸν θεὸν περὶ αὐτοῦ.
 toward the God about him.

was about to come upon the entire inhabited earth; which, for that matter, did take place in the time of Claudius. 29 So those of the disciples determined, each of them according as anyone could afford it, to send a relief ministrations to the brothers dwelling in Judea; 30 and this they did, dispatching it to the older men by the hand of Barnabas and Saul.

12 About that particular time Herod the king applied his hands to mistreating some of those of the congregation. 2 He did away with James the brother of John by the sword. 3 As he saw it was pleasing to the Jews, he went on to arrest Peter also. (As it was, those were days of the unfermented cakes.) 4 And laying hold of him, he put him in prison, turning him over to four shifts of four soldiers each to guard him, as he intended to produce him for the people after the passover. 5 Consequently Peter was being kept in the prison; but prayer to God for him was being carried on intensely by the congregation.

6 Ὃτε δὲ ἤμελλεν προσαγαγεῖν
When but he was being about to lead forth
αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκεῖνη ἦν
him the Herod, to the night that was
ὁ Πέτρος κοιμώμενος μεταξύ δύο
the Peter sleeping between two
στρατιωτῶν δεδεμένος ἀλύσειν δυσὶν,
soldiers having been bound to chains two,
φύλακές τε πρὸ τῆς θύρας ἐτήρουν
guards and before the door were observing
τὴν φυλακὴν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου
the prison. 7 And look! angel of Lord
ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
stood upon, and light shone in the dwelling;
πατάσας δὲ τὴν πλευρὰν τοῦ Πέτρου
having smitten but the side of the Peter
ἤγειρεν αὐτὸν λέγων Ἄναστα ἐν τάχει·
he raised up him saying Stand up in haste;
καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν
and fell out of him the chains out of the
χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτὸν
hands. 8 Said but the angel toward him
Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
Gird and bind under the sandals of you;
ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ
he did but thus. And is saying to him
Περιβαλοὺ τὸ ἱμάτιόν σου καὶ
Throw around the outer garment of you and
ἀκολούθει μοι· 9 καὶ ἐξελθὼν
be following to me; and having gone out
ἠκολούθει, καὶ οὐκ ᾔδει ὅτι
he was following, and not he had known that
ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ
true is the (thing) occurring through the
ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
angel, he was thinking but vision to be seeing.
10 διελθόντες δὲ πρῶτην φυλακὴν
Having gone through but first guard
καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν
and second they came upon the gate the
σιδηρὰν τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις
iron the bearing into the city, which
αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ
self-acting was opened up to them, and
ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
having gone out they went forth street one, and
εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
immediately stood off from the angel from

7* Jehovah's, J7,8,10,13,15-18,22-24; Lord's, KAB.

6 Now when Herod was about to produce him, that night Peter was sleeping bound with two chains between two soldiers, and guards before the door were keeping the prison. 7 But, look! Jehovah's* angel stood by, and a light shone in the prison cell. Striking Peter on the side, he roused him, saying: "Rise quickly!" And his chains fell off his hands. 8 The angel said to him: "Gird yourself and bind your sandals on." He did so. Finally he said to him: "Put your outer garment on and keep following me." 9 And he went out and kept following him, but he did not know that what was happening through the angel was real. In fact, he supposed he was seeing a vision. 10 Going through the first sentinel guard and the second they got to the iron gate leading into the city, and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from

αὐτοῦ. 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ
him. 11 And the Peter in himself
γενόμενος εἶπεν Νῦν οἶδα
having come to be he said Now I have known
ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν
truly that sent off out the Lord the
ἄγγελον αὐτοῦ καὶ ἐξελατό με ἐκ χειρὸς
angel of him and took out me out of hand
'Ηρώδου καὶ πάσης τῆς προσδοκίας τοῦ
of Herod and of all the expectation of the
λαοῦ τῶν Ἰουδαίων.
people of the Jews.
12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν
Having seen together and he came upon the
οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου
house of the Mary the mother of John
τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
the (one) being surnamed Mark, where were
ἱκανοὶ συνηθροισμένοι καὶ
sufficient having been crowded together and
προσευχόμενοι. 13 κρούσαντος δὲ αὐτοῦ
praying. 13 Having knocked but of him
τὴν θύραν τοῦ πυλῶνος προσῆλθε
the door of the gateway came toward
παιδίσκη ὑπακούσαι ὀνόματι Ῥόδῃ, 14 καὶ
servant girl to obey to name Rhoda, and
ἐπιγινούσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ
having recognized the voice of the Peter from
τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
the joy not she opened up the gateway,
εἰσδραμούσα δὲ ἀπήγγειλεν ἐστάναι τὸν
having run in but she reported back to stand the
Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ
Peter before the gateway. The (ones) but
πρὸς αὐτὴν εἶπαν Μαίνη. ἡ δὲ
toward her said You are mad. The (one) but
διισχυρίζετο οὕτως ἔχειν.
was strongly asserting thus to be having.
οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν
The (ones) but were saying The angel is
αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενεν
of him. The but Peter was remaining upon
κρούων ἀνοίξαντες δὲ εἶδαν αὐτὸν
knocking; having opened up but they saw him
καὶ ἐξέστησαν. 17 κατασεύσας
and were astonished. Having moved downward
δὲ αὐτοῖς τῇ χειρὶ σιγᾶν
but to them to the hand to be silent

him. 11 And Peter, coming to himself, said: "Now I actually know that Jehovah* sent his angel forth and delivered me out of Herod's hand and from all that the people of the Jews were expecting." 12 And after he considered it, he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying. 13 When he knocked at the door of the gateway, a servant girl named Rhoda came to attend to the call, 14 and, upon recognizing the voice of Peter, out of joy she did not open the gate, but ran inside and reported that Peter was standing before the gateway. 15 They said to her: "You are mad." But she kept on strongly asserting it was so. They began to say: "It is his angel." 16 But Peter remained there knocking. When they opened, they saw him and were astonished. 17 But he motioned to them with his hand to be silent

11* Jehovah, J7,8,10,13,15,16,18,23; God, J17; the Lord, KAB.

διηγήσατο αὐτοῖς πῶς ὁ κύριος
he thoroughly related to them how the Lord
αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπεν
him led forth out of the prison, he said
τε Ἀπαγγεῖλατε ἱακώβῳ καὶ τοῖς ἀδελφοῖς
and Report you back to James and to the brothers
ταῦτα. καὶ ἐξελθὼν ἐπορεύθη
these (things). And having gone out he went
εἰς ἕτερον τόπον.
into different place.

18 Γενομένης δὲ ἡμέρας ἦν τάραχος
Having come to be but of day was stir
οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
not little in the soldiers, what really
ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ
the Peter came to be. Herod but
ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων
having sought upon him and not having found
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
having examined the guards he commanded
ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
to be led off, and having come down from the
Ἰουδαίας εἰς Καισαρίαν
Judea into Caesarea

διέτριβεν.
he was spending [time] through.

20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ
He was but mentally fighting to Tyrians and
Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν
to Sidonians; like-mindedly but they were alongside
πρὸς αὐτόν, καὶ πείσαντες Βλάστον
toward him, and having persuaded Blastus
τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως
the (one) upon the bedchamber of the king
ἠτοῦντο εἰρήνην διὰ τὸ
they were asking peace through the
τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
to be getting fed of them the country from the
βασιλικῆς. 21 τακτῇ δὲ ἡμέρᾳ ὁ
kingly [country]. To ordered but day the
Ἡρώδης ἐνδυσάμενος ἐσθῆτα
Herod having clothed himself raiment
βασιλικὴν καθίσας ἐπὶ τοῦ
kingly having sat down upon the
βήματος ἐδημηγόρει πρὸς αὐτοὺς·
step he was publicly orating toward them;
22 ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνή
the but public was sounding upon Of God voice

and told them in detail how Jehovah* brought him out of the prison, and he said: "Report these things to James and the brothers." With that he went out and journeyed to another place.

18 Well, when it became day, there was no little stir among the soldiers over what really had become of Peter. 19 Herod made diligent search for him and, when not finding him, he examined the guards and commanded them to be led off [to punishment]; and he went down from Judea to Caesarea and spent some time there.

20 Now he was in a fighting mood against the people of Tyre and of Sidon. So with one accord they came to him and, after persuading Blastus, who was in charge of the bedchamber of the king, they began suing for peace, because their country was supplied with food from that of the king. 21 But on a set day Herod clothed himself with royal raiment and sat down upon the judgment seat and began giving them a public address. 22 In turn the assembled people began shouting: "A god's voice,

καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ
and not of man. 23 Instantly but
ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἀνθ'
smote him angel of Lord instead of
ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
which (things) not he gave the glory to the
θεῷ, καὶ γενόμενος σκωληκόβρωτος
God, and having become eaten up by worms
ἐξέψυεν.
he let out soul.

24 Ὁ δὲ λόγος τοῦ κυρίου ἤϋσανεν
The but word of the Lord was growing
καὶ ἐπληθύνετο.
and was being multiplied.

25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
Barnabas but and Saul returned
εἰς Ἱερουσαλὴμ πληρώσαντες τὴν
into Jerusalem having fulfilled the
διακονίαν, συναπαλαβόντες Ἰωάννην
service, having taken along together John
τὸν ἐπικληθέντα Μάρκον.
the (one) having been surnamed Mark.

13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Were but in Antioch down the
οὔσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ
being ecclesia prophets and teachers
ὁ τε Βαρνάβας καὶ Συμεὼν ὁ
the and Barnabas and Symeon the (one)
καλούμενος Νίγερ, καὶ Λουκῖος ὁ Κυρηναῖος,
being called Niger, and Lucius the Cyrenian,
Μαναὴν τε Ἡρώδου τοῦ τετραάρχου
Manaen and of Herod the tetrarch
σύντροφος καὶ Σαῦλος.
one nurtured together and Saul.

2 Λειτουργοῦντων δὲ αὐτῶν τῷ κυρίῳ
Doing public work but of them to the Lord
καὶ νηστεύοντων εἶπεν τὸ πνεῦμα τὸ ἅγιον
and fasting said the spirit the holy
Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ
Limit off you actually to me the Barnabas and
Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
Saul into the work which I have called toward
αὐτοὺς. 3 τότε νηστεύσαντες καὶ
them. Then having fasted and
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας
having prayed and having put upon the hands
αὐτοῖς ἀπέλυσαν.
to them they released.

and not a man's!" 23 Instantly the angel of Jehovah* struck him, because he did not give the glory to God; and he became eaten up with worms and expired.

24 But the word of Jehovah* went on growing and spreading.

25 As for Bar'nabaz and Saul, after having fully carried out the relief ministrations in Jerusalem, they returned and took along with them John, the one surnamed Mark.

13 Now in Antioch there were prophets and teachers in the local congregation, Bar'nabaz as well as Sym'e-on who was called Ni'ger, and Lucius of Cy-re'ne, and Man'a-en who was educated with Herod the district ruler, and Saul. 2 As they were publicly ministering to Jehovah* and fasting, the holy spirit said: "Of all persons set Bar'nabaz and Saul apart for me for the work to which I have called them." 3 Then they fasted and prayed and laid their hands upon them and let them go.

17* Jehovah, J7,8,10; the Lord, KAB. 20* Or, "they began presenting themselves."

23* Jehovah, J7,8,10,13,15-18,22-24; Lord, KAB. 24* Jehovah, J7,8,10,23; God, P74KADSP; the Lord, B. 2* Jehovah, J7,8,10,13,15-18,22,23; the Lord, KAB.

4 Αὐτοὶ μὲν οὖν ἔκπεμφθέντες
They indeed therefore having been sent out
ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς
by the holy spirit they went down into
Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς
Seleucia, from there and they sailed away into
Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι
Cyprus, and having come to be in Salamis
κατήγγελλον τὸν λόγον τοῦ θεοῦ
they were publishing the word of the God
ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων
in the synagogues of the Jews;
εἶχον δὲ καὶ Ἰωάννην ὑπρέτην.
they were having but also John subordinate.

6 Διελθόντες δὲ ὅλην τὴν νῆσον
Having gone through but whole the island
ἄχρι Πάφου εὗρον ἄνδρα τινα
until Paphos they found male person some
μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ
magician false prophet Jew to whom
ὄνομα Βαρισοῦς, 7 ὃς ἦν σὺν
name Bar-Jesus, who was together with
τῷ ἀνθύπατῳ Σεργίῳ Παύλῳ ἀνδρὶ
the proconsul Sergius Paulus male person
συνετῷ. οὗτος προσκαλεσάμενος
intelligent. This (one) having called toward himself
Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν
Barnabas and Saul he sought upon
ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
to hear the word of the God;
8 ἀντίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,
was opposing but to them Elymas the magician,
οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
thus for is being translated the name of him,
ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς
seeking to turn through the proconsul from the
πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
faith. Saul but, the also Paul,
πλησθεὶς πνεύματος ἁγίου ἀτενίσας
having been filled of spirit holy having gazed
εἰς αὐτὸν 10 εἶπεν Ὁ πλήρης παντὸς δόλου
into him he said O full of all fraud
καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου,
and of every readily done act, son of devil,
ἐχθρὲ πάσης δικαιοσύνης, οὐ παύση
enemy of all righteousness, not you will cease
διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
turning through the ways of the Lord the

10* Jehovah, J7,8,10,13,15-18,22,23; the Lord, KAB.

4 Accordingly these men, sent out by the holy spirit, went down to Se-leucia, and from there they sailed away to Cy'prus. 5 And when they got to be in Sa-la'mis they began publishing the word of God in the synagogues of the Jews. They had John also as an attendant. 6 When they had gone through the whole island as far as Pa'phos, they met up with a certain man, a sorcerer, a false prophet, a Jew whose name was Bar-Je'sus, 7 and he was with the procon-sul Sergius Paulus, an intelligent man. Calling Bar-na-bas and Saul to him, this man earnestly sought to hear the word of God. 8 But Ely-mas the sorcerer (that, in fact, is the way his name is translated) began opposing them, seeking to turn the proconsul away from the faith. 9 Saul, who is also Paul, becoming filled with holy spirit, looked at him intently 10 and said: "O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah?"

εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ
straight? And now look! hand of Lord upon
σέ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν
you, and you will be blind not looking at the
ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ
sun until appointed time. Instantly but
ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
fell upon him thick mist and darkness, and
περιάγων ἐζήτει χειραγωγούς.
going around he was seeking hand leaders.
12 τότε ἰδὼν ὁ ἀνθύπατος τὸ
Then having seen the proconsul the (thing)
γεγονὸς ἐπίστευσεν
having occurred he believed
ἐκπληττόμενος ἐπὶ τῇ διδασκῇ
being struck out (of his wits) upon the teaching
τοῦ κυρίου.
of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου
Having been led up but from the Paphos
οἱ περὶ Παῦλον ἦλθον εἰς Πέργην
the (ones) about Paul came into Perga
τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας
of the Pamphylia; John but having withdrawn
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα.
from them returned into Jerusalem.
14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
They but having gone through from the
Πέργης παρεγένοντο εἰς Ἀντιόχειαν
Perga they came to be alongside into Antioch
τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν
the Pisidian, and having come into the synagogue.
τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
the day of the sabbaths they sat down.

15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
After but the reading of the Law and
τῶν προφητῶν ἀπέστειλαν οἱ
of the Prophets sent forth the
ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
synagogue rulers toward them saying
"Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν
Male persons brothers, if any is in you
λόγος παρακλήσεως πρὸς τὸν λαόν,
word of encouragement toward the people,
λέγετε. 16 ἀναστὰς δὲ Παῦλος
be you saying. Having stood up but Paul

11 Well, then, look! Jehovah's* hand is upon you, and you will be blind, not seeing the sunlight for a period of time." Instantly a thick mist and darkness fell upon him, and he went around seeking men to lead him by the hand. 12 Then the proconsul, upon seeing what had happened, became a believer, as he was astounded at the teaching of Jehovah.* 13 The men, together with Paul, now put out to sea from Pa'phos and arrived at Perga in Pam-phyl'ia. But John withdrew from them and returned to Jerusalem. 14 They, however, went on from Perga and came to Antioch in Pis-id'ia and, going into the synagogue on the sabbath day, they took a seat. 15 After the public reading of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: "Men, brothers, if there is any word of encouragement for the people that you have, tell it." 16 So Paul rose,

11* Jehovah's, J7,8,10,15-18,22-24; Lord's, KAB. 12* Jehovah, J7,8,10; the Lord, KABVgSyp.

καὶ κατασεύσας τῇ χειρὶ εἶπεν
and having moved downward to the hand said

Ἄνδρες Ἰσραηλῖται καὶ οἱ
Male persons Israelites and the (ones)

φοβούμενοι τὸν θεόν, ἀκούσατε. 17 Ὁ θεὸς
fearing the God, hear you. 17 The God

τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς
of the people this Israel chose the

πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν
fathers of us, and the people put high up in

τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
the alien residence in earth of Egypt, and with

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm high he led out them out of

αὐτῆς, 18 καί, ὥς τεσσαρεκονταετὴ χρόνον
it, and, as forty years time

ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.
bore manners of them in the desolate [place]

19 καθελὼν ἔθνη ἑπτὰ ἐν γῇ
having taken down nations seven in earth

Χαναάν κατεκληρονόμησεν τὴν γῆν
of Canaan he assigned as inheritance the earth

αὐτῶν 20 ὥς ἔτεσι τετρακοσίοις καὶ
of them as to years four hundred and

πεντήκοντα.
fifty.

Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως
And after these (things) he gave judges until

Σαμουὴλ προφήτου. 21 κάκειθεν
Samuel prophet. 21 And from there

ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ
they asked for king, and he gave to them the

θεὸς τὸν Σαουλ υἱὸν Κεὶς, ἀνδρα ἐκ
God the Saul son of Kish, male person out of

φυλῆς Βενιαμὴν, ἔτη τεσσαρεκοντα
tribe of Benjamin, years forty;

22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
and having set across him he raised up the

Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ
David to them into king, to whom also

εἶπεν μαρτυρήσας Εὐρὸν Δαυεὶδ
he said having borne witness I found David

τὸν τοῦ Ἰεσσαί, ἀνδρα κατὰ
the [son] of the Jesse, male person according to

τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
the heart of me, who will do all the

θελημάτα μου. 23 τούτου ὁ θεὸς
things willed of me. 23 Of this (one) the God

ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
from the seed according to promise

and motioning with his hand, he said:

"Men, Israelites and you [others] that fear God, hear. 17 The God of this people Israel chose our forefathers, and he exalted the people during their alien residence in the land of Egypt and brought them out of it with an uplifted arm. 18 And for a period of about forty years he put up with their manner of action in the wilderness.

19 After destroying seven nations in the land of Canaan, he distributed the land of them by lot: 20 all that during about four hundred and fifty years.

"And after these things he gave them judges until Samuel the prophet. 21 But from then on they demanded a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years.

22 And after removing him, he raised up for them David as king, respecting whom he bore witness and said, 'I have found David the son of Jesse, a man agreeable to my heart, who will do all the things I desire.' 23 From the offspring of this [man] according to his promise God

ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
he led to the Israel savior Jesus,

24 προκηρύξαντος Ἰωάννου πρὸ
having preached before of John before

προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
face of the entry of him baptism

μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.
of repentance to all the people Israel.

25 ὥς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον,
As but was fulfilling John the course,

ἔλεγεν τί ἐμὲ ὑπονοεῖτε εἶναι;
he was saying What me are you supposing to be?

οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ'
not am I; but look! one is coming after

ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα
me of whom not I am worthy the bound under

τῶν ποδῶν λῦσαι.
of the feet to loosen.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
Male persons brothers, sons of race

Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι
of Abraham and the (ones) in you fearing

τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας
the God, to us the word of the salvation

ταύτης ἐξαπεστάλη. 27 οἱ γὰρ
this was sent off out. The (ones) for

κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες
inhabiting in Jerusalem and the rulers

αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς
of them this (one) having not known and the

φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
voices of the prophets the (ones) down every

σάββατον ἀναγινωσκομένας κρίναντες
sabbath being read having judged

ἐπλήρωσαν, 28 καὶ μηδεμίαν αἰτίαν θανάτου
they fulfilled, and not one cause of death

εὐρόντες ἠτήσαντο Πειλᾶτον ἀναιρεθῆναι
having found they asked Pilate to be taken up

αὐτόν· 29 ὥς δὲ ἐτέλεσαν πάντα τὰ
him; as but they ended all the (things)

περὶ αὐτοῦ γεγραμμένα, καθελόντες
about him having been written, having taken down

ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.
from the wood they put into memorial tomb.

30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· 31 ὃς ὥσθι
The but God raised up him out of dead (ones); who got to be seen

ἐπὶ ἡμέρας πλείους τοῖς
upon days more to the (ones)

has brought to Israel a savior, Jesus, 24 after John, in advance of the entry of that One, had preached publicly to all the people of Israel baptism [in symbol] of repentance. 25 But as John was fulfilling his course, he would say, 'What do you suppose I am? I am not he. But, look! one is coming after me the sandals of whose feet I am not worthy to untie.'

26 "Men, brothers, you sons of the stock of Abraham and those [others] among you who fear God, the word of this salvation has been sent forth to us. 27 For the inhabitants of Jerusalem and their rulers did not know this One, but, when acting as judges, they fulfilled the things voiced by the Prophets, which things are read aloud every Sabbath, 28 and, although they found no cause for death, they demanded of Pilate that he be executed. 29 When, now, they had accomplished all the things written about him, they took him down from the stake and laid him in a memorial tomb. 30 But God raised him up from the dead; 31 and for many days he became visible to those

συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
having gone up with him from the Galilee
εἰς Ἱερουσαλὴμ, οἵτινες νῦν εἰσὶ μαρτυρες
into Jerusalem, who now are witnesses
αὐτοῦ πρὸς τὸν λαόν.
of him toward the people.

32 Καὶ ἡμεῖς ὑμᾶς
And we [to] you
εὐαγγελιζόμεθα τὴν πρὸς τοὺς
we are declaring as good news the toward the

πατέρας ἐπαγγελίαν γενομένην 33 ὅτι
fathers promise having come to be 33 that

ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
this the God has fulfilled out to the children

ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ
of us having made stand up Jesus, as also

ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ
in the psalm it has been written to the second

Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά
Son of me are you, I today have generated

σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
you. That but he made stand up him out of

νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν
dead (ones) not yet being about to be returning

εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι
into corruption, thus he has said that

Δώσω ὑμῖν τὰ ὅσια
I shall give to you the (things) lovingly kind

Δαυεὶδ τὰ πιστά. 35 διότι
of David the (things) faithful. Through which

καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις
also in different (one) he is saying Not you will give

τὸν δσιόν σου ἰδεῖν διαφθοράν
the (one) loyal of you to see corruption;

36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
David indeed for to own generation

ὑπηρετήσας τῇ τοῦ θεοῦ
having acted subordinate to the of the God

βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
counsel fell asleep and was added toward the

πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, 37 ὃν
fathers of him and he saw corruption, whom

δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
but the God raised up not he saw corruption.

38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
Known therefore let it be to you, male persons

ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
brothers, that through this (one) to you letting go off

ἀμαρτιῶν καταγγέλλεται, 39 καὶ
of sins is being announced down, and

who had gone up with him from Galilee to Jerusalem, who are now his witnesses to the people.

32 "And so we are declaring to you the good news about the promise made to the forefathers, 33 that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.'

34 And that fact that he resurrected him from the dead destined no more to return to corruption, he has stated in this way, 'I will give you people the loving-kindnesses to David that are faithful.' 35 Hence he also says in another psalm, 'You will not allow your loyal one to see corruption.'

36 For David, on the one hand, served the express will of God in his own generation and fell asleep [in death] and was laid with his forefathers and did see corruption. 37 On the other hand, he whom God raised up did not see corruption.

38 'Let it therefore be known to you, brothers, that through this One a forgiveness of sins is being published to you; 39 and

ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν
from all (things) of which not you were able in
νόμῳ Μωσέως δικαιοσθῆναι ἐν τούτῳ
law of Moses to be justified in this (One)

πᾶς ὁ πιστεύων δικαιοῦται.
everyone the believing is being justified.

40 βλέπετε οὖν μὴ ἐπέλθῃ
Be you looking therefore not should come upon

τὸ εἰρημένον ἐν τοῖς προφήταις
the (thing) having been said in the Prophets

41 ἴδετε, οἱ καταφρονηταί, καὶ
See you, the scornors, and

θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον
wonder you and vanish you away, because work

ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
am working I in the days of you, work

ὃ οὐ μὴ πιστεύσῃτε ἐάν τις
which not you would believe if ever anyone

ἐκδιηγῇται ὑμῖν.
may relate out through to you.

42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν
Going out but of them they were entreating

εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
into the between sabbath to be spoken to them

τὰ ῥήματα ταῦτα. 43 λυθείσης
the sayings these. Having been dissolved

δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
but of the synagogue followed many of the

Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
Jews and of the venerating proselytes

τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
to the Paul and to the Barnabas, who

προσλαλοῦντες αὐτοῖς ἐπειθον
speaking toward them they were persuading

αὐτοὺς προσμένειν τῇ
them to be remaining toward the

χάριτι τοῦ θεοῦ.
undeserved kindness of the God.

44 Τῷ δὲ ἐρχομένῳ σάββῳ σχεδὸν
To the but coming sabbath almost

πάσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν
all the city was led together to hear the

λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ οἱ
word of the God. Having seen but the

Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου
Jews the crowds they got filled of jealousy

καὶ ἀντέλεγον τοῖς ὑπὸ
and they were contradicting the (things) by

that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One. 40 Therefore see to it that what is said in the Prophets does not come upon you, 41 'Behold it, you scornors, and wonder at it, and vanish away, because I am working a work in your days, a work that you will by no means believe even if anyone relates it to you in detail.'

42 Now when they were going out, the people began entreating for these matters to be spoken to them on the following sabbath. 43 So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped [God]* followed Paul and Bar-nabas, who in speaking to them began urging them to continue in the undeserved kindness of God.

44 The next sabbath nearly all the city gathered together to hear the word of Jehovah.* 45 When the Jews got sight of the crowds, they were filled with jealousy and began blasphemously contradicting the things being

43* Who worshiped (feared) God, Syr; who feared Jehovah, J¹⁸. 44* Jehovah, J^{17,22}; the Lord, P⁷⁴AB^c; God, B^cCSy^{h,p}.

Παύλου λαλουμένοις βλασφημοῦντες.
Paul to (things) being spoken blaspheming.
46 παρρησιασάμενοι τε ὁ Παῦλος καὶ ὁ
Having spoken boldly and the Paul and the
Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον
Barnabas they said To you it was necessary
πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
first to be spoken the word of the God;
ἐπειδὴ ἀπωθέσθε αὐτὸν καὶ οὐκ ἀξίους
since you push away it and not worthy
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς,
you are judging selves of the everlasting life,
ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47 οὕτω
look! we are turning into the nations; thus
γὰρ ἐντέταλται ἡμῖν ὁ κύριος Τέθεικά
for has enjoined to us the Lord I have put
σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς
you into light of nations of the to be you into
σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
salvation until last [part] of the earth.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον
Hearing but the nations were rejoicing
καὶ ἐδόξαζον τὸν λόγον τοῦ θεοῦ, καὶ
and they were glorifying the word of the God, and
ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι
believed as many as were having been disposed
εἰς ζωὴν αἰώνιον·
into life everlasting;
49 διεφέρετο δὲ ὁ λόγος τοῦ
was being borne through but the word of the
κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
Lord throughout whole the country. The
δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
but Jews urged on the venerating
γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους
women the reputable and the first [men]
τῆς πόλεως καὶ ἐπήγειραν διωγμὸν
of the city and they raised up upon persecution
ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
upon the Paul and Barnabas, and
ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
they threw out them from the boundaries
αὐτῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν
of them. The but having shaken out the
κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
dust of the feet upon them they came

spoken by Paul.
46 And so, talking with boldness, Paul and Bar'nab-as said: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. 47 In fact, Jehovah* has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.'"
48 When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah,* and all those who were rightly disposed for everlasting life became believers.
49 Furthermore, the word of Jehovah* went on being carried throughout the whole country. 50 But the Jews stirred up the reputable women who worshiped [God]* and the principal men of the city, and they raised up a persecution against Paul and Bar'nab-as and threw them outside their boundaries. 51 These shook the dust off their feet against them and went

47* Jehovah, J7,8,10,22,23; the Lord, κAB. 48* Jehovah, J7,8,10,13,15-17,22,23; the Lord, P45,74κAC; God, BD. 49* Jehovah, J7,8,10,13,15-18,22,23; the Lord, κABVgSy. 50* Who worshiped (feared) God, Sy^p; who feared Jehovah, J7,8,10,18.

εἰς Ἰκόνιον, 52 οἱ τε μαθηταὶ
into Iconium, 52 of the and disciples
ἐπληροῦντο χαρὰς καὶ πνεύματος ἁγίου.
were being filled of joy and of spirit holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ
It occurred but in Iconium down to the
αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν
very (thing) to enter them into the
συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
synagogue of the Jews and to speak thus
ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
as-and to believe of Jews and and of Greeks
πολὺ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες
much multitude. The but having disobeyed
Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
Jews roused up and they badly affected the
ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
souls of the nations down on the brothers.
3 Ἰκάνον μὲν οὖν χρόνον διέτριψαν
Sufficient indeed therefore time they spent
παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
speaking boldly upon the Lord the (one)
μαρτυροῦντι τῷ λόγῳ τῆς
bearing witness to the word of the
χάριτος αὐτοῦ, διδόντι σημεῖα καὶ
undeserved kindness of him, giving signs and
τέρατα γίνεσθαι διὰ τῶν χειρῶν
portents to be occurring through the hands
αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς
of them. Was split but the multitude of the
πόλεως, καὶ οἱ μὲν ἦσαν σὺν
city, and the (ones) indeed were together with
τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς
the Jews the (ones) but together with the
ἀποστόλοις. 5 ὥς δὲ ἐγένετο ὁρμὴ τῶν
apostles. As but occurred rushing of the
ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
nations and and Jews together with the
ἀρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
rulers of them to outrage and to throw stones at
αὐτούς, 6 συνιδόντες κατέφυγον εἰς
them, having seen with they fled down into
τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
the cities of the Lycaonia Lystra and
Δέρβην καὶ τὴν περίχωρον, 7 κάκει
Derbe and the roundabout country, and there
εὐαγγελιζόμενοι ἦσαν.
declaring good news they were.

3* Jehovah, J7,8,10,15-18,23; the Lord, κAB.

to I-co'ni-um. 52 And the disciples continued to be filled with joy and holy spirit.

14 Now in I-co'ni-um they entered together into the synagogue of the Jews and spoke in such a manner that a great multitude of both Jews and Greeks became believers. 2 But the Jews that did not believe stirred up and wrongly influenced the souls of people of the nations against the brothers. 3 Therefore they spent considerable time speaking with boldness by the authority of Jehovah,* who bore witness to the word of his undeserved kindness by granting signs and portents to occur through their hands. 4 However, the multitude of the city was split, and some were for the Jews but others for the apostles. 5 Now when a violent attempt took place on the part of both people of the nations and Jews with their rulers, to treat them insolently and pelt them with stones, 6 they, on being informed of it, fled to the cities of Lyc-a-o'ni-a, Lys'tra and Der-be and the country round about; 7 and there they went on declaring the good news.

8 Καὶ τις ἀνὴρ ἀδύνατος ἐν
And some male person impotent in
Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς
Lystra to the feet he was sitting, lame
ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
out of cavity of mother of him, who never
περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ
walked about. This (one) was hearing of the
Παύλου λαλοῦντος· ὃς ἀτενίσας
Paul speaking; who having looked intently
αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
to him and having seen that he is having faith
τοῦ σωθῆναι. 10 εἶπεν μεγάλη φωνῇ
of the to be saved he said to great voice
Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ
Stand up upon the feet of you erect; and
ἤλατο καὶ περιεπάτει. 11 οἱ τε
he sprang up and he was walking about. The and
ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
crowds having seen which did Paul
ἐπήραν τὴν φωνὴν αὐτῶν ἡ Λυκαονιστὴ
lifted up the voice of them in Lycaonian tongue
λέγοντες· Οἱ θεοὶ ὁμοιωθέντες
saying The gods having been likened
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,
to men came down toward us,
12 ἐκάλουν τε τὸν Βαρνάβαν Δία,
they were calling and the Barnabas Zeus,
τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ
the but Paul Hermes since he was the
ἡγούμενος τοῦ λόγου. 13 ὁ τε ἱερεὺς
leading one of the word. The and priest
τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως
of the Zeus the (one) being before the city
ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας
bulls and garlands upon the gates
ἐνέγκας σὺν τοῖς ὄχλοις
having brought together with the crowds
ἤθελεν θύειν.
was desiring to be sacrificing.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι
Having heard but the apostles
Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ
Barnabas and Paul, having ripped the
ἱμάτια ἐαυτῶν ἐξεπήδησαν εἰς
outer garments of themselves they leaped out into
τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες
the crowd, crying out and saying
Ἄνδρες, τί ταῦτα ποιεῖτε;
Male persons, why these (things) are you doing?

8 Now in Lys'tra
there was sitting a
certain man disabled
in his feet, lame from
his mother's womb,
and he had never
walked at all. 9 This
man was listening to
Paul speak, who, on
looking at him intent-
ly and seeing he had
faith to be made well,
10 said with a loud
voice: "Stand up erect
on your feet." And he
leaped up and began
walking. 11 And the
crowds, seeing what
Paul had done, raised
their voices, saying
in the Lyc-a-o-ni-an
tongue: "The gods
have become like hu-
mans and have come
down to us!" 12 And
they went calling
Bar-na-bas Zeus, but
Paul Her-mes, since
he was the one taking
the lead in speaking.
13 And the priest of
Zeus, whose [temple]
was before the city,
brought bulls and
garlands to the gates
and was desiring to
offer sacrifices with
the crowds.

14 However, when
the apostles Bar-na-
bas and Paul heard
of it, they ripped
their outer garments
and leaped out into
the crowd, crying
out 15 and saying:
"Men, why are you
doing these things?

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν
Also we of like sufferings we are to you
ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ
men, declaring good news to you from
τοῦτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεόν
these the vain (things) to be turning upon God
ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν
living who made the heaven and the
γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ
earth and the sea and all the (things)
ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρωχημέναις
in them; who in the having gone by
γενεαῖς εἶσεν πάντα τὰ ἔθνη
generations he permitted all the nations
πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. 17 καίτοι
to be going to the ways of them; although
οὐκ ἁμάρτυρον αὐτὸν ἀφῆκεν
not without witness himself he let go off
ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς
working good, from heaven to you rains giving
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
and appointed times fruit-bearing, filling
τροφῆς καὶ εὐφροσύνης τὰς καρδίας
of food and of well-mindedness the hearts
ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις
of you. And these (things) saying scarcely
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ
they restrained the crowds of the not
θυεῖν αὐτοῖς.
to be sacrificing to them.

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
They came upon but from Antioch and
Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
Iconium Jews, and having persuaded the
ὄχλους καὶ λιθάσαντες τὸν Παῦλον
crowds and having stoned the Paul
ἔσυρον ἔξω τῆς πόλεως,
they were dragging outside of the city,
νομίζοντες αὐτὸν τεθνηκέναι.
opining him to have died.

20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν
Having encircled but of the disciples him
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ
having stood up he entered into the city. And
τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ
to the morrow he went out together with the
Βαρνάβᾳ εἰς Δέρβην.
Barnabas into Derbe.

21 εὐαγγελισάμενοί τε τὴν πόλιν
Having declared good news to and the city

We also are humans
having the same
infirmities as you do,
and are declaring the
good news to you,
for you to turn from
these vain things to
the living God, who
made the heaven and
the earth and the sea
and all the things
in them. 16 In the
past generations he
permitted all the na-
tions to go on in their
ways, 17 although,
indeed, he did not
leave himself without
witness in that he
did good, giving you
rains from heaven
and fruitful seasons,
filling YOUR hearts to
the full with food and
good cheer." 18 And
yet by saying these
things they scarcely
restrained the crowds
from sacrificing to
them.

19 But Jews
arrived from Antioch
and Iconium and
persuaded the crowds,
and they stoned Paul
and dragged him
outside the city, imag-
ining he was dead.

20 However, when the
disciples surrounded
him, he rose up and
entered into the city.
And on the next day
he left with Bar-na-
bas for Derbe. 21 And
after declaring the
good news to that city

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς
that and having made disciples sufficient (ones)
ὕπεστρεψαν εἰς τὴν Λύστραν καὶ εἰς
they returned into the Lystra and into
Ἰκόνιον καὶ εἰς Ἀντιόχειαν,
Iconium and into Antioch,
22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
firmly fixing the souls of the disciples,
παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ
encouraging to be remaining in the faith and
ὅτι διὰ πολλῶν θλίψεων δεῖ
that through many tribulations it is necessary
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
us to enter into the kingdom of the God.
23 χειροτονήσαντες δὲ
Having appointed [by extended hand] but
αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους
to them according to ecclesia older men
προσευξάμενοι μετὰ νηστειῶν παρέθεντο
having prayed with fastings they put beside
αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.
them to the Lord into whom they had believed.
24 Καὶ διελθόντες τὴν Πισιδίαν
And going through the Pisidia
ἦλθαν εἰς τὴν Παμφυλίαν,
they came into the Pamphylia,
25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
and having spoken in Perga the word
κατέβησαν εἰς Ἀττάλιαν,
they stepped down into Attalia,
26 κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
and from there they sailed off into Antioch,
ὅθεν ἦσαν παραδεδομένοι
from where they were having been given beside
τῇ χάριτι τοῦ θεοῦ εἰς τὸ
to the undeserved kindness of the God into the
ἔργον ὃ ἐπλήρωσαν.
work which they fulfilled.
27 Παραγενόμενοι δὲ καὶ
Having come to be alongside but and
συναγαγόντες τὴν ἐκκλησίαν
having led together the ecclesia
ἀνγγέλλον ὅσα ἐποίησεν
they were recounting as many (things) as did
ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν
the God with them and that he opened up
τοῖς ἔθνεσιν θύραν πίστεως.
to the nations door of faith.

23* Or, "elders." 23* Jehovah, J7,8,10,13,15,16; the Lord, KAB. 25* Word, BD; word of Jehovah, J17; word of the Lord, KACVgSy⁸; word of God, P⁷⁴.

and making quite a few disciples, they returned to Lys'tra and to Ico'ni-um and to Antioch, 22 strengthening the souls of the disciples, encouraging them to remain in the faith and [saying]: "We must enter into the kingdom of God through many tribulations." 23 Moreover, they appointed older men* for them in each congregation and, offering prayer with fastings, they committed them to Jehovah* in whom they had become believers. 24 And they went through Pisid'i-a and came into Pam-phyl'i-a, 25 and, after speaking the word* in Perga, they went down to At-ta-li'a. 26 And from there they sailed off for Antioch, where they had been entrusted to the undeserved kindness of God for the work they had fully performed. 27 When they had arrived and had gathered the congregation together, they proceeded to relate the many things God had done by means of them, and that he had opened to the nations the door to faith.

28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
They were spending but time not little
σὺν τοῖς μαθηταῖς.
together with the disciples.
15 Καὶ τινες κατελθόντες ἀπὸ τῆς
And some having come down from the
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judea were teaching the brothers that
Ἐάν μὴ περιτμηθῇτε τῷ
If ever not you should be circumcised to the
ἔθει τῷ Μωυσέως, οὐ δύνασθε
custom to the (one) of Moses, not you are able
σωθῆναι. 2 γενομένης δὲ στάσεως
to be saved. Having occurred but of standing
καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ
and of seeking not little to the Paul and
τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν
to the Barnabas toward them they arranged
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς
to be going up Paul and Barnabas and some
ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
others out of them toward the apostles
καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
and older men into Jerusalem about the
ζητήματος τούτου.
thing sought this.
3 Οἱ μὲν οὖν
The (ones) indeed therefore
προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
having been sent before by the ecclesia
διήρχοντο τὴν τε Φοινίκην καὶ
they were going through the and Phoenicia and
Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν
Samaria relating throughout the turning upon
τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
of the nations, and they were making joy
μεγάλην πᾶσι τοῖς ἀδελφοῖς.
great to all the brothers.
4 παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ
Having come to be alongside but into Jerusalem
παρεδέχθησαν ἀπὸ τῆς
they were received alongside from the
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
ecclesia and of the apostles and of the
πρεσβυτέρων, ἀνγγεῖλάν τε
older men, they recounted and
ὅσα ὁ θεὸς ἐποίησεν μετ'
as many (things) as the God did with
αὐτῶν. 5 Ἐξάνεστησαν δὲ τινες τῶν
them. Stood up out but some of the (ones)

28 So they spent not a little time with the disciples. 15 And certain men came down from Ju-de'a and began to teach the brothers: "Unless you get circumcised according to the custom of Moses, you cannot be saved." 2 But when there had occurred no little dissension and disputing by Paul and Bar-na-bas with them, they arranged for Paul and Bar-na-bas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute. 3 Accordingly, after being conducted partway by the congregation, these men continued on their way through both Phoeni'cia and Sa-mar'i-a, relating in detail the conversion of people of the nations, and they were causing great joy to all the brothers. 4 On arriving in Jerusalem they were kindly received by the congregation and the apostles and the older men, and they recounted the many things God had done by means of them. 5 Yet, some of those

ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων
from the sect of the Pharisees
πεπιστευκότες, λέγοντες ὅτι δεῖ
having believed, saying that it is necessary
περιτεμεῖν αὐτοὺς τὴν παραγγέλλειν τε
to be circumcising them to be charging and
τηρεῖν τὸν νόμον Μωυσέως.
to be observing the law of Moses.

6 Συνήχθησαν τε οἱ ἀπόστολοι καὶ
Were led together and the apostles and
οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
the older men to see about the word this.

7 Πολλῆς δὲ ζητήσεως γενομένης
Of much but of seeking having occurred
ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς
having stood up Peter said toward them

"Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι
Male persons brothers, you are well knowing that
ἀπ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ
from days original in you chose the
θεὸς διὰ τοῦ στόματός μου ἀκούσαι
God through the mouth of me to hear

τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
the nations the word of the good news and
πιστεῦσαι, 8 καὶ ὁ καρδιογνώστης θεὸς
to believe, and the heart-knowing God

ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
bore witness to them having given the spirit
τῷ ἁγίῳ καθὼς καὶ ἡμῖν, 9 καὶ οὐθέν
the holy according as also to us, and nothing

διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν,
he distinguished between us and them,
τῇ πίστει καθάρισας τὰς καρδίας
to the faith having purified the hearts

αὐτῶν. 10 νῦν οὖν τί πειράζετε
of them. Now therefore why are you testing
τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
the God, to put upon yoke upon the

τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ
neck of the disciples which neither the
πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
fathers of us nor we were strong enough

βαστάσαι; 11 ἀλλὰ διὰ τῆς
to carry? But through the
χάριτος τοῦ κυρίου Ἰησοῦ
undeserved kindness of the Lord Jesus

πιστεύομεν σωθῆναι καθ' ὃν τρόπον
we are believing to be saved down which manner
κάκεινοι. also those.

of the sect of the Pharisees that had believed rose up from their seats and said: "It is necessary to circumcise them and charge them to observe the law of Moses."

6 And the apostles and the older men gathered together to see about this affair.

7 Now when much disputing had taken place, Peter rose and said to them:

"Men, brothers, you well know that from early days God made the choice among you that through

my mouth people of the nations should hear the word of the good news and believe; 8 and God,

who knows the heart, bore witness by giving them the holy spirit,

just as he did to us also. 9 And he made no distinction at all between us and them, but purified

their hearts by faith. 10 Now, therefore, why are you making

a test of God by imposing upon the neck of the disciples

a yoke that neither our forefathers nor we were capable of bearing? 11 On the

contrary, we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those

people also."

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ
Became silent but all the multitude, and
ἤκουον Βαρνάβαν καὶ Παύλου
were hearing of Barnabas and Paul

ἐξηγουμένῳ ὅσα ἐποίησεν ὁ
relating out as many (things) as did the
θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
God signs and portents in the nations

δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι
through them. After but the to become silent
αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
them answered James saying Male persons

ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
brothers, hear you of me. 14 Symeon
ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς
related out according as firstly the God

ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ
looked upon to take out of nations people to the
ὀνόματι αὐτοῦ. 15 καὶ τούτῳ
name of him. And to this

συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
are sounding together the words of the prophets,
καθὼς γέγραπται 16 Μετὰ
according as it has been written 16 After

ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
these (things) I shall turn up and I shall rebuild
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν καὶ
the tent of David the (one) having fallen and

τὰ κατεστραμμένα αὐτῆς
the (things) having been turned down of it
ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,
I shall rebuild and I shall erect again it,

17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
so that likely should seek out the leftover ones
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ
of the men the Lord, and all the

ἔθνη ἐφ' οὓς ἐπικέκληται τὸ
nations upon whom has been called upon the
ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος
name of me upon them, is saying Lord

ποίων ταῦτα 18 γνωστὰ ἀπ' αἰῶνος.
doing these (things) known from age.
19 διὸ ἐγὼ κρίνω μὴ
Through which I am judging not

παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν
to be troubling to the (ones) from the nations
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ
turning upon the God, 20 but

12 At that the entire multitude became silent, and they began to listen to Bar'nabas and Paul

relate the many signs and portents that God did through them among the nations.

13 After they quit speaking, James answered, saying: "Men, brothers, hear me.

14 Sym'e-on* has related thoroughly how God for the first time

turned his attention to the nations to take out of them a people

for his name. 15 And with this the words of the Prophets agree,

just as it is written, 16 'After these things I shall return and

rebuild the booth of David that is fallen down; and I shall

rebuild its ruins and erect it again, 17 in order that those who

remain of the men may earnestly seek Je-hovah,* together with

people of all the nations, people who are called by my name, says Jehovah," who

is doing these things, 18 known from of old.' 19 Hence my decision is not to

trouble those from the nations who are turning to God, 20 but

14* A Hebrew form of the name Simon (Peter). 17* Jehovah, J11-18,22,23; the Lord, NAB. 17* Jehovah, J7,8,10-18,20,22-24; Lord, NAB.

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
to dispatch word to them of the to be abstaining
τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
of the pollutions of the idols and of the
πορνείας καὶ τῆς πνικτοῦ καὶ τοῦ
fornication and of thing strangled and of the
αἵματος· 21 Μωσὴς γὰρ ἐκ γενεῶν
blood; Moses for out of generations
ἀρχαίων κατὰ πόλιν τοὺς
original according to city the (ones)
κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
preaching him he is having in the
συναγωγαῖς κατὰ πᾶν σάββατον
synagogues down every sabbath
ἀναγινωσκόμενος,
being read.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
Then it seemed to the apostles and the
πρεσβυτέροις σὺν ὅλῃ τῇ
older men together with whole the
ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ
ecclesia having chosen male persons out of
αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
them to send into Antioch together with
τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
the Paul and to Barnabas, Judas the (one)
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας
being called Barsabbas and Silas, male persons
ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες
leading in the brothers, having written
διὰ χειρὸς αὐτῶν
through hand of them
Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
The apostles and the older men
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
brothers to the down the Antioch and
Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς
Syria and Cilicia to brothers to the (ones)
ἐξ ἐθνῶν χαίρειν. 24 Ἐπειδὴ
out of nations to be rejoicing. Since
ἡκούσαμεν ὅτι τινες ἐξ ἡμῶν ἐτάραξαν
we heard that some out of us agitated
ὡς λόγους ἀνασκευάζοντες τὰς ψυχὰς
you to words subverting the souls
ὡς, τοῖς οὐκ οὐκ δίδωμεν διδασκαλίαν,
of you, to whom not we gave instructions,
25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
it seemed to us having become like-mindedly
ἐκλεξαμένους ἄνδρας πέμψαι πρὸς
having chosen male persons to send toward

to write them to
abstain from things
polluted by idols and
from fornication and
from what is strangled
and from blood.

21 For from ancient
times Moses has had
in city after city those
who preach him, be-
cause he is read aloud
in the synagogues on
every sabbath."

22 Then the
apostles and the older
men together with the
whole congregation
favored sending cho-
sen men from among
them to Antioch
along with Paul and
Bar'nab-as, namely,
Judas who was called
Bar'sab-bas and Silas,
leading men among
the brothers; 23 and
by their hand they
wrote:

"The apostles and
the older men, bro-
thers, to those brothers
in Antioch and Syria
and Cil'icia who are
from the nations:
Greetings! 24 Since
we have heard that
some from among
us have caused you
trouble with speeches,
trying to subvert
your souls, although
we did not give them
any instructions,
25 we have come to a
unanimous accord and
have favored choosing
men to send to

ὡς σὺν τοῖς ἀγαπητοῖς ἡμῶν
you together with our
loved ones, Bar'nab-as
and Paul, 26 men
that have delivered
up their souls for
the name of our
Lord Jesus Christ.
27 We are therefore
dispatching Judas
and Silas, that they
also may report the
same things by word.
28 For the holy spirit
and we ourselves have
favored adding no
further burden to you,
except these necessary
things, 29 to keep
abstaining from things
sacrificed to idols and
from blood and from
things strangled and
from fornication. If
you carefully keep
yourselves from these
things, you will
prosper. Good health
to you!"

30 Οἱ μὲν οὖν
The (ones) indeed therefore
ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν,
having been released went down into Antioch,
καὶ συναγαγόντες τὸ πλῆθος
and having led together the multitude
ἐπέδωκαν τὴν ἐπιστολὴν
they gave upon [hand] the letter;
31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ
having read but they rejoiced upon the
παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ
encouragement. Judas and and Silas, also
αὐτοὶ προφηταὶ ὄντες, διὰ λόγου πολλοῦ
they prophets being, through word much
παρεκάλεισαν τοὺς ἀδελφούς καὶ ἐπεστήριξαν·
encouraged the brothers and they confirmed;
33 ποιήσαντες δὲ χρόνον ἀπελύθησαν
having done but time they were released
μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
with peace from the brothers toward
τοὺς ἀποστείλαντας αὐτούς.
the (ones) having sent off them.

you together with our
loved ones, Bar'nab-as
and Paul, 26 men
that have delivered
up their souls for
the name of our
Lord Jesus Christ.
27 We are therefore
dispatching Judas
and Silas, that they
also may report the
same things by word.
28 For the holy spirit
and we ourselves have
favored adding no
further burden to you,
except these necessary
things, 29 to keep
abstaining from things
sacrificed to idols and
from blood and from
things strangled and
from fornication. If
you carefully keep
yourselves from these
things, you will
prosper. Good health
to you!"
30 Accordingly,
when these men were
let go, they went
down to Antioch, and
they gathered the
multitude together
and handed them the
letter. 31 After read-
ing it, they rejoiced
over the encourage-
ment. 32 And Judas
and Silas, since they
themselves were also
prophets, encouraged
the brothers with
many a discourse
and strengthened
them. 33 So, when
they had passed some
time, they were let
go in peace by the
brothers to those who
had sent them out.

35 Παῦλος δὲ καὶ Βαρνάβας
Paul but and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
were spending [time] in Antioch teaching
καὶ εὐαγγελίζομενοι μετὰ καὶ
and declaring as good news with also
ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
different (ones) many the word of the Lord.
36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς
After but some days said toward
Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὲ
Barnabas Paul Having returned of all things
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us look upon the brothers down city
πᾶσαν ἐν αἷς κατηγγέλαμεν τὸν
every in which (ones) we announced down the
λόγον τοῦ κυρίου, πῶς ἔχουσιν.
word of the Lord, how they are having.
37 Βαρνάβας δὲ ἐβούλετο
Barnabas but was wishing
συνταραξαβεῖν καὶ τὸν Ἰωάννην
to take along with also the John the (one)
καλούμενον Μάρκον· 38 Παῦλος δὲ
being called Mark; Paul but
ἤξιον, τὸν ἀποστάντα
was thinking worthy, the (one) having stood off
ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ
from them from Pamphylia and not
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
having gone with them into the work, not
συνταραλαμβάνειν τοῦτον, 39 ἐγένετο
to be taking along with this (one). Occurred
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι
but paroxysm as-and to be separated
αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν
them from one another, the and Barnabas
παραλαβόντα τὸν Μάρκον ἐκπλεύσαι εἰς
having taken along the Mark to sail out into
Κύπρον. 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν
Cyprus. Paul but having selected Silas
ἐξῆλθεν παραδοθεὶς τῇ
he went out having been given beside to the
χάριτι τοῦ κυρίου ὑπὸ τῶν
undeserved kindness of the Lord by the
ἀδελφῶν, 41 διήρχετο δὲ τὴν
brothers, he was going through but the

34 —* 35 How-
ever, Paul and
Bar'na-bas continued
spending time in
Antioch teaching and
declaring, with many
others also, the good
news of the word of
Jehovah.*

36 Now after some
days Paul said to
Bar'na-bas: "Above all
things, let us return
and visit the brothers
in every one of the
cities in which we
published the word of
Jehovah* to see how
they are." 37 For
his part, Bar'na-bas
was determined to
take along also John,
who was called Mark.
38 But Paul did not
think it proper to be
taking this one along
with them, seeing
that he had departed
from them from Pam-
phyl'ia and had
not gone with them
to the work. 39 At
this there occurred a
sharp burst of anger,
so that they separated
from each other; and
Bar'na-bas took Mark
along and sailed away
to Cyprus. 40 Paul
selected Silas and
went off after he had
been entrusted by
the brothers to the
undeserved kindness
of Jehovah.* 41 But
he went through

34* P⁷⁴ & AB and the Westcott and Hort Greek text omit this verse. 35* Jehovah, J17,18,22,23; the Lord, & AB; God, Syr. 36* Jehovah, J7,8,10,17,18,22,23; the Lord, & AB; God, Syr. 40* Jehovah, J17,18,22; the Lord, & ABD; God, Vg^s & Syr.

Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς
Syria and the Cilicia confirming the
ἐκκλησίας.
congregations.

16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
He attained but also into Derbe and into
Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν
Lys'tra. And look! disciple some was
ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
there to name Timothy, son of woman
Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλληνος,
Jewish faithful of father but Greek,
2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστραις
who was witnessed about by the in Lys'tra
καὶ Ἰκονίῳ ἀδελφῶν· 3 τοῦτον ἠθέλησεν
and Iconium brothers; this (one) wished
ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ
the Paul together with him to go out, and
λαβὼν περιέτεμεν αὐτὸν διὰ τοῦς
having taken he circumcised him through the
Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις
Jews the (ones) being in the places
ἐκείνοις, ἥδειςαν γὰρ ἅπαντες ὅτι
those, they had known for all that
Ἕλληνα ὁ πατὴρ αὐτοῦ ὑπῆρχεν. 4 Ὡς
Greek the father of him was. As
δὲ διεπορεύοντο τὰς πόλεις,
but they were going through the cities,
παραεδίδosan αὐτοῖς φυλάσσειν τὰ
they were giving beside to them to be guarding the
δόγματα τὰ κεκριμένα ὑπὸ τῶν
decrees the having been judged by the
ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
apostles and older men the (ones) in
Ἱεροσολύμοις. 5 Αἱ μὲν οὖν
Jerusalem. The indeed therefore
ἐκκλησίαι ἐστρεφούντο τῇ πίστει
ecclesias were being made solid to the faith
καὶ ἐπερίσσεον τῷ ἀριθμῷ
and they were abounding to the number
καθ' ἡμέραν.
according to day.

6 Διήλθον δὲ τὴν Φρυγίαν καὶ
They went through but the Phrygia and
Γαλατικὴν χώραν, καλυπθέντες ὑπὸ
Galatian country, having been forbidden by
τοῦ ἁγίου πνεύματος λαλήσαι τὸν λόγον ἐν
the holy spirit to speak the word in
τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν
the Asia, having come but down the Mysia

Syria and Cilicia,
strengthening the
congregations.

16 So he arrived at
Derbe and also
at Lys'tra. And, look!
a certain disciple was
there by the name
of Timothy, the son
of a believing Jewish
woman but of a Greek
father, 2 and he
was well reported on
by the brothers in
Lys'tra and Ico'nium.
3 Paul expressed the
desire for this man
to go out with him,
and he took him
and circumcised him
because of the Jews
that were in those
places, for one and all
knew that his father
was a Greek. 4 Now
as they traveled on
through the cities
they would deliver
to those there for
observance the decrees
that had been decided
upon by the apostles
and older men who
were in Jerusalem.
5 Therefore, indeed,
the congregations
continued to be made
firm in the faith and
to increase in number
from day to day.

6 Moreover, they
went through Phrygia
and the country of
Ga-la'tia, because
they were forbidden
by the holy spirit to
speak the word in
the [district of] Asia.
7 Further, when get-
ting down to Mys'ia

ἐπειράζον· εἰς τὴν Βιθυνίαν
they were attempting into the Bithynia
πορευθῆναι καὶ οὐκ εἶαsen αὐτοὺς τὸ
to go and not permitted them the
πνεῦμα Ἰησοῦ· 8 παρελθόντες δὲ
spirit of Jesus; having gone alongside but
τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.
the Mysia they stepped down into Troas.
9 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ
And vision through night to the Paul
ὤφθη, ἀνὴρ Μακεδὼν τις ἦν
was seen, male person Macedonian some was
ἐστὼς καὶ παρακαλὼν αὐτὸν καὶ λέγων
having stood and entreating him and saying
Διαβάς εἰς Μακεδονίαν
Having stepped through into Macedonia
βοήθησον ἡμῖν. 10 ὥς δὲ τὸ ὄραμα
give you help to us. As but the vision
εἶδεν, εὐθὺς ἐζητήσαμεν ἐξελθεῖν εἰς
he saw, immediately we sought to go out into
Μακεδονίαν, συνβιβάζοντες ὅτι προσκέκληται
Macedonia, making go with that has called toward
ἡμᾶς ὁ θεὸς εὐαγγελισασθαι αὐτούς.
us the God to declare good news to them.

11 Ἀναχθέντες οὖν ἀπὸ Τρωάδος
Having been led up therefore from Troas
εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ
we ran straight course into Samothrace, to the
δὲ ἐπιούσῃ εἰς Νέαν Πόλιν,
but succeeding [day] into Nea Polis,
12 κάκειθεν εἰς Φιλίππους, ἧτις ἐστὶν
and from there into Philippi, which is
πρῶτῃ τῆς μερίδος Μακεδονίας πόλις,
first of the part of Macedonia city,
κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
colony. We were but in this the city
διατρίβοντες ἡμέρας τινάς. 13 τῇ τε
spending days some. To the and
ἡμέρα τῶν σαββάτων ἐξῆλθομεν ἔξω τῆς
day of the sabbaths we went out outside the
πύλης παρὰ ποταμὸν οὗ ἐνομιζομεν
gate beside river where we were opining
προσευχῆν εἶναι, καὶ καθίσαντες
prayer to be, and having seated selves
ἐλαλοῦμεν ταῖς συναλθούσαις
we were speaking to the having come together
γυναίξιν. 14 καὶ τις γυνὴ ὀνόματι
And some woman named
Λυδία, πορφυροπώλης πόλεως Θυατείρων
Lydia, seller of purple of city Thyatira

they made efforts to go into Bi-thyn'i-a, but the spirit of Jesus did not permit them. 8 So they passed Mys'i-a by and came down to Tro'as. 9 And during the night a vision appeared to Paul: a certain Mac-e-do'ni-an man was standing and entreating him and saying: "Step over into Mac-e-do'ni-a and help us." 10 Now as soon as he had seen the vision, we sought to go forth into Mac-e-do'ni-a, drawing the conclusion that God had summoned us to declare the good news to them.

11 Therefore we put out to sea from Tro'as and came with a straight run to Sam'o-thrace, but on the following day to Ne-ap'o-lis, 12 and from there to Philip'pi, a colony, which is the principal city of the district of Mac-e-do'ni-a. We continued in this city, spending some days. 13 And on the sabbath day we went forth outside the gate beside a river, where we were thinking there was a place of prayer; and we sat down and began speaking to the women that had assembled. 14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra

σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ
venerating the God, was hearing, of whom the
κύριος διήνοιξεν τὴν καρδίαν
Lord opened wide the heart
προσέχειν τοῖς λαλουμένοις
to be paying attention to the (things) being spoken
ὑπὸ Παύλου. 15 ὥς δὲ ἐβαπτίσθη καὶ
by Paul. As but she was baptized and
ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα
the household of her, she entreated saying
Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ
If you have judged me faithful to the Lord
εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου
to be, having entered into the house of me
μένετε· καὶ παρεβιάσατο ἡμᾶς.
be you remaining; and she constrained us.
16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς
It occurred but going of us into
τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν
the prayer servant girl some having
πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἧτις
spirit of python to meet to us, who
ἐργασίαν πολλὴν παρείχεν τοῖς
working [profit] much was furnishing to the
κύριοις αὐτῆς μαντευομένη· 17 αὕτη
lords of her divining; this [girl]
κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν
following after to the Paul and to us
ἔκραζεν λέγουσα Οὗτοι οἱ
she was crying out saying These the
ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου
men slaves of the God the Most High
εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
they are, who are announcing down to you way
σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ
of salvation. This but she was doing upon
πολλὰς ἡμέρας. διαπονηθεὶς δὲ
many days. Having been wearied but
Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι
Paul and having turned upon to the spirit
εἶπεν Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ
he said I am charging to you in name of Jesus
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ
Christ to come out from her; and
ἐξῆλθεν αὐτὴ τῇ ὥρᾳ.
it came out to very the hour.

and a worshiper of God, was listening, and Jehovah* opened her heart wide to pay attention to the things being spoken by Paul. 15 Now when she and her household got baptized, she said with entreaty: "If you men have judged me to be faithful to Jehovah,* enter into my house and stay." And she just made us come.

16 And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. 17 This [girl] kept following Paul and us and crying out with the words: "These men are slaves of the Most High God, who are publishing to you the way of salvation." 18 This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit: "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

14* Jehovah, J7,8,10,17,18,23; the Lord, κAB. 15* Jehovah, J7,8,10; the Lord, κAB; God, D.

19 ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
Having seen but the lords of her that
ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν
came out the hope of the working [profit] of them
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
having taken hold of the Paul and the Silas
εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοῦς
they dragged into the marketplace upon the
ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς
rulers, and having led toward them
τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ
to the praetors they said These the
ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
men are agitating out of us the
πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ
city Jews existing, and
καταγγέλλουσιν ἔθνη ἃ οὐκ ἐξεστὶν
they announce down customs which not it is lawful
ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν
to us to be accepting alongside nor to be doing
Ῥωμαῖοις οὖσιν. 22 καὶ συνεπέστη ὁ
Romans being. And stood up together the
ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ
crowd down on them, and the praetors
περιρριζάντες αὐτῶν τὰ ἱμάτια
having torn off of them the outer garments
ἐκέλευον ῥαβδίζειν, **23** πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς
they were commanding to be beating with rods, many but having imposed to them blows
ἔβαλον εἰς φυλακὴν, παραγγείλαντες
they threw into prison, having charged
τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
to the guard of bound ones securely to be keeping
αὐτούς. 24 ὃς παραγγελίαν τοιαύτην
them; who charge such
λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν
having received he threw them into the
ἑσωτέραν φυλακὴν καὶ τοὺς πόδας
inner prison and the feet
ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
he made secure of them into the wood.
25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
Down but the midnight Paul and
Σίλας προσευχόμενοι ὕμνον
Silas praying were praising with hymns
τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ
the God, were hearing upon but of them the
δέσμιοι. 26 ἄφω δὲ σεισμὸς
bound (ones); suddenly but [earthquake]

19 Well, when her masters saw that their hope of gain had left, they laid hold of Paul and Silas and dragged them into the marketplace to the rulers, 20 and, leading them up to the civil magistrates, they said: "These men are disturbing our city very much, they being Jews, 21 and they are publishing customs that it is not lawful for us to take up or practice, seeing we are Romans." 22 And the crowd rose up together against them; and the civil magistrates, after tearing the outer garments off them, gave the command to beat them with rods. 23 After they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them securely. 24 Because he got such an order, he threw them into the inner prison and made their feet fast in the stocks. 25 But about the middle of the night Paul and Silas were praying and praising God with song; yes, the prisoners were hearing them. 26 Suddenly a great earthquake

ἐγένετο μέγας ὥστε σαλευθῆναι τὰ
occurred great as-and the foundations of the place of bound ones,
ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι
were opened up but instantly the doors
πάσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
all, and of all the bonds was let go up.
27 ἔξυπνος δὲ γενόμενος ὁ
Awakened out of sleep but having become the
δεσμοφύλαξ καὶ ἰδὼν
guard of bound ones and having seen
ἀνεωγμένας τὰς θύρας τῆς φυλακῆς
having been opened the doors of the prison
σπασάμενος τὴν μάχिरαν ἤμελλεν
having drawn the sword he was about
ἐαυτὸν ἀναῖρεῖν, νομίζων ἐκπεφευγέναι τοὺς
himself to be taking up, opining to have fled out the
δεσμίους. 28 ἐφώνησεν δὲ Παῦλος μεγάλην
bound ones. Sounded out but Paul to great
φωνὴ λέγων Μηδὲν πράξεις σεαυτῷ
voice saying Nothing you should do to yourself
κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.
bad (thing), all for we are in here.
29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ
Having asked for but lights he leaped in, and
ἐντρομος γενόμενος προσέπεσεν τῷ
atremble having become he fell toward the
Παύλῳ καὶ Σίλᾳ, 30 καὶ προαγαγὼν
Paul and Silas, and having led forward
αὐτοὺς ἔξω ἐφῆκε Κύριοι, τί με
them outside he said Lords, what me
δεῖ ποιεῖν ἵνα
it is necessary to be doing in order that
σωθῶ; 31 οἱ δὲ εἶπαν
I should be saved? The (ones) but said
Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ
Believe upon the Lord Jesus, and
σωθήσῃ σὺ καὶ ὁ οἶκός σου.
you will be saved you and the household of you.
32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ
And they spoke to him the word of the
θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ
God together with all the (ones) in the house
αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν
of him. And having taken along them in
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that the hour of the night he bathed from

occurred, so that the foundations of the jail were shaken. Moreover, all the doors were instantly opened, and the bonds of all were loosened. 27 The jailer, being awakened out of sleep and seeing the prison doors were open, drew his sword and was about to do away with himself, imagining that the prisoners had escaped. 28 But Paul called out with a loud voice, saying: "Do not hurt yourself, for we are all here!" 29 So he asked for lights and leaped in and, seized with trembling, he fell down before Paul and Silas. 30 And he brought them outside and said: "Sirs, what must I do to get saved?" 31 They said: "Believe on the Lord Jesus and you will get saved, you and your household." 32 And they spoke to him together with all those in his house. 33 And he took them along in that hour of the night and bathed

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
the blows, and he was baptized he and
οἱ αὐτοῦ ἅπαντες παραχρῆμα,
the (ones) of him all instantly,
34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον
having led up and them into the house
παρέθηκεν τράπεζαν, καὶ ἡγαλλιάσατο
he put alongside table, and he exulted
πανοικί πεπιστευκῶς τῷ θεῷ.
with all house having believed to the God.
35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
Of day but having occurred sent off
οἱ στρατηγοὶ τοὺς ραβδούχους λέγοντες
the praetors the rod bearers saying
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
Release the men those.
36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς
Reported back but the guard of bound ones the
λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν
words toward the Paul, that Have sent off
οἱ στρατηγοὶ ἵνα
the praetors in order that
ἀπολυθῇ· νῦν οὖν
you should be released; now therefore
ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ
having come out be going in peace. The
δὲ Παῦλος ἔφη πρὸς αὐτοὺς Δείραντες
but Paul said toward them Having fayed
ἡμᾶς δημοσίᾳ ἀκατακρίτους,
us to public [place] uncondemned,
ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
men Romans existing, they threw
εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς
into prison; and now secretly us
ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ
they are throwing out? Not for, but
ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
having come they us let them lead out.
38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
Reported back but to the praetors the
ραβδούχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν
rod bearers the sayings these; they grew fearful
δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, 39 καὶ
but having heard that Romans they are, and
ἐλθόντες παρεκάλεισαν αὐτούς, καὶ
having come they entreated them, and
ἐξαγαγόντες ἡρώτων ἀπελθεῖν
having led out they were requesting to go off
ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ ἀπὸ
from the city. Having come out but from

their stripes; and, one and all, he and his were baptized without delay. 34 And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God. 35 When it became day, the civil magistrates dispatched the constables to say: "Release those men." 36 So the jailer reported their words to Paul: "The civil magistrates have dispatched men that you [two] might be released. Now, therefore, come out and go your way in peace." 37 But Paul said to them: "They flogged us publicly uncondemned, men who are Romans, and threw us into prison; and are they now throwing us out secretly? No, indeed! but let them come themselves and bring us out." 38 So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. 39 Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city. 40 But they came out of

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
the prison they went in toward the Lydia,
καὶ ἰδόντες παρεκάλεισαν τοὺς ἀδελφοὺς
and having seen they encouraged the brothers
καὶ ἐξῆλθαν.
and they went out.
17 Διοδεύσαντες δὲ τὴν
Having made their way through but the
Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον
Amphipolis and the Apollonia they came
εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγή
into Thessalonica, where was a synagogue
τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ
of the Jews. According to but the (thing)
εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
accustomed to the Paul he came in toward
αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο
them and upon sabbaths three he reasoned
αὐτοῖς ἀπὸ τῶν γραφῶν,
to them from the Scriptures,
3 διανοίγων καὶ παρατιθέμενος
opening up thoroughly and putting alongside
ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
that the Christ it was necessary to suffer and
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
to stand up out of dead (ones), and that this
ἐστὶν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ
is the Christ, the Jesus whom I
καταγγέλλω ὑμῖν. 4 καὶ τινες ἐξ αὐτῶν
announce down to you. And some out of them
ἐπίσθησαν καὶ προσεκληρώθησαν
were persuaded and they were assigned by lot
τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε
to the Paul and to the Silas, of the and
σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν
reverencing Greeks multitude much of women
τε τῶν πρώτων οὐκ ὀλίγαι.
and of the first (ones) not few.
5 Ζηλοῦσαντες δὲ οἱ Ἰουδαῖοι
Having become jealous but the Jews
καὶ προσλαβόμενοι τῶν
and having taken toward themselves of the
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
market idlers male persons some wicked and
ὀχλοποιήσαντες ἐθορύβουν.
having made crowd they were throwing into uproar
τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ
the city, and having stood upon the house
Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν
of Jason they were seeking them to lead forth

the prison and went to the home of Lyd'ia, and when they saw the brothers they encouraged them and departed. 17 They now journeyed through Am-phip'o-lis and Ap-o-l'o-n'i-a and came to Thes-sa-lo-ni'ca, where there was a synagogue of the Jews. 2 So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures, 3 explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and [saying]: "This is the Christ, this Jesus whom I am publishing to you." 4 As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped [God] and not a few of the principal women did so. 5 But the Jews, getting jealous, took into their company certain wicked men of the marketplace and formed a mob and proceeded to throw the city into an uproar. And they assaulted the house of Ja'son and went seeking to have them brought forth

εἰς τὸν δῆμον· 6 μὴ εὐρόντες δὲ αὐτοὺς
into the public; not having found but them
ἔσυρον· Ἰάσονα καὶ τινὰς
they were dragging Jason and some
ἀδελφούς· ἐπὶ τοὺς πολιτάρχας, βοῶντες
brothers upon the politarchs, crying aloud
ὅτι· Οἱ τὴν οἰκουμένην
that The (ones) the inhabited (earth)
ἀναστατώναντες· οὗτοι καὶ ἐνθάδε
having upset these also in here
πάρεισιν, 7 οὓς ὑποδέδεκται
are alongside, whom has received under [roof]
Ἰάσον· καὶ οὗτοι πάντες ἀπέναντι τῶν
Jason; and these all in opposition to the
δογμάτων· Καίσαρος πράσσουσι, βασιλέα
decrees of Caesar are doing, king
ἕτερον λέγοντες εἶναι Ἰησοῦν.
different saying to be Jesus.
8 ἐπείρασεν δὲ τὸν ὄχλον καὶ τοὺς
They agitated but the crowd and the
πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
politarchs hearing these (things), and
λαβόντες τὸ ἱκανὸν παρὰ τοῦ
having taken the sufficient (thing) beside of the
Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
Jason and of the leftover (ones) they released
αὐτούς.
them.
10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
The but brothers immediately through
νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν
night they sent out the and Paul and the
Σίλαν· εἰς Βερόιαν, οἵτινες
Silas into Beroea, who
παρεγενόμενοι εἰς τὴν συναγωγὴν
having come to be alongside into the synagogue
τῶν Ἰουδαίων ἀπήεσαν· 11 οὗτοι δὲ
of the Jews they went off; these but
ἦσαν ἐυγενέστεροι τῶν ἐν
were of better race of the (ones) in
Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον
Thessalonica, who received the word
μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν
with all mental readiness, the down day
ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
examining the Scriptures if it would have
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν
these (things) thus. Many indeed therefore
ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων
out of them believed, and of the Grecian

to the rabble.

6 When they did not find them they dragged Ja'son and certain brothers to the city rulers, crying out: "These men that have overturned the inhabited earth are present here also. 7 and Ja'son has received them with hospitality. And all these [men] act in opposition to the decrees of Caesar, saying there is another king, Jesus." 8 They indeed agitated the crowd and the city rulers when they heard these things; 9 and first after taking sufficient security from Ja'son and the others they let them go.

10 Immediately by night the brothers sent both Paul and Silas out to Berea, and these, upon arriving, went into the synagogue of the Jews. 11 Now the latter were more noble-minded than those in Thessa-lo-ni-ca, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. 12 Therefore many of them became believers, and so did not a few of the reputable Greek

γυναικῶν τῶν εὐσημῶν καὶ ἀνδρῶν
women of the reputable also of male persons
οὐκ ὀλίγοι. 13 Ὅς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
not few. As but knew the from the
Θεσσαλονικῆς Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βερόιᾳ
Thessalonica Jews that also in the Berea
κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
was published by the Paul the word of the
θεοῦ, ἦλθον κακεῖ σαλεύοντες καὶ
God, they came and there shaking up and
ταράσσοντες τοὺς ὄχλους. 14 εὐθέως δὲ
agitating the crowds. Immediately but
τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
then the Paul sent off out the brothers
πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν·
to be going until upon the sea;
ὑπέμεινεν τε δὲ τε Σίλας καὶ ὁ
remained behind and the and Silas and the
Τιμόθεος ἐκεῖ. 15 οἱ δὲ
Timothy there. The (ones) but
καθιστάνοντες τὸν Παῦλον ἡγάγον ἕως
conducting the Paul they led until
Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
Athens, and having received commandment
πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα
toward the Silas and the Timothy in order that
ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν
as most quickly they should come toward him
ἐξῆσαν.
they went out.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
In but the Athens waiting for
αὐτοῦ τοῦ Παύλου, παραξύνετο τὸ
them of the Paul, was being irritated the
πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
spirit of him in him beholding full of idols
οὐσαν τὴν πόλιν. 17 διελέγετο μὲν
being the city. He was reasoning indeed
οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
therefore in the synagogue to the Jews
καὶ τοῖς σεβομένοις καὶ ἐν τῇ
and the (ones) reverencing and in the
ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
marketplace down every day toward
τοὺς παρατυγχάνοντας. 18 τινὲς
the (ones) happening (to be) alongside. Some
δὲ καὶ τῶν Ἑπικουρίων καὶ Στωϊκῶν
but also of the Epicurean and Stoic
φιλοσόφων συνέβαλλον αὐτῷ, καὶ
philosophers were throwing together to him, and

women and of the men. 13 But when the Jews from Thessa-lo-ni-ca learned that the word of God was published also in Berea by Paul, they came there also to incite and agitate the masses. 14 Then the brothers immediately sent Paul off to go as far as the sea; but both Silas and Timothy remained behind there. 15 However, those conducting Paul brought him as far as Athens and, after receiving a command for Silas and Timothy to come to him as quickly as possible, they departed.

16 Now while Paul was waiting for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols. 17 Consequently he began to reason in the synagogue with the Jews and the other people who worshipped [God] and every day in the marketplace with those who happened to be on hand. 18 But certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and

τινες ἔλεγον τί ἂν θέλοι ὁ
some were saying What likely would will the
σπερμολόγος οὗτος λέγειν· οἱ δέ,
seed picker this to be saying? The (ones) but,
Ξένων δαιμονίων δοκεῖ καταγγελεὺς
Of foreign demons he is seeming publisher
εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
to be; because the Jesus and the
ἀνάστασιν εὐηγγελίζετο.
resurrection he was declaring as good news.

19 ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν
Having taken hold but of him upon the

Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα
Arian Pagos they led, saying Are we able

γνῶναι τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ
to know what the new this the by you

λαλούμενη διδασκῇ; 20 ξενίζοντα
being spoken teaching? Being strange (things)

γάρ τινα εἰσφέρεις εἰς τὰς ἀκοάς
for some you are importing into the hearings

ἡμῶν· βουλόμεθα οὖν γνῶναι
of us; we are wishing therefore to know

τίνα θέλει ταῦτα εἶναι.
what (things) is willing these (things) to be.

21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες
Athenians but all and the sojourning

ξένοι εἰς οὐδὲν ἕτερον
foreigners into nothing different

ἠεὶ καὶ ἔχουσιν ἢ λέγειν
they had leisure time than to be saying

τι ἢ ἀκοῦειν τι καινότερον.
something or to be hearing something newer.

22 σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ
Having stood but Paul in middle of the

Ἀρείου Πάγου ἔφη
Arian Pagos he said

Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς
Male persons Athenians, down all (things) as

δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
more demon-dreading you I am beholding;

23 διερχόμενοι γὰρ καὶ ἀναθεωρῶν τὰ
going through for and beholding up the

σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν
objects of veneration of you I found also altar in

ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ.
which it had been written upon To Unknown God.

ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε,
Which therefore being ignorant you are venerating,

some would say:
"What is it this
chatterer would like
to tell?" Others: "He
seems to be a publish-
er of foreign deities."
This was because he
was declaring the
good news of Jesus
and the resurrection.
19 So they laid hold
of him and led him
to the Are-op'a-gus,*

saying: "Can we get
to know what this
new teaching is which
is spoken by you?"

20 For you are in-
troducing some things
that are strange to
our ears. Therefore we
desire to get to know
what these things
purport to be." 21 In
fact, all Athenians
and the foreigners so-
journing there would
spend their leisure
time at nothing but
telling something or
listening to something
new. 22 Paul now
stood in the midst of
the Are-op'a-gus and
said:

"Men of Athens,
I behold that in all
things you seem to
be more given to the
fear of the deities"
than others are.

23 For instance, while
passing along and
carefully observing
your objects of veneration I also found an
altar on which had
been inscribed 'To
an Unknown God.'
Therefore what you
are unknowingly giv-
ing godly devotion to,

τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ
this (thing) I am announcing down to you. The
θεὸς ὁ ποιήσας τὸν κόσμον καὶ
God the (one) having made the world and
πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
all the (things) in it, this (One) of heaven
καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
and of earth existing Lord not in

χειροποιήτοις ναοῖς κατοικεῖ
handmade divine habitations is inhabiting

25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων
nor by hands human

θεραπεύεται προσδεόμενος τινος,
is being attended to having further need of anything,

αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ
he giving to all life and breath and

τὰ πάντα· 26 ἐποίησέν τε ἐξ
the (things) all; he made and out of

ἐνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ
one every nation of men to be dwelling upon

παντὸς προσώπου τῆς γῆς, ὁρίσας
all face of the earth, having defined

προσ τεταγμένους καιροὺς καὶ τὰς
having been set toward appointed times and the

ὁροθεσίας τῆς κατοικίας αὐτῶν,
limits of the dwelling of them,

27 ζητεῖν τὸν θεὸν εἰ ἄρα γε
to be seeking the God if really in fact

ψηλαφήσειαν αὐτὸν καὶ εὗροιν,
they might grope for him and they might find,

καί γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου
and in fact not long [way] from one each

ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ
of us existing. In him for

ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὥς
we are living and we are moving and we are, as

καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν
also some of the down you poets have said

Τοῦ γὰρ καὶ γένος ἐσμέν.
Of the (one) for also race we are.

29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ
Race therefore existing of the God not

ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ
we are owing to be opining to gold or to silver or

λίθῳ, χαράγματι τέχνης καὶ
to stone, to sculptured (thing) of art and

ἐνθυμώσεως ἀνθρώπου, τὸ θεῖον εἶναι
of contrivance of man, the divine [being] to be

ὁμοῖον. 30 τοὺς μὲν οὖν χρόνους τῆς
like. The indeed therefore times of the

this I am publishing
to you. 24 The God
that made the world
and all the things in
it, being, as this One
is, Lord of heaven
and earth, does not
dwell in handmade
temples, 25 neither
is he attended to by
human hands as if
he needed anything,
because he himself
gives to all [persons]
life and breath and
things. 26 And he
made out of one [man]
every nation of men,
to dwell upon the
entire surface of the
earth, and he decreed
the appointed times
and the set limits
of the dwelling of
[men], 27 for them
to seek God, if they
might grope for him
and really find him,
although, in fact, he is
not far off from each
one of us. 28 For by
him we have life and
move and exist, even
as certain ones of the
poets among you have
said, 'For we are also
his progeny.'

29 "Seeing, there-
fore, that we are the
progeny of God, we
ought not to imagine
that the Divine
Being is like gold or
silver or stone, like
something sculptured
by the art and
contrivance of man.
30 True, God has

19* Or, "Mars' Hill." 22* *Dei-si-dai-mo-ne-ste'-rous*, KAB; *super-sti-tio-si-o'-res*, Vg. Demons were thought by the Greeks to be deities, good or evil.

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ
ignorance overlooked the God the (things)
νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
now he is reporting to the men all (them)
πανταχοῦ μετανοεῖν, 31 καθότι
everywhere to be repenting, according to which
ἔστησεν ἡμέραν ἐν ᾗ μέλλει
he made stand day in which he is about
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
to be judging the inhabited [earth] in righteousness
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
in male person to whom he defined, faith
παρασχὼν πᾶσιν ἀναστήσας
having furnished to all having made stand up
αὐτὸν ἐκ νεκρῶν.
him out of dead (ones).

32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
Having heard but resurrection of dead (ones)
οἱ μὲν ἐχλεύαζον οἱ δὲ
the (ones) indeed were mocking the (ones) but
εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ
said We shall hear of you about this also
πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
again. Thus the Paul made exit out of
μέσου αὐτῶν. 34 τινὲς δὲ ἄνδρες
middle of them; some but male persons
κολληθέντες αὐτῷ ἐπίστευσαν, ἐν
having been glued to him they believed, in
οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
whom also Dionysius the Areopagite and
γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
woman to name Damaris and different (ones)
σὺν αὐτοῖς.
together with them.

18 Μετὰ ταῦτα χωρισθεὶς
After these (things) having been separated
ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
out of the Athens he came into Corinth.
2 καὶ εὗρὼν τινα Ἰουδαῖον ὀνόματι
And having found some Jew to name
Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως
Aquila, Pontian to the race, recently
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
having come from the Italy and Priscilla
γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
woman of him through the to have ordered
Κλαύδιον χωρίζεσθαι πάντας τοὺς
Claudius to be separating themselves all the
Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
Jews from the Rome, he came toward

overlooked the times
of such ignorance, yet
now he is telling man-
kind that they should
all everywhere repent.
31 Because he has
set a day in which
he purposes to judge
the inhabited earth
in righteousness by
a man whom he has
appointed, and he has
furnished a guarantee
to all men in that he
has resurrected him
from the dead."

32 Well, when they
heard of a resurrec-
tion of the dead, some
began to mock, while
others said: "We will
hear you about this
even another time."
33 Thus Paul went
out from their midst,
34 but some men
joined themselves to
him and became be-
lievers, among whom
also was Di-on-y-si-us,
a judge of the court
of the Are-op-agus,
and a woman named
Dam-a-ris, and others
besides them.

18 After these
things he
departed from Athens
and came to Corinth.
2 And he found a
certain Jew named
Aqui-la, a native
of Pon-tus who had
recently come from
Italy, and Pris-cil-la
his wife, because of
the fact that Claudius
had ordered all the
Jews to depart from
Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμοτέχνον εἶναι
them, and through the similar trade to be
ἔμενεν παρ' αὐτοῖς καὶ
he was remaining beside them and
ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
they were working, they were for tentmakers
τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
to the trade. He was reasoning but in the
συναγωγῇ κατὰ πᾶν σάββατον,
synagogue down every sabbath,
ἔπειθέν τε Ἰουδαίους καὶ Ἑλλήνας.
he was persuading and Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς
As but they went down from the
Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος,
Macedonia the and Silas and the Timothy,
συνείχετο τῷ λόγῳ ὁ
was holding himself together to the word the
Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις
Paul, thoroughly witnessing to the Jews
εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσόμενον
to be the Christ Jesus, Of (ones) opposing
δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
but of them and blaspheming having shaken out
τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς Τὸ
the outer garments he said toward them The
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν;
blood of you upon the head of you;
καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
clean I; from the now into the nations
πορεύσομαι. 7 καὶ μεταβάς
I shall go. And having stepped across

ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς
from there he came into house of someone
ὀνόματι Τίτιου Ἰούστου σεβομένου τὸν θεόν,
to name Titius Justus venerating the God,
οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
whose the house was having joint boundary to the
συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυναγωγὸς
synagogue. Crispus but the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
believed to the Lord together with whole
τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
the house (hold) of him, and many of the
Κορινθίων ἀκούοντες ἐπίστευσαν καὶ
Corinthians hearing were believing and
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος
they were being baptized. Said but the Lord
ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ Μὴ
in night through vision to the Paul Not

them 3 and on ac-
count of being of the
same trade he stayed
at their home, and
they worked, for they
were tentmakers by
trade. 4 However, he
would give a talk in
the synagogue every
sabbath and would
persuade Jews and
Greeks.

5 When, now, both
Silas and Timothy
came down from
Mace-do-ni-a, Paul
began to be intensely
occupied with the
word, witnessing to
the Jews to prove that
Jesus is the Christ.
6 But after they kept
on opposing and
speaking abusively,
he shook out his
garments and said to
them: "Let your blood
be upon your own
heads. I am clean.
From now on I will go
to people of the na-
tions." 7 Accordingly
he transferred from
there and went into
the house of a man
named Titius Justus,
a worshiper of God,
whose house was ad-
joining the synagogue.
8 But Cris'pus the
presiding officer of the
synagogue became a
believer in the Lord,
and so did all his
household. And many
of the Corinthians
that heard began to
believe and be bap-
tized. 9 Moreover,
by night the Lord
said to Paul through
a vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not
σιωπήσης, 10 διότι ἐγὼ εἰμι
you should be silent, through which I am
μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ
with you and no one will set upon you of the
κακῶσαι σε, διότι λαὸς ἐστὶ
to treat badly you, through which people is
μοι πολλὸς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.
11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ
He sat down but year and months six
διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.
12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the
Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews
ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him
ἐπὶ τὴν βῆμα, 13 λέγοντες ὅτι
upon the step, 13 saying that
Παρά τὸν νόμον ἀναπειθεῖ οὗτος
Alongside the law is persuading up this (one)
τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.
14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul
ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio
πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ἦν
toward the Jews If indeed it was
ἀδικημά τι ἢ ραδιούργημα
unrighteous thing some or readily done work
πονηρὸν, ὡς Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely
ἀνεσχόμεν ὑμῶν· 15 εἰ δὲ
I was putting up with you; if but
ζητήματα ἐστὶν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names
καὶ νόμου τοῦ καθ' ὑμᾶς, ὤψεσθε
and law of the according to you, you will see
αὐτοὶ κριτῆς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not
βούλομαι εἶναι. 16 καὶ ἀπέλασεν αὐτοὺς
I am wishing to be. And he drove off them
ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of
δὲ πάντες Σωσθένην τὸν ἀρχισυναγωγὸν
but all (they) Sosthenes the synagogue ruler

fear, but keep on speaking and do not keep silent, 10 because I am with you and no man will assault you so as to do you injury; for I have many people in this city." 11 So he stayed set there a year and six months, teaching among them the word of God. 12 Now while Gal'lio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat, 13 saying: "Contrary to the law this person leads men to another persuasion in worshipping God." 14 But as Paul was going to open his mouth, Gal'lio said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. 15 But if it is controversies over speech and names and the law among you, you yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'thenes the presiding officer of the synagogue

ἐτύπτον ἐμπροσθεν τοῦ βήματος·
they were beating in front of the judgment seat.
καὶ οὐδὲν τούτων τῷ Γαλλίῳ
and nothing of these (things) to the Gallio
ἔμελεν.
was of concern.
18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμένεινς ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the
ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενθρεαίς τὴν κεφαλὴν, εἶχεν γὰρ
Cenchreae the head, he was having for
εὐχήν. 19 κατήντησαν δὲ εἰς Ἐφεσον,
vow. They attained down but into Ephesus,
κακείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but
εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ αὐτῶν
to the Jews. Requesting but of them
ἐπὶ πλείονα χρόνον μείναι οὐκ
upon more time to remain not
ἐπένευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off
καὶ εἰπὼν Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθαι ἀπὸ
you of the God willing he was led up from
τῆς Ἐφῆσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καισαρίαν, ἀναβάς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted
τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,
διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στήριζον
Galatian country and Phrygia, confirming
πάντας τοὺς μαθητάς.
all the disciples.

and went to beating him in front of the judgment seat. But Gal'lio would not concern himself at all with these things. 18 However, after staying quite some days longer, Paul said good-bye to the brothers and proceeded to sail away for Syria, and with him Priscilla and Aquila, as he had the hair of his head clipped short in Cenchreae, for he had a vow. 19 So they arrived at Ephesus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews. 20 Although they kept requesting him to remain for a longer time, he would not consent. 21 But said good-bye and told them: "I will return to you again, if Jehovah* is willing." And he put out to sea from Ephesus. 22 and came down to Caesarea. And he went up and greeted the congregation, and went down to Antioch. 23 And when he had passed some time there he departed and went from place to place through the country of Galatia and Phrygia, strengthening all the disciples.

21* Jehovah, J¹⁷; God, K^{ABVgSyp}. 22* To Jerusalem, apparently.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
Jew but some Apollos to name,
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
Alexandrian to the race, male person eloquent,
κατήντηεν εἰς Ἐφεσον, δυνατὸς ὢν
he attained down into Ephesus, powerful being
ἐν ταῖς γραφαῖς. 25 οὗτος ἦν
in the Scriptures. This (one) was
κατηχημένος τὴν ὁδὸν τοῦ
having been taught by echo down the way of the
κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει
Lord, and boiling to the spirit he was speaking
καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
and he was teaching accurately the (things) about
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τοῦ
the Jesus, being acquainted with alone to the
βάπτισμα Ἰωάννου. 26 οὗτός τε
baptism of John. This (one) and
ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ·
started to be speaking boldly in the synagogue;
ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας
having heard, but of him Priscilla and Aquila
προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ
took along him and more accurately to him
ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
they expounded the way of the God.
27 βουλόμενος δὲ αὐτοῦ διελθεῖν εἰς τὴν
Wishing but of him to go through into the
Ἀχαΐαν προτρέψαντες οἱ ἀδελφοί
Achaia having turned forward the brothers
ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
wrote to the disciples to receive off him;
ὃς παραγενόμενος συνεβόλετο πολλὴν
who having come to be alongside he helped much
τοῖς πεπιστευκόσιν διὰ τῆς
to the (ones) having believed through the
χάριτος. 28 εὐτόνως γὰρ τοῖς
undeserved kindness; intensely for to the
Ἰουδαίοις διακατηλέγχετο
Jews he was thoroughly proving
δημοσίᾳ ἐπιδεικνύς διὰ τῶν
to public [place] showing forth through the
γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.
Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
It occurred but in the the Apollos to be in
Κορίνθῳ Παῦλον διελθόντα τὰ
Corinth Paul having gone through the

24 Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, arrived in Ephesus; and he was well versed in the Scriptures. 25 This [man] had been orally instructed in the way of Jehovah* and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the baptism of John. 26 And this [man] started to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him into their company and expounded the way of God more correctly to him. 27 Further, because he was desiring to go across into Achaia, the brothers wrote the disciples, exhorting them to receive him kindly. So when he got there, he greatly helped those who had believed on account of [God's]* undeserved kindness; 28 for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ.

19 In the course of events, while Apollos was in Corinth, Paul went through the

ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἐφεσον καὶ
upper parts to come into Ephesus and
εὗρεν τινὰς μαθητάς, 2 εἶπεν τε πρὸς
to find some disciples, he said and toward
αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε
them If spirit holy you received
πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
having believed? The (ones) but toward him
'Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.
But not if spirit holy is we heard.
3 εἶπεν τε εἰς τί οὖν
He said and Into what therefore
ἐβαπτίσθητε; οἱ δὲ εἶπαν· Εἰς τὸ
were you baptized? The (ones) but said Into the
'Ιωάννου βάπτισμα. 4 εἶπεν δὲ Παῦλος
of John baptism. Said but Paul
'Ιωάννης ἐβάπτισεν βάπτισμα μετανοίας,
John baptized baptism of repentance,
τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
to the people saying into the (one) coming
μετ' αὐτὸν ἵνα πιστεῦσωσιν, τοῦτ'
after him in order that they should believe, this
ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ
is into the Jesus. 5 Having heard but
ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου
they were baptized into the name of the Lord
'Ιησοῦ. 6 καὶ ἐπιθέντος αὐτοῖς τοῦ
Jesus; and having imposed to them of the
Παύλου χειρὰς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ'
Paul hands came the spirit the holy upon
αὐτούς, ἐλάλουν τε γλώσσαις καὶ
them, they were speaking and to tongues and
ἐπροφήτεον. 7 ἦσαν δὲ οἱ πάντες
they were prophesying. Were but the all
ἄνδρες ὥσει δώδεκα.
male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν
Having entered but into the synagogue
ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς
he was speaking boldly upon months three
διαλεγόμενος καὶ πείθων περὶ τῆς
reasoning and persuading about the
βασιλείας τοῦ θεοῦ. 9 ὥς δὲ τινες
kingdom of the God. As but some
ἐσκληρύνοντο
were hardening themselves
ἠγείθουν κακολοῦντες τὴν ὁδὸν
they were disobeying saying bad the way
ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ'
in sight of the multitude, having stood off from

inland parts and came down to Ephesus, and found some disciples; 2 and he said to them: "Did you receive holy spirit when you became believers?" They said to him: "Why, we have never heard whether there is a holy spirit." 3 And he said: "In what, then, were you baptized?" They said: "In John's baptism." 4 Paul said: "John baptized with the baptism [in symbol] of repentance, telling the people to believe in the one coming after him, that is, in Jesus." 5 On hearing this, they got baptized in the name of the Lord Jesus. 6 And when Paul laid his hands upon them, the holy spirit came upon them, and they began speaking with tongues and prophesying. 7 All together, there were about twelve men.

8 Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. 9 But when some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude, he withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
them he limited off the disciples, down day
διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
reasoning in the school of Tyrannus.

10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
This but occurred upon years two, as-and
πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι
all the inhabiting the Asia to hear
τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
the word of the Lord, Jews and and
Ἕλληνας.
Greeks.

11 Δυνάμεις τε οὐ τὰς τυχοῦσας ὁ
Powers and not the having happened the
θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
God was doing through the hands of Paul,

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
as-and also upon the (ones) being sick
ἀποφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
to be borne off from the skin of him sweat cloths
ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
or aprons and to be changing place from them
τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ
the diseases, the and spirits the wicked
ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
to be coming out. Took in hand but some

καὶ τῶν περιερχομένων Ἰουδαίων
also of the (ones) going about Jews
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
exorcists to be naming upon the (ones) having
τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits the wicked the name of the
κυρίου Ἰησοῦ λέγοντες Ὁρκίζω
Lord Jesus saying I am putting under oath

ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
you the Jesus whom Paul is preaching.

14 ἦσαν δὲ τινος Σκεῦα Ἰουδαίου
Were but of some Sceva Jewish
ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
high priest seven sons this doing.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
Having answered but the spirit the wicked
εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
said to them The indeed Jesus I am knowing
καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
and the Paul I am acquainted with, you but
τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
who are you? And having leaped upon the
ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
man upon them in whom was the spirit

them and separated
the disciples from
them, daily giving
talks in the school
[auditorium] of
Ty-ran'nus. 10 This
took place for two
years, so that all
those inhabiting the
[district of] Asia heard
the word of the Lord,
both Jews and Greeks.

11 And God
kept performing
extraordinary works
of power through the
hands of Paul, 12 so
that even cloths and
aprons were borne
from his body to the
ailing people, and the
diseases left them,
and the wicked spirits
came out. 13 But
certain ones of the
roving Jews who
practiced the casting
out of demons also
undertook to name
the name of the Lord
Jesus over those hav-
ing the wicked spirits,
saying: "I solemnly
charge you by Jesus
whom Paul preaches."

14 Now there were
seven sons of a certain
Sce'va, a Jewish chief
priest, doing this.

15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted
with Paul; but who
are you?" 16 With
that the man in whom
the wicked spirit was
leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων
the wicked having got the mastery of both

ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοῦς
exerted strength down on them, as-and naked
καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the
οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known

πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
to all Jews and and Greeks the (ones)
κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear
ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the
ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοὶ τε
name of the Lord Jesus. Many and

τῶν πεπιστευκότων ἦρχοντο
of the (ones) having believed were coming
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up the
πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the

περίεργα πραξάντων συνενέγκαντες
curiosities having practiced having brought together
τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight

πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them
καὶ εὗρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word
ἤϋξανεν καὶ ἴσχυεν.
was growing and it was exerting strength.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put

ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through
τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into

Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι
Jerusalem, having said that After the to come to be
με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessary me also Rome to see.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two
τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

got the mastery of
one after the other,
and prevailed against
them, so that they
fled naked and
wounded out of that
house. 17 This
became known to all,
both the Jews and
the Greeks that dwell
in Eph'e-sus; and a
fear fell upon them
all, and the name of
the Lord Jesus went
on being magnified.
18 And many of those
who had become
believers would come
and confess and
report their practices
openly. 19 Indeed,
quite a number of
those who practiced
magical arts brought
their books together
and burned them up
before everybody.
And they calculated
together the prices of
them and found them
worth fifty thousand
pieces of silver.
20 Thus in a mighty
way the word of
Jehovah* kept growing
and prevailing.

21 Now when these
things had been com-
pleted, Paul purposed
in his spirit that, after
going through Mace-
do'ni-a and A-cha'i-a,
he would journey to
Jerusalem, saying:
"After I get there I
must also see Rome."

22 So he dispatched
to Mace-do'ni-a two of
those who ministered
to him, Timothy and

Ἐραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν
Erastus, he delayed time into the
Ἀσίαν.
Asia.

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν
It occurred but down the appointed time
ἐκείνου ταραχὸς οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
that agitation not little about the way.

24 Δημήτριος γὰρ τις ὀνόματι,
Demetrius for some to name,
ἀργυροκόπος, ποίων ναοὺς
silversmith, making divine habitations

ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς
of silver of Artemis was furnishing to the
τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς
artisans not little working profit, whom

συναθροίσας καὶ τοὺς περὶ τὰ
having crowded together and also the
τοιαῦτα ἐργάτας εἶπεν Ἄνδρες,
such things workers he said Male persons,

ἐπίστασθε ὅτι ἐκ ταύτης τῆς
you are well knowing that out of this the
ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ
working the prosperity to us is, and

θεωρεῖτε καὶ ἀκούετε ὅτι οὐ
you are beholding and you are hearing that not
μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς
only of Ephesus but nearly of all the

Ἀσίας ὁ Παῦλος οὗτος πείσας
Asia the Paul this having persuaded
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι
made to change stand sufficient crowd, saying that

οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν
not are gods the (ones) through hands
γινόμενοι. 27 οὐ μόνον δὲ τοῦτο
coming to be. Not only but this

κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
is in danger to us the part into disrepute
ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
to come, but also the of the great goddess

Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι,
Artemis temple into nothing to be rated,
μέλλειν τε καὶ καθαιρεῖσθαι τῆς
to be about and also to be taken down of the

μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία
magnificence of her, whom whole the Asia
καὶ ἡ οἰκουμένη σέβεται.
and the being inhabited [earth] is venerating.

Erastus, but he himself delayed for some time in the [district of] Asia.

23 At that particular time there arose no little disturbance concerning The Way.*

24 For a certain man named De-me'tri-us, a silversmith, by making silver shrines* of Ar-te-mis* furnished the craftsmen no

little gain; 25 and he gathered them and those who worked at such things and said: "Men, you well

know that from this business we have our prosperity. 26 Also, you behold and hear how not only in Eph'e-sus but in

nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the

ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this occupation of ours will come into disrepute

but also that the temple of the great goddess Ar-te-mis will be esteemed as nothing and even her

magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

23 At that particular time there arose no little disturbance concerning The Way.*

24 For a certain man named De-me'tri-us, a silversmith, by making silver shrines* of Ar-te-mis* furnished the craftsmen no

little gain; 25 and he gathered them and those who worked at such things and said: "Men, you well know that from this business we have our prosperity. 26 Also, you behold and hear how not only in Eph'e-sus but in

nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Ar-te-mis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις
Having heard but and having become full
θυμοῦ ἔκραζον λέγοντες Μεγάλη
of anger they were crying out saying Great

ἡ Ἀρτεμις Ἐφεσίων.
the Artemis of Ephesians.

29 καὶ ἐπλήσθη ἡ πόλις τῆς
And became filled the city of the
συγχύσεως, ὤρμησάν τε ὁμοθυμαδὸν
confusion, they rushed and like-mindedly

εἰς τὸ θέατρον συναρπάσαντες
into the theater having snatched up together
Γαῖον καὶ Ἀρίσταρχον Μακεδόνας,
Gaius and Aristarchus Macedonians,

συνεκδήμους Παύλου. 30 Παῦλος δὲ
travelers together of Paul. Of Paul but
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ
wishing to enter into the public not

εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς
were permitting him the disciples; but the disciples would not permit him.

δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,
but also of the Asiarchs, being to him friends,
πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
having sent toward him they were entreating not

δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι
to give himself into the theater. Others
μὲν οὖν ἄλλο τι ἔκραζον,
indeed therefore other something were crying out,

ἦν γὰρ ἡ ἐκκλησία συνεκχυμένη,
was for the ecclesia having been confused,
καὶ οἱ πλείους οὐκ ᾔδεισαν τίνας
and the more (ones) not had known of what

ἐνεκα συνεληλύθεισαν. 33 ἐκ
on account of they had come together. Out of
δὲ τοῦ ὄχλου συνεβίβασαν
but of the crowd they together made go

Ἀλέξανδρον προβαλόντων αὐτὸν τῶν
Alexander having thrust forward him of the
Ἰουδαίων, ὁ δὲ Ἀλέξανδρος
Jews, the but Alexander

κατασεῖσας τὴν χεῖρα ᾔθελεν
having shaken down the hand he was willing
ἀπολογεῖσθαι τῷ δῆμῳ.
to be defending himself to the public.

34 ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστιν
Having recognized but that Jew he is
φωνῇ ἐγένετο μία ἐκ πάντων
voice occurred one out of all

ὥσει ἐπὶ ὥρας δύο κρᾶζόντων
as if upon hours two crying out

28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Artemis of the Eph'esians!"

29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Ga'ius and Ar-is-tar-chus, Mac-e-do-ni-ans, traveling companions of Paul.

30 For his part, Paul was willing to go inside to the people, but the disciples would not permit him.

31 Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. 32 The fact is, some were crying

out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together. 33 So

together they brought Alexander out of the crowd, the Jews thrusting him up front; and Alexander motioned with his hand and was wanting to make his defense to the people. 34 But

when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours:

23* The Way, *κλβ*; Jehovah's way, *J17.18*; the way of God, *Syr*; the way of the Lord, *Vg*. 24* Or, "divine habitations." 24* Or, "Diana"; *Di-a'nae*, *Vg*.

Μεγάλη ἡ "Αρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.

35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the
γραμματεὺς φησιν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,
τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing
τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being
τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)
διοπετοῦς; 36 ἀναντιρρήτων οὖν
fallen from Zeus? Uncontradictable therefore
ὄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is you
κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing
προπετεῖς πράσσειν. 37 ἡγάγετε γὰρ τοὺς
rash to be performing. You led for the
ἄνδρας τούτους οὐτε ἱεροσύλους
male persons these (ones) neither temple plunderers
οὐτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If
μὲν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)
σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς
together with him artisans are having toward
τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and
ἀνθυπατοὶ εἰσιν, ἐγκαλεῖσθαι
proconsuls are, let them bring charges against
ἀλλήλους. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond
ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
you are seeking upon, in the lawful ecclesia
ἐπιλυθῆσεται. 40 καὶ γὰρ
it will be loosened upon. And for
κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with
στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one
αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not
δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the
συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)
εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar'te-mis of the Eph'e-sians!"

35 When, finally, the city recorder had quieted the crowd, he said: "Men of Eph'e-sus, who really is there of mankind that does not know that the city of the Eph'e-sians is the temple keeper of the great Ar'te-mis and of the image that fell from heaven? 36 Therefore since these things are indisputable, it is becoming for you to keep calm and not act rashly. 37 For you have brought these men who are neither robbers of temples nor blasphemers of our goddess. 38 Therefore if De-me'tri-us and the craftsmen with him do have a case against someone, court days are held and there are proconsuls; let them bring charges against one another. 39 If, though, you are searching for anything beyond that, it must be decided in a regular assembly. 40 For we are really in danger of being charged with sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob." 41 And when he had said these things, he dismissed the assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar
μεταπαρμιμένους ὁ Παῦλος τοὺς
having sent after (to him) the Paul the
μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted
ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.

2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ
Having gone through but the parts those and
παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much
ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, having done and
μήνας τρεῖς γενόμενης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him
ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up
εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the
ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.

4 συνεΐπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater
Πύρρου Βεροιαῖος, Θεσσαλονικέαν δὲ
of Pyrrhus Berean, of Thessalonicians but
Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Gaius
Δερβαῖος καὶ Τιμόθεος, Ἀσσιανοὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus
καὶ Τρόφιμος; 5 οὗτοι δὲ προσελθόντες
and Trophimus; these but having come toward
ἔμενον ἡμᾶς ἐν Τρωάδι· 6 ἡμεῖς δὲ
were remaining for us in Troas; we but
ἐξεπελυσάμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the
ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν
unfermented [cakes] from Philippi, and we came
πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν
toward them into the Troas until days
πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ.
five, where we spent through days seven.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths
συνηγμένων ἡμῶν κλάσαι ἄρτον ὃ
having been led together of us to break bread the
Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about
ἐξιέναι τῇ ἐπαύριον,
to be going out to the morrow,
depart the next day;

20 Now after the uproar had subsided, Paul sent for the disciples, and when he had encouraged them and bidden them farewell, he went forth to journey into Mac-e-do-ni-a. 2 After going through those parts and encouraging the ones there with many a word, he came into Greece. 3 And when he had spent three months there, because a plot was hatched against him by the Jews as he was about to set sail for Syria, he made up his mind to return through Mac-e-do-ni-a. 4 There were accompanying him Sop'a-ter the son of Pyr'rhus of Beroe'a, Ar-is-tarchus and Se-cun-dus of the Thes-sa-lo-ni-ans, and Gai'us of Der-be, and Timothy, and from the [district of] Asia Tych'i-cus and Troph'i-mus. 5 These went on and were waiting for us in Tro'-as; 6 but we put out to sea from Phil-ip'pi after the days of the unfermented cakes, and we came to them in Tro'-as within five days; and there we spent seven days. 7 On the first day of the week, when we were gathered together to have a meal, Paul began discoursing to them, as he was going to depart the next day;

παρέτεινεν τε τὸν λόγον μέχρι
he extended alongside and the word until
μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
midnight. 8 Were but lamps sufficient
ἐν τῷ ὑπερώῳ οὐ ἦμεν
in the upper chamber where we were
συνηγμένοι. 9 καθεζόμενος δὲ
having been led together; 9 sitting but
τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς
some young man to name the Euty-chus upon the
θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ
window, being borne down to sleep deep
διαλεγομένου τοῦ Παύλου ἐπὶ πλείον,
discoursing of the Paul upon more [time],
κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
having been borne down from the sleep he fell
ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
from the third story downward and he was lifted up
νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
dead. 10 Having stepped down but the Paul
ἐπέπεσον αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ
fell upon him and having embraced he said Not
θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
be you being troubled, the for soul of him in
αὐτῷ ἐστίν. 11 ἀναβὰς δὲ καὶ
him is. 11 Having stepped up but and
κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
having broken the bread and having tasted upon
ἱκανὸν τε ὁμιλήσας ἄχρι
sufficient [time] and having conversed until
αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
daybreak thus he went out. 12 They led
δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
but the boy living, and they were comforted
οὐ μετρίως.
not measurably.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
We but having gone before upon the
πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον,
boat we were led up upon the Assos,
ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
from there being about to be taking up the
Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
Paul, thus for having been ordered he was
μέλλων αὐτὸς πεζεύειν. 14 ὥς
being about he to be going on foot. 14 As
δὲ συνέβαλλον ἡμῖν εἰς τὴν Ἀσσον,
but he threw together with us into the Assos,
ἀναλαμβάνοντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην,
having taken up him we came into Mitylene,

and he prolonged his
speech until midnight.
8 So there were quite
a few lamps in the
upper chamber where
we were gathered
together. 9 Seated at
the window, a certain
young man named
Euty-chus fell into a
deep sleep while Paul
kept talking on, and,
collapsing in sleep,
he fell down from
the third story and
was picked up dead.
10 But Paul went
downstairs, threw
himself upon him and
embraced him and
said: "STOP raising a
clamor, for his soul is
in him." 11 He now
went upstairs and
began the meal and
took food, and after
conversing for quite a
while, until daybreak,
he at length departed.
12 So they took
the boy away alive
and were comforted
beyond measure.

13 We now went
ahead to the boat
and set sail to As'sos,
where we were
intending to take
Paul aboard, for, after
giving instructions to
this effect, he himself
was intending to
go on foot. 14 So
when he caught up
with us in As'sos, we
took him aboard and
went to Mity-le'ne;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
and from there having sailed off to the
ἐπιούσῃ κατηντήσαμεν ἀντικρυς Χίου,
succeeding [day] we met down opposite of Chios,
τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
to the but different (day) we threw alongside into
Σάμον, τῇ δὲ ἑχομένῃ ἤλθομεν εἰς
Samos, to the but being next [day] we came into
Μίλητον. 16 κεκρίκει γὰρ ὁ Παῦλος
Miletus; 16 had judged for the Paul
παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ
to sail past the Ephesus, so that not
γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
it might occur to him to spend time in the
Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατόν
Asia, he was hastening for if possible
εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
it might be to him the day of the Pentecost
γενέσθαι εἰς Ἱερουσόλυμα.
to come to be into Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
From but the Miletus having sent into
Ἐφεσον μετεκαλέαστο τοὺς
Ephesus he called after (to him) the
πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ
older men of the ecclesia. 18 As but
παρεγένοντο πρὸς αὐτὸν εἶπεν
they came to be alongside toward him he said
αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
to them You well know from first day
ἅφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
from which I stepped upon into the Asia how
μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην
with you the all time I came to be
19 δουλεύων τῷ κυρίῳ μετὰ πάσης
slaving to the Lord with all
ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
lowliness of mind and tears and trials
τῶν συμβάντων μοι ἐν ταῖς
the (ones) having stepped together to me in the
ἐπιβουλαῖς τῶν Ἰουδαίων. 20 ὥς οὐδὲν
plots of the Jews; 20 as nothing
ὑπεστείλαμην τῶν συμφερόντων
I drew back of the (things) bearing together
τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
of the not to recount to you and to teach you
δημοσίᾳ καὶ κατ' οἴκους,
to public [place] and according to houses,

15 and, sailing
away from there the
succeeding day, we
arrived opposite Chi'-
os, but the next day
we touched at Sa'mos,
and on the following
day we arrived at
Mile'tus. 16 For
Paul had decided to
sail past Eph'es-us, in
order that he might
not spend any time in
the [district of] Asia;
for he was hastening
to get to Jerusalem on
the day of the [festival
of] Pentecost if he
possibly could.

17 However, from
Mile'tus he sent to
Eph'es-us and called
for the older men
of the congregation.
18 When they got to
him he said to them:
"You well know how
from the first day that
I stepped into the
[district of] Asia I was
with you the whole
time, 19 slaving for
the Lord with the
greatest lowliness of
mind and tears and
trials that befell me
by the plots of the
Jews; 20 while I
did not hold back
from telling you any
of the things that
were profitable nor
from teaching you
publicly and from
house to house.

21 διαμαρτυρόμενος ἰουδαίοις τε καὶ ἑλλήσιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν
witnessing through about to Jews and and
to Greeks the into God repentance and faith
εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν
into the Lord of us Jesus. And now
ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι
look! having been bound I to the spirit
πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν
I am going into Jerusalem, the (things) in
αὐτῇ συναντήσονται ἐμοὶ μὴ
it about to meet together to me not
εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ
having known, besides that the spirit the
ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον
holy down city witnesses through to me saying
ὅτι δεσμὰ καὶ θλίψεις με μένουσιν
that bonds and tribulations me are remaining for;
24 ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν
but of not one word I am making the soul
τιμίαν ἑμαυτῷ ὥς τελειώσω τὸν δρόμον
valuable to myself as I should perfect the course
μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
of me and the service which I received beside
τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
of the Lord Jesus, to witness thoroughly to the
εὐαγγέλιον τῆς χάριτος τοῦ
good news of the undeserved kindness of the
θεοῦ.
God.
25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι
And now look! I have known that
οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
not yet you will see the face of me you
πάντες ἐν οἷς διῆλθον κηρύσσων
all in whom I went through preaching
τὴν βασιλείαν· 26 διότι
the kingdom; through which
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι
I am witnessing to you in the today's day that
καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων,
clean I am from the blood of all (ones),
27 οὐ γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι
not for I drew back of the not to recount
πάσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.
all the counsel of the God to you.

24* Or, "life." 25* Or, "heralding." 25* Kingdom, κAB; kingdom of God, VgSy; kingdom of Jehovah, J¹⁷.

21 But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus.
22 And now, look! bound in the spirit, I am journeying to Jerusalem, although not knowing the things that will happen to me in it, 23 except that from city to city the holy spirit repeatedly bears witness to me as it says that bonds and tribulations are waiting for me.
24 Nevertheless, I do not make my soul* of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God.
25 "And now, look! I know that all of you among whom I went preaching* the kingdom" will see my face no more.
26 Hence I call you to witness this very day that I am clean from the blood of all men,
27 for I have not held back from telling you all the counsel of God.

28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποίμνῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποίησεν διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, οὐ φειδόμενοι τοῦ ποίμνιου, 30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ὁποσπῶν ἔχοντες μαθητὰς ὀπίσω ἑαυτῶν. 31 διὸ γρηγορεῖτε, through which be you keeping awake, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρῶν νοθεύων ἕνα ἕκαστον. 32 καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τοῦ δυναμένου οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· 34 αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ τοῖς οὐσι μετ' ἐμοῦ ὑπηρέτησα αἱ χεῖρες αὐταί. 35 πάντα

28 Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God,* which he purchased with the blood of his own [Son].
29 I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, 30 and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves.
31 "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. 32 And now I commit you to God* and to the word of his undeserved kindness, which [word] can build you up and give you the inheritance among all the sanctified ones.
33 I have coveted no man's silver or gold or apparel. 34 You yourselves know that these hands have attended to the needs of me and of those with me. 35 I have

28* God, κBVG; the Lord, AD. 28* See App 2c. 32* God, κADVgSy^{17,18,22}; the Lord, B.

ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
I exhibited to you that thus laboring
δεῖ ἀντιλαμβάνεσθαι τῶν
it is necessary to be assisting of the (ones)
ἀσθενούντων, μνημονεύειν τε τῶν
being weak, to be remembering and of the
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
words of the Lord Jesus that he said
Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
Happy it is rather to be giving than
λαμβάνειν.
to be receiving.

36 καὶ ταῦτα εἰπὼν θείς
And these (things) having said having put
τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
the knees of him together with all them
προσηύδατο. 37 ἱκανὸς δὲ κλαυθμὸς
he prayed. Sufficient but weeping
ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
occurred of all, and having fallen upon the
τράχηλον τοῦ Παύλου
neck of the Paul
κατεφίλου
they were kissing down
38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
being pained the rather upon the word
ὧς εἰρήκει ὅτι οὐκέτι
to which he had spoken that not yet
μέλλουσιν τὸ πρόσωπον αὐτοῦ
they are about the face of him
θεωρεῖν. προέπεμπον δὲ
to be beholding. They were sending before but
αὐτὸν εἰς τὸ πλοῖον.
him into the boat.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
As but it occurred to be led up us
ἀποσπασθέντας ἀπ' αὐτῶν,
having been drawn away from them,
εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κώ,
having run straight course we came into the Cos,
τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον,
to the [day] but of succession into the Rhodes,
κακεῖθεν εἰς Πάταρα· 2 καὶ
and from there into Patara; 2 and
εὐρόντες πλοῖον διαπερὼν εἰς
having found boat passing through into
Φοινίκην ἐπιβάντες ἀνήχθημεν.
Phoenicia having stepped upon we were led up.
3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
Having made appear up but the Cyprus and

exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, "There is more happiness in giving than there is in receiving."

36 And when he had said these things, he kneeled down with all of them and prayed. 37 Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him, 38 because they were especially pained at the word he had spoken that they were going to behold his face no more. So they proceeded to conduct him to the boat.

21 Now when we had torn ourselves away from them and put out to sea, we ran with a straight course and came to Cos, and on the next [day] to Rhodes, and from there to Patara. 2 And when we had found a boat that was crossing to Phoenicia, we went aboard and sailed away. 3 After coming in sight of the island of Cyprus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,
ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself
τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. Having found up but the
μαθητὰς ἐπεμείνανε αὐτοῦ ἡμέρας
disciples we remained upon in that place days
ἐπτά, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon
εἰς Ἱερουσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. When but it occurred
ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,
ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before
ἡμᾶς πάντων σὺν γυναίξιν καὶ τέκνοις
us of all together with women and children
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the
γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed
6 ἀψήσασάμεθα ἀλλήλους,
we exchange parting greetings to one another,
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but
ὑπέστρεψαν εἰς τὰ ἴδια.
returned into their own (things).

7 Ἡμεῖς δὲ τὸν πλοῦν
We but the sailing
διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre
κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ
we attained down into Ptolemais, and
ἀσπασάμενοι τοὺς ἀδελφούς ἐμείνανε
having greeted the brothers we remained
ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. To the but
ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς
morrow having gone out we came into
Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelist being out of the
ἐπτά ἐμείνανε παρ' αὐτοῦ. 9 τούτῳ
seven we remained beside him. To this (one)

we left it behind on the left side and sailed on to Syria, and landed at Tyre, for there the boat was to unload [its] cargo. 4 By a search we found the disciples and remained here seven days. But through the spirit they repeatedly told Paul not to set foot in Jerusalem. 5 So when we had completed the days, we went forth and started on our way; but they all, together with the women and children, conducted us as far as outside the city. And kneeling down on the beach we had prayer 6 and said good-bye to one another, and we went up into the boat but they returned to their homes.

7 We then completed the voyage from Tyre and arrived at Ptolemais, and we greeted the brothers and stayed one day with them. 8 The next day we set out and arrived in Caesarea, and we entered into the house of Philip the evangelizer, who was one of the seven men, and we stayed with him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμενόντων δὲ
prophesying. Of (ones) remaining upon but
ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς
days more came down some from the
Ἰουδαίας προφήτης ὀνόματι Ἀγαβος, 11 καὶ
Judea prophet to name Agabus, 11 and
ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the
ζώνην τοῦ Παύλου δῆσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the
πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom
ἐστὶν ἡ ζώνη αὕτη οὕτως δῆσουσιν ἐν
is the girdle this thus will bind in
Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside
εἰς χεῖρας ἐθνῶν. 12 ὥς δὲ ἠκούσαμεν
into hands of nations. As but we heard
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and the
ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up
αὐτὸν εἰς Ἱερουσαλὴμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered
ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are you doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into
Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the
ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. 14 not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent
εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will
γινέσθω.
let be occurring.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these
ἐπισκευασάμενοι ἀνεβαίνομεν εἰς
having put baggage on selves we were going up into

14* Jehovah, J7,8,10,17,18,23; the Lord, KAB.

had four daughters, virgins, that prophesied. 10 But while we were remaining quite a number of days, a certain prophet named Agabus came down from Judea, 11 and he came to us and took up the girdle of Paul, bound his own feet and said: "Thus says the holy spirit, 'The man to whom this girdle belongs the Jews will bind in this manner in Jerusalem and deliver into the hands of people of the nations.'" 12 Now when we heard this, both we and those of that place began entreating him not to go up to Jerusalem. 13 Then Paul answered: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." 14 When he would not be dissuaded, we acquiesced with the words: "Let the will of Jehovah* take place."

15 Now after these days we prepared for the journey and began going up to

Ἱερουσαλὴμ· 16 συνήλθον δὲ καὶ
Jerusalem; they came with but also
τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with
ἡμῖν, ἄγοντες παρ' ὧν
us, leading beside whom
ἐξισθῶμεν ὡς ξένοι· Μνάσωνι
we might be received as strangers the Mna'son
τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.
17 Γενομένων δὲ ἡμῶν εἰς Ἱερουσαλὴμ
Having come to be but of us into Jerusalem
ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.
18 τῇ δὲ ἐπιούσῃ εἰσήει ὁ
To the but succeeding [day] had gone in the
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,
πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.
19 καὶ ἀσπασάμενος αὐτοὺς
And having greeted them
ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)
ἐκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the
ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.
20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying
τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,
ἀδελφέ, πόσα μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the
Ἰουδαίοις τῶν πεπιστευκότων, καὶ
Jews of the (ones) having believed, and
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
all zealots of the Law they are;
21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως
that apostasy you are teaching from Moses
τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,
λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children
μηδὲ τοῖς ἔθνεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What
οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But some of the disciples from Caesarea also went with us, to bring us to the man at whose home we were to be entertained, a certain Mna'son of Cyprus, an early disciple. 17 When we got into Jerusalem, the brothers received us gladly. 18 But on the following [day] Paul went in with us to James; and all the older men were present. 19 And he greeted them and began giving in detail an account of the things God did among the nations through his ministry. 20 After hearing this they began to glorify God, and they said to him: "You behold, brother, how many thousands of believers there are among the Jews; and they are all zealous for the Law. 21 But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the [solemn] customs. 22 What, then, is to be done about it? In any case they are going to hear

ἐλήλυθας. 23 τοῦτο οὖν ποιήσου
you have come. This therefore do
ὃ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us
ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from
ἑαυτῶν. 24 τοὺτους παραλαβὼν
themselves. These having taken along
ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend
ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν
upon them in order that they will shave the
κεφαλὴν, καὶ γνώσονται πάντες ὅτι
head, and will know all that
ὧν κατήχηται
of which (things) they have been taught by echo down
περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
about you nothing it is, but
στοιχεῖς καὶ αὐτὸς φυλάσσαν τὸν
you are walking orderly also very one guarding the
νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἐθνῶν
Law. About about of the having believed nations
ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged
φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον
to be guarding selves them the and idol sacrifice
καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
and blood and (thing) strangled and fornication.
26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the
ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with
αὐτοῖς ἀγνισθεῖς εἰσῆει εἰς τὸ
them having been purified he had entered into the
ιερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the
ἡμερῶν τοῦ ἁγνισμού ἕως οὗ
days of the purification until which
προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ
was offered over one each of them the
προσφορά.
offering.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews
θεοσάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple
συνέχεον πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you: We
have four men with a
vow upon themselves.
24 Take these men
along and cleanse
yourself ceremonially
with them and take
care of their expenses,
that they may have
their heads shaved.
And so everybody will
know that there is
nothing to the rumors
they were told about
you, but that you are
walking orderly, you
yourself also keeping
the Law. 25 As for
the believers from
among the nations,
we have sent out,
rendering our decision
that they should keep
themselves from what
is sacrificed to idols
as well as from blood
and what is strangled
and from fornication."
26 Then Paul took
the men along the
next day and cleansed
himself ceremonially
with them and went
into the temple, to
give notice of the days
to be fulfilled for the
ceremonial cleansing,
until the offering
should be presented
for each one of them.
27 Now when the
seven days were about
to be concluded, the
Jews from Asia on
beholding him in
the temple began to
throw all the crowd
into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
they imposed upon him the hands,
28 κράζοντες· Ἄνδρες Ἰσραηλεῖται,
crying out Male persons Israelites,
βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
be you helping; this is the man
ὃ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
the (one) down on the people and the Law and
τοῦ τόπου τοῦτου πάντας πανταχῇ
the place this all (ones) everywhere
διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
teaching, yet and also Greeks he led in into
τὸ ἱερὸν καὶ κεκοίνωκεν τὸν ἅγιον
the temple and he has made common the holy
τόπον τοῦτον. 29 ἦσαν γὰρ
place this. They were for
προεωρακότες Τρόφιμον τὸν Ἐφεσίον ἐν
having previously seen Trophimus the Ephesian in
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
the city together with him, whom they opined
ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
that into the temple led in the Paul.
30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
Was set in motion and the city whole and
ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
occurred running together of the people, and
ἐπιλαβόμενοι τοῦ Παύλου εἰλκον
having laid hold of the Paul they were dragging
αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
him outside of the temple, and immediately
ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
were closed the doors. Of (ones) seeking and
αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
him to kill stepped up showing to the
χιλιάρχῳ τῆς σπείρης ὅτι ὅλη
chiliarch of the band that whole
συνχύνεται Ἱερουσαλὴμ, 32 δς
is being confused Jerusalem, who
ἐξ αὐτῆς παραλαβὼν στρατιώτας
out of very [hour] having taken along soldiers
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
and centurions he ran down upon them,
οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ
the (ones) but having seen the chiliarch and
τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
the soldiers they ceased beating the
Παῦλον.
Paul.

they laid their hands
upon him, 28 crying
out: "Men of Israel,
help! This is the
man that teaches
everybody everywhere
against the people
and the Law and
this place and, what
is more, he even
brought Greeks into
the temple and has
defiled this holy
place." 29 For they
had previously seen
Trophimus the
Ephesian in the city
with him, but they
were imagining Paul
had brought him into
the temple. 30 And
the whole city was
set in an uproar, and
a running together of
the people occurred;
and they laid hold of
Paul and dragged him
outside the temple.
And immediately the
doors were closed.
31 And while they
were seeking to kill
him, information came
up to the commander
of the band that all
Jerusalem was in
confusion; 32 and he
at once took soldiers
and army officers and
ran down to them.
When they caught
sight of the military
commander and the
soldiers, they quit
beating Paul.

33 τότε ἔγγισας ὁ χιλιάρχος
Then having come near the chiliarch
ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἀλύσει δυοί, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἶη καὶ τί ἐστὶν πεποιηκώς;
he may be and what he is having done;
34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were sounding upon in the crowd; not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon
τοῦς ἀναβαθμούς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,
36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες Αἴρε αὐτόν.
crying out Lift up him.
37 Μέλλον τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολήν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ· Εἰ ἐξεστὶν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρὸς σέ; ὁ δὲ ἔφη· Ἑλληνιστὶ
toward you? The (one) but said In Greek
γινώσκει; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἔχων ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into the
ἐρημον τοὺς τετρακισχιλίους ἀνδρας
desolate [place] the four thousand male persons
τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicarii? Said but the Paul
Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεύς
I man indeed I am Jew, Tarsian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains; and he proceeded to inquire who he might be and what he had done. 34 But some in the crowd began shouting out one thing, and others another. So, being unable himself to learn anything certain because of the tumult, he commanded him to be brought to the soldiers' quarters. 35 But when he got upon the stairs, the situation became such that he was being carried along by the soldiers because of the violence of the crowd; 36 for the multitude of the people kept following, crying out: "Take him away!" 37 And as he was about to be led into the soldiers' quarters, Paul said to the military commander: "Am I allowed to say something to you?" He said: "Can you speak Greek? 38 Are you not really the Egyptian who before these days stirred up a sedition and led the four thousand dagger men out into the wilderness?" 39 Then Paul said: "I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city.

πολίτης· δέομαι δὲ σου, ἐπιτρέψον μοι
citizen; I supplicate but of you, permit to me
λαλήσαι πρὸς τὸν λαόν.
to speak toward the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having permitted but of him the Paul
ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέεισε
having stood upon the steps up shook down
τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence
γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ
having occurred he sounded toward to the Hebrew
διαλέκτῳ λέγων
language saying
22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear you of me of the toward you now
ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the
Ἑβραϊδὶ διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward
αὐτοὺς μάλλον παρέσχον ἡσυχίαν· καὶ
them rather they furnished quietness. And
φησιν — 3 Ἐγὼ εἰμι ἀνὴρ
he is saying — I am male person
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
Jew having been generated in Tarsus of the
Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the
πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,
πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness
τοῦ πατρῶου νόμου, ζηλωτὴς ὑπάρχων τοῦ
of the paternal Law, zealot being of the
θεοῦ καθὼς πάντες ὑμεῖς ἐστέ σήμερον,
God according as all you are today,
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until
θανάτου, δεσμεύων καὶ παραδίδους εἰς
death, binding and giving beside into
φυλακὰς ἀνδρας τε καὶ γυναῖκας, 5 ὥς
prisons male persons and also women, as
καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and
πάν τὸ πρεσβυτέριον παρ' ὧν καὶ
all the body of older men; beside of whom also
ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
letters having received toward the brothers

So I beg you, permit me to speak to the people." 40 After he gave permission, Paul, standing on the stairs, motioned with his hand to the people. When a great silence fell, he addressed them in the Hebrew language, saying: 22 "Men, brothers and fathers, hear my defense to you now." 2 (Well, when they heard he was addressing them in the Hebrew language, they kept all the more silent, and he said:) 3 "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel, instructed according to the strictness of the ancestral Law, being zealous for God just as all of you are this day. 4 And I persecuted this Way to the death, binding and handing over to prisons both men and women, 5 as both the high priest and all the assembly of older men can bear me witness. From them I also procured letters to the brothers

εἰς Δαμασκὸν ἐπορευομένην
into Damascus I was going my way
ἄξων καὶ τοὺς ἐκεῖσε ὄντας
being about to lead also the (ones) thither being
δεδεμένους εἰς Ἱερουσαλὴμ ἵνα
having been bound into Jerusalem in order that
τιμωρηθῶσιν.
they might be punished.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ
It occurred but to me going my way and
ἐγγιζόντι τῇ Δαμασκῷ περὶ μεσημβρίας
coming near to the Damascus about midday
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράφαι φῶς
suddenly out of the heaven to flash around light

ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
sufficient around me, I fell and into the
ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
ground and I heard of voice saying to me
Σαούλ Σαούλ, τί με διώκεις;
Saul Saul, why me are you persecuting?

8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
I but I answered Who are you, Lord?
εἰπὼν τε πρὸς ἐμέ Ἐγὼ εἰμὶ Ἰησοῦς ὁ
He said and toward me I am Jesus the
Ναζωραῖος ὃν σὺ διώκεις.
Nazarene whom you are persecuting.

9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
The (ones) but together with me being the
μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
indeed light they viewed the but voice not
ἤκουσαν τοῦ λαλοῦντός μοι.
they heard of the (one) speaking to me.

10 εἶπον δὲ Τί ποιήσω, κύριε; ὁ δὲ
I said but What shall I do, Lord? The but
κύριος εἶπεν πρὸς με Ἀναστὰς πορεύου
Lord said toward me Having stood up be going
εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται
into Damascus, and there to you it will be spoken
περὶ πάντων ὧν τέτακται σοι
about all (things) which it has been arranged to you
ποιήσαι. 11 ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ
to do. As but not I was looking on from

τῆς δόξης τοῦ φωτός ἐκείνου, that,
the glory of the light
χειραγωγούμενος ὑπὸ τῶν συνόντων
being led by the hand by the (ones) being with
μοι ἦλθον εἰς Δαμασκόν.
me I came into Damascus.

in Damascus, and I
was on my way holding
bring also those who
were there bound
to Jerusalem to be
punished.

6 "But as I was
journeying and
drawing close to
Damascus, about
midday, suddenly out
of heaven a great light
flashed all around
me, 7 and I fell
to the ground and
heard a voice say to
me, 'Saul, Saul, why
are you persecuting
me?' 8 I answered,
'Who are you, Lord?'
And he said to me,
'I am Jesus the
Naza-rene, whom
you are persecuting.'

9 Now the men that
were with me beheld,
indeed, the light but
did not hear the voice
of the one speaking
to me. 10 At that I
said, 'What shall I do,
Lord?' The Lord said
to me, 'Rise, go your
way into Damascus,
and there you will be
told about everything
it is appointed for you
to do.' 11 But as I
could not see anything
for the glory of that
light, I arrived in
Damascus, being led
by the hand of those
who were with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πάντων τῶν κατοικοῦντων Ἰουδαίων,
all the inhabiting Jews,

13 ἔλθων πρὸς ἐμέ καὶ ἐπιστάς
having come toward me and having stood upon
εἶπεν μοι Σαούλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.

14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers
ἡμῶν προεχειρίσατό σε γνῶναι
of us he took in advance into his hand you to know
τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)
καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward
πάντας ἀνθρώπους ὧν
all men of which (things)
έώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why

μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized
καὶ ἀπόλουσαι τὰς ἁμαρτίας σου
and wash away the sins of you
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into
Ἱερουσαλὴμ καὶ προσερχομένου μου ἐν τῷ
Jerusalem and praying of me in the
ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and
ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and
ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ,
come you out in quickness out of Jerusalem,

διότι οὐ παραδέξονται
through which not they will receive alongside
σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An-a-ni'as,
a certain man rever-
ent according to the
Law, well reported on
by all the Jews dwell-
ing there, 13 came
to me and, standing
by me, he said to me,
'Saul, brother, have
your sight again!'
And I looked up at
him that very hour.
14 He said, 'The God
of our forefathers has
chosen you to come
to know his will and
to see the righteous
One and to hear the
voice of his mouth,
15 because you are to
be a witness for him
to all men of things
you have seen and
heard. 16 And now
why are you delaying?
Rise, get baptized and
wash your sins away
by your calling' upon
his name.'

17 "But when I had
returned to Jerusalem
and was praying in
the temple, I fell into
a trance* 18 and
saw him saying to me,
'Hurry up and get out
of Jerusalem quickly,
because they will not
agree to your witness
concerning me.'
19 And I said, 'Lord,
they themselves well
know that I used to

16* Or, "wash your sins away and call." 17* I fell into a trance, *AB; Jehovah's hand was upon me, J^{13,14,17,22}; Jehovah's spirit clothed me, J¹⁸.

φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
imprisoning and flogging down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ
the (ones) believing upon you; and
ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην
the witness of you, and also very I was
ἐφεστὼς καὶ συνευδοκῶν καὶ
having stood upon and thinking well along with and
φυλάσσω τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρουμένων αὐτόν. 21 καὶ εἶπεν πρὸς με
taking up him. And he said toward me
Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.

22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice
αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιούτον, οὐ γὰρ καθῆκεν αὐτόν ζῆν.
such one, not for it was fitting him to be living.
23 κρουαζόντων τε αὐτῶν καὶ ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into
τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλιάρχος
the air commanded the chiliarch
εἰσαγεσθαι αὐτόν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,
εἰπας μάλιστα ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτόν ἵνα ἐπιγνῶ δι'
him in order that he might know fully through
ἦν αἰτίαν οὕτως ἐπεφώνουν
which cause thus they were sounding upon
αὐτῷ. 25 ὥς δὲ προέτειναν αὐτόν
to him. As but they stretched forth him
τοῖς ἱμάσις εἶπεν πρὸς τὸν ἐστῶτα
to the straps he said toward the having stood
ἐκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον
centurion the Paul If a man
Ῥωμαῖον καὶ ἀκατάκριτον ἐξεστίν ὑμῖν
Roman and uncondemned it is lawful to you
μαστιγίζειν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog in one synagogue
after another those believing upon you;
20 and when the blood of Stephen your
witness was being spilled, I myself was
also standing by and approving and
guarding the outer garments of those
doing away with him.
21 And yet he said to me, 'Get on your way,
because I shall send you out to nations far
off.'
22 Now they kept listening to him
down to this word, and they raised their
voices, saying: "Take such a [man] away
from the earth, for he was not fit to live!"
23 And because they were crying out and
throwing their outer garments about and
tossing dust into the air, 24 the military
commander ordered him to be brought
into the soldiers' quarters and said he
should be examined under scourging,
that he might know fully for what cause
they were shouting against him this
way. 25 But when they had stretched
him out for the whipping, Paul said
to the army officer standing there: "Is it
lawful for you men to scourge a man that is
a Roman and uncondemned?" 26 Well,
when the army officer heard this,

ἐκατόνταρχος προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch
ἀπήγγειλεν λέγων Τί μέλλεις
he reported back saying What are you about
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman
ἐστίν. 27 προσελθὼν δὲ ὁ
is. Having come toward but the
χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ
chiliarch said to him Be saying to me, you
Ῥωμαῖός εἰ; ὁ δὲ ἔφη Ναί.
Roman are you? The (one) but said Yes.
28 ἀπεκρίθη δὲ ὁ χιλιάρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much
κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this
ἐκτηράμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also
γεγέννημαι.
I have been generated.
29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off
ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about
αὐτόν ἀνετάζειν καὶ ὁ χιλιάρχος
him to be closely examining; and the chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι
but became afraid having known fully that
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτόν ἦν
Roman he is and that him he was
δεδεκώς.
having bound,
30 Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι
To the but tomorrow wishing to know
τὸ ἀσφαλές τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused
ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests
καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the
Παῦλον ἕστησεν εἰς αὐτούς.
Paul he made stand into them.

23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the
συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ
Sanhedrin said Male persons brothers, I to all
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the military commander
and made report, saying: "What are
you intending to do? Why, this man is a
Roman." 27 So the military commander
approached and said to him: "Tell me, Are
you a Roman?" He said: "Yes." 28 The
military commander responded: "I pur-
chased these rights as a citizen for a large
sum [of money]." Paul said: "But I was even
born [in them]."
29 Immediately, therefore, the men
that were about to examine him with
torture withdrew from him; and the military
commander became afraid on ascertaining
that he was a Roman and that he had
bound him.
30 So, the next day, as he desired to know
for sure just why he was being accused by
the Jews, he let him loose and commanded
all the San'he-drin to assemble. And he
brought Paul down and stood him among
them.
23 Looking intently at the San'he-drin Paul said:
"Men, brothers, I have behaved before
God with a perfectly clear conscience

θεῶ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
 God until this the day. The but
 ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς
 chief priest Ananias ordered to the (ones)
 παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
 having stood beside him to be striking of him the
 στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
 mouth. Then the Paul toward him
 εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
 said To be striking you is about the God, wall
 κεκονιαμένε· καὶ σὺ κάθη κρίνων
 having been whitened; and you are sitting judging
 με κατὰ τὸν νόμον, καὶ
 me according to the Law, and
 παρανομῶν κελεύεις με
 acting contrary to Law you are commanding me
 τύπτεσθαι; 4 οἱ δὲ
 to be being struck? The (ones) but
 παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
 having stood beside said The chief priest of the
 θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
 God you are reviling? Said and the Paul
 Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς;
 Not I had known, brothers, that he is chief priest;
 γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
 it has been written for that ruler of the people
 σου οὐκ ἔρεις κακῶς.
 of you not you will say badly.
 6 Γνωὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν
 Having known but the Paul that the one
 μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
 part is of Sadducees the but different
 Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ
 of Pharisees he was crying out in the Sanhedrin
 Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
 Male persons brothers, I Pharisee I am, son
 Φαρισαίων περὶ ἐλπίδος καὶ ἀναστάσεως
 of Pharisees; about hope and resurrection
 νεκρῶν κρίνομαι. 7 τοῦτο δὲ
 of dead (ones) I am being judged. This but
 αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
 of him speaking there occurred standing of the
 Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
 Pharisees and Sadducees, and was split the
 πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
 multitude. Sadducees for are saying not
 εἶναι ἀνάστασιν μῆτε ἄγγελον μῆτε πνεῦμα,
 to be resurrection nor angel nor spirit,
 Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
 Pharisees but are confessing the both (things).

down to this day."
 2 At this the high
 priest An-an'i-as
 ordered those
 standing by him to
 strike him on the
 mouth. 3 Then Paul
 said to him: "God is
 going to strike you,
 you whitewashed wall.
 Do you at one and
 the same time sit to
 judge me in accord
 with the Law and,
 transgressing the Law,
 command me to be
 struck?" 4 Those
 standing by said:
 "Are you reviling
 the high priest of
 God?" 5 And Paul
 said: "Brothers, I
 did not know he was
 high priest. For it is
 written, 'You must not
 speak injuriously of a
 ruler of your people.'"
 6 Now when Paul
 took note that the one
 part was of Sadducees
 but the other of Pharisees, he proceeded to
 cry out in the Sanhedrin: "Men, brothers,
 I am a Pharisee, a son
 of Pharisees. Over the
 hope of resurrection of
 the dead I am being
 judged." 7 Because
 he said this, a dissen-
 sion arose between
 the Pharisees and
 Sadducees, and the
 multitude was split.
 8 For Sadducees
 say there is neither
 resurrection nor angel
 nor spirit, but the
 Pharisees publicly
 declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
 Occurred but outcry great, and
 ἀναστάντες τινὲς τῶν γραμματέων τοῦ
 having stood up some of the scribes of the
 μέρους τῶν Φαρισαίων διεμάχοντο
 part of the Pharisees were fighting through
 λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ
 saying Nothing bad we are finding in the
 ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
 man this; if but spirit spoke to him
 ἢ ἄγγελος. 10 Πολλὴ δὲ γινομένης
 or angel — Of much but occurring
 στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ
 of standing having feared the chiliarch not
 διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν
 should be drawn in two the Paul by them
 ἐκέλευσεν τὸ στρατεύμα καταβᾶν
 he commanded the soldier band having come down
 ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
 to snatch him out of middle of them,
 ἄγειν εἰς τὴν παρεμβολήν.
 to be leading into the encampment.
 11 Τῇ δὲ ἐπιούσῃ νυκτὶ
 To the but succeeding night
 ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
 having stood upon him the Lord said
 Θάρσει, ὡς γὰρ διεμαρτύρω
 Take courage, as for you gave thorough witness to
 τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω
 the (things) about me into Jerusalem thus
 σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
 you it is necessary also into Rome to bear witness.
 12 Γενομένης δὲ ἡμέρας ποιήσαντες
 Having occurred but of day having made
 συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
 turning together the Jews bound under curse
 ἑαυτοὺς λέγοντες μῆτε φαγεῖν μῆτε πίνειν
 themselves saying neither to eat nor to drink
 ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
 until which they should kill the Paul.
 13 Ἦσαν δὲ πλείους τεσσαρᾶκοντα
 Were but more (ones) forty
 οἱ ταύτην τὴν συνωμοσίαν
 the (ones) this the swearing together
 ποιησάμενοι· 14 οἵτινες προσελθόντες
 having made; who having come toward
 τοὺς ἀρχιερεῖς καὶ τοὺς πρεσβυτέρους
 the chief priests and to the older men
 εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς
 they said To curse we cursed selves
 ourselves with a curse

9 So there broke out
 a loud screaming, and
 some of the scribes of the
 party of the Pharisees rose and began
 contending fiercely,
 saying: "We find
 nothing wrong in this
 man; but if a spirit
 or an angel spoke to
 him,—." 10 Now
 when the dissension
 grew great, the
 military commander
 became afraid that
 Paul would be pulled
 to pieces by them, and
 he commanded the
 force of soldiers to go
 down and snatch him
 from their midst and
 bring him into the
 soldiers' quarters.
 11 But the
 following night the
 Lord stood by him
 and said: "Be of good
 courage! For as you
 have been giving a
 thorough witness on
 the things about me
 in Jerusalem, so you
 must also bear witness
 in Rome."
 12 Now when it
 became day, the Jews
 formed a conspiracy
 and bound themselves
 with a curse, saying
 they would neither
 eat nor drink until
 they had killed
 Paul. 13 There
 were more than forty
 men that formed
 this oath-bound
 conspiracy; 14 and
 they went to the chief
 priests and the older
 men and said: "We
 have solemnly bound
 ourselves with a curse

μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
of nothing to taste until which we may kill
τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
the Paul. Now therefore you
ἐμφανίσατε τῷ χιλιάρχῳ σὺν
make you apparent to the chiliarch together with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
the Sanhedrin so that he should lead down him
εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
into you as being about to be knowing thoroughly
ἀκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς
more accurately the (things) about him; we
δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοι
but before of the to have come near him ready
ἐσμεν τοῦ ἀνελεῖν αὐτόν.
we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Hearing heard but the son of the sister
Παύλου τὴν ἐνέδραν παραγενόμενος
of Paul the sitting in having come to be alongside
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
and having entered into the encampment
ἀπήγγειλεν τῷ Παύλῳ.
he reported back to the Paul.

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα
Having called toward self but the Paul one
τῶν ἑκατονταρχῶν ἔφη τὸν νεανίαν
of the centurions he said The young man
τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον,
this be leading off toward the chiliarch,
ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ.
he is having for to report back something to him.

18 ὁ μὲν οὖν παραλαβὼν
The (one) indeed therefore having taken along
αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ
him he led toward the chiliarch and
φησιν Ὁ δέσμιος Παῦλος
he is saying The bound one Paul

προσκαλεσάμενός με ἠρώτησεν τοῦτον
having called toward self me he requested this
τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
the young man to lead toward you, having
τι λαλῆσαι σοι. 19 ἐπιλαβόμενος
something to speak to you. Having taken upon
δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ
but of the hand of him the chiliarch and
ἀναχωρήσας κατ' ἰδίαν
having withdrawn according to own [place]
ἐπυνθάνετο τί ἐστίν ὃ ἔχεις
he was inquiring What is it which you are having

not to take a bite
of food until we
have killed Paul.
15 Now, therefore,
you together with
the San'he-drin
make it clear to the
military commander
why he should bring
him down to you as
though you intended
to determine more
accurately the matters
involving him. But
before he gets near
we will be ready to do
away with him."

16 However, the son
of Paul's sister heard
of their lying in wait,
and he came and en-
tered into the soldiers'
quarters and reported
it to Paul. 17 So
Paul called one of the
army officers to him
and said: "Lead this
young man off to the
military commander,
for he has something
to report to him."

18 Therefore this
man took him and led
him to the military
commander and said:
"The prisoner Paul
called me to him
and requested me to
lead this young man
to you, as he has
something to tell you."

19 The military
commander took
him by the hand and
withdrew and began
inquiring privately:
"What is it you have

ἀπαγγεῖλαι μοι; 20 εἶπεν δὲ ὅτι Οἱ
to report back to me? He said but that The
Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε
Jews put selves together of the to request you
ὅπως αὔριον τὸν Παῦλον καταγάγῃς
so that tomorrow the Paul you should lead down
εἰς τὸ συνέδριον ὡς μέλλον τι
into the Sanhedrin as being about something
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ
more accurately to be inquiring about him;
21 σὺ οὖν μὴ πεισθῇς
you therefore not you should be persuaded
αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him
ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)

τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse
ἑαυτοὺς μήτε φαγεῖν μήτε πίνειν ἕως
themselves neither to eat nor to drink until
οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
which they should take up him, and now they are
ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you
ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore
χιλιάρχος ἀπέλυσε τὸν νεανίσκον παραγγεῖλας
chiliarch released the young man having charged
μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα
to no one to speak out that these (things)
ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τινες δύο
And having called toward self some two
τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε
of the centurions he said Make you ready
στρατιώτας διακοσίους ὅπως παρευθώσιν
soldiers two hundred so that they should go
ἕως Καισαρίας, καὶ ἵππεις ἑβδομήκοντα
until Caesarea, also horsemen seventy
καὶ δεξιοτάτους διακοσίους, ἀπὸ τρίτης ὥρας
and spearmen two hundred, from third hour
τῆς νυκτός. 24 κτήνη τε
of the night, acquired animals and
παραστήσαι ἵνα
to make stand alongside in order that
ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul
διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?"
20 He said: "The
Jews have agreed to
request you to bring
Paul down to the
San'he-drin tomorrow
as though intending
to learn something
more accurate about
him. 21 Above all
things, do not let
them persuade you,
for more than forty
men of theirs are
lying in wait for him,
and they have bound
themselves with a
curse neither to eat
nor to drink until
they have done away
with him; and they
are now ready, waiting
for the promise from
you." 22 Therefore
the military com-
mander let the young
man go after ordering
him: "Do not blab to
anyone that you have
made these things
clear to me."

23 And he sum-
moned a certain two
of the army officers
and said: "Get two
hundred soldiers ready
to march clear to
Caesare'a, also seven-
ty horsemen and two
hundred spearmen, at
the third hour of the
night. 24 Also, pro-
vide beasts of burden
that they may have
Paul ride and convey
him safely to Felix the

ἡγεμόνα, 25 γράφας ἐπιστολὴν
governor, having written letter
ἔχουσιν τὸν τύπον τοῦτον
having the type this;
26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The
ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν
male person this having been seized by the
Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπὸ
Jews and being about to be taken up by
αὐτῶν ἐπιστάς σὺν τῷ
them having stood upon together with the
στρατιώματι ἐξελάμην, μαθὼν ὅτι
soldier band I took out, having learned that
Ῥωμαῖός ἐστιν, 28 βουλομένος τε
Roman he is, wishing and
ἐπιγινώσκει τὴν αἰτίαν δι' ἣν
to know fully the cause through which
ἐνεκάλουν αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into
τὸ συνέδριον αὐτῶν 29 ὃν εὗρον
the Sanhedrin of them; whom I found
ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law
αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds
ἔχοντα ἔγκλημα. 30 μνηθεΐσης δέ
having charge. Having been disclosed but
μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person
ἔσσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward
σέ, παραγγείλας καὶ τοῖς κατηγόροις
you, having charged also to the accusers
λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.
31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers
κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered
αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led
διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα
through night into the Antipatris;
32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς
to the but morrow having permitted the
ἵππεις ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he wrote a letter having this form:

26 "Claudius Lysias to his excellency, Governor Felix: Greetings! 27 This man was seized by the Jews and was about to be done away with by them, but I came suddenly with a force of soldiers and rescued him, because I learned he was a Roman.

28 And wishing to ascertain the cause for which they were accusing him, I brought him down into their Sanhedrin. 29 I found him to be accused about questions of their Law, but not charged with a single thing deserving of death or bonds.

30 But because a plot that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you."

31 Therefore these soldiers took Paul according to their orders and brought him by night to Antipatris. 32 The next day they permitted the horsemen to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who
εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor
παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.

34 ἀναγνούς δὲ καὶ ἐπερωτήσας ἐκ
Having read but and having inquired upon out of
ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired
ὅτι ἀπὸ Κιλικίας 35 Διακούσομαί
that from Cilicia I shall hear thoroughly
σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
of you, he said, whenever also the accusers
σου παραγένωνται
of you should come to be alongside;

κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the
Ἡρώδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the
ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some
καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus some, who
ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor
κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but
αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus
λέγων
saying

Πολλὴς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and
διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this

διὰ τῆς σῆς προνοίας 3 πάντῃ
through the your forethought to every [way]
τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest
Φήλιε, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.

4 ἵνα δὲ μὴ ἐπὶ πλείον σε
In order that but not upon more you
ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned to the soldiers' quarters. 33 The [horsemen] entered into Caesarea and delivered the letter to the governor and also presented Paul to him. 34 So he read it and inquired from what province he was, and ascertained that he was from Cilicia. 35 "I shall give you a thorough hearing," he said, "when your accusers arrive also." And he commanded that he be kept under guard in the praetorian palace of Herod.

24 Five days later the high priest Ananias came down with some older men and a public speaker, a certain Tertullus, and they gave information to the governor against Paul. 2 When he was called, Tertullus started accusing him, saying:

"Seeing that we enjoy great peace through you and that reforms are taking place in this nation through your forethought, 3 at all times and also in all places we receive it, Your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further, I beseech you to hear us

συντόμως τῇ σῇ ἐπιεικίᾳ. 5 εὐρόντες
briefly to the your yieldingness. Having found
γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
for the male person this pestilence and
κινουῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις
moving standings to all the Jews
τοῖς (the ones) κατὰ τὴν οἰκουμένην
the down the being inhabited (earth)
πρωτοστάτην τε τῆς τῶν Ναζωραίων
one standing first and of the of the Nazarenes
αἰρέσεως, 6 ὃς καὶ τὸ ἱερόν ἐπέειρασαν
of sect, who also the temple tried
βεβηλώσασαι, ὃν καὶ ἐκρατήσαμεν,
to profane, whom also we took hold of.
8 παρ' οὗ δυνήσῃ αὐτὸς
beside of whom you will be able very
ἀνακρίνας περὶ πάντων τούτων
having examined about all these (things)
ἐπιγνῶναι ὧν ἡμεῖς
to know fully of which (things) we
κατηγοροῦμεν αὐτοῦ.
are accusing of him.
9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
Joined in attack but also the Jews
φάσκοντες ταῦτα οὕτως ἔχειν.
asserting these (things) thus to be having.
10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
Answered and the Paul having nodded
αὐτῷ τοῦ ἡγεμόνος λέγειν
to him of the governor to be speaking
'Εκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
Out of many years being you judge to the
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ
nation this knowing well readily the (things)
περὶ ἑμαυτοῦ ἀπολογουμαι,
about myself I am speaking in defense,
11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
being able of you to know fully, that not
πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀπ' ἧς
more (ones) are to me days twelve from
ἧς ἀνέβην προσκυνῶν εἰς
which [day] I went up intending to worship into
Ἱερουσαλὴμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem, and neither in the temple
εὗρον με πρὸς τινὰ διαλεγόμενον ἢ
they found me toward anyone arguing or
ἐπίστασιν ποιούντα ὄχλου οὔτε ἐν ταῖς
standing upon making of crowd neither in the

briefly in your
kindliness. 5 For we
have found this man
a pestilent fellow and
stirring up seditions
among all the Jews
throughout the
inhabited earth and a
spearhead of the sect
of the Nazarenes'.
6 One who also tried
to profane the temple
and whom we seized.
7 —* 8 From
him you yourself can
by examination find
out about all these
things of which we are
accusing him."
9 With that the
Jews also joined in the
attack, asserting that
these things were so.
10 And Paul, when
the governor nodded
to him to speak,
answered:
"Knowing well that
this nation has had
you as judge for many
years, I readily speak
in my defense the
things about myself,
11 as you are in a
position to find out
that for me it has
not been more than
twelve days since I
went up to worship in
Jerusalem; 12 and
they found me neither
in the temple arguing
with anyone nor
causing a mob to rush
together, either in the

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, 13 οὐδὲ
synagogues nor down the city, nor
παραστήσαι δύνανταί σοι περὶ
to set beside they are able to you about
ὧν νυνὶ κατηγοροῦσιν μου.
which (things) now they are accusing of me.
14 ὁμολογῶ δὲ τοῦτο σοι ὅτι
I am confessing but this to you that
κατὰ τὴν ὁδὸν ἦν λέγουσιν
according to the way which they are saying
αἰρεσιν οὕτως λατρεύω τῷ
sect thus I am rendering sacred service to the
πατρῷ θεῷ, πιστεύων πᾶσι τοῖς
paternal God, believing to all the (things)
κατὰ τὸν νόμον καὶ τοῖς
according to the Law and to the (things)
ἐν τοῖς προφήταις γεγραμμένοις,
in the Prophets having been written,
15 ἐλπὶδα ἔχων εἰς τὸν θεόν, ἦν καὶ
hope having into the God, which also
αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
they these are receiving toward, resurrection
μέλειν ἔσεσθαι δικαίον τε καὶ
to be about to be in future of just (ones) and also
ἀδίκων; 16 ἐν τούτῳ καὶ αὐτὸς
unjust (ones); in this also very
ἀσκῶ ἀπρόσκοπον συνείδησιν
I am taking exercise inoffensive conscience
ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
to be having toward the God and the
ἀνθρώπους διὰ παντός. 17 δι' ἐτῶν
men through all [time]. Through years
δὲ πλείονων ἐλεημοσύνας ποιήσω
but more gifts of mercy intending to make
εἰς τὸ ἔθνος μου παρεγενόμην καὶ
into the nation of me I came to be alongside and
προσφοράς, 18 ἐν αἷς εὗρον με
offerings, in which they found me
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
having been cleansed in the temple, not with
ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
crowd nor with tumult, some ones but from
τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
the Asia Jews, whom it was necessary
ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἰ
upon you to be alongside and to be accusing if
τι ἔχοιεν πρὸς ἐμέ, —
anything they may be having toward me, —
20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὗρον
or they these let them say what they found
wrong they found

synagogues or
throughout the
city. 13 Nor can
they prove to you
the things of which
they are accusing me
right now. 14 But I
do admit this to you,
that, according to the
way that they call a
'sect,' in this manner
I am rendering sacred
service to the God of
my forefathers, as I
believe all the things
set forth in the Law
and written in the
Prophets; 15 and I
have hope toward
God, which hope these
[men] themselves
also entertain, that
there is going to be a
resurrection of both
the righteous and the
unrighteous. 16 In
this respect, indeed, I
am exercising myself
continually to have
a consciousness of
committing no offense
against God and
men. 17 So after
quite a number of
years I arrived to
bring gifts of mercy
to my nation, and
offerings. 18 While I
was at these matters
they found me
ceremonially cleansed
in the temple, but
not with a crowd or
with a tumult. But
there were certain
Jews from the [district
of] Asia, 19 who
ought to be present
before you and to
accuse me if they
might have anything
against me. 20 Or,
let the [men] here say
for themselves what
wrong they found

7* P⁷⁴ABVg and the Westcott and Hort Greek text omit this verse.

ἀδίκημα· στάντος μου ἐπὶ τοῦ
unrighteous thing having stood of me upon the
συνεδρίου 21 ἢ περὶ μίας ταύτης φωνῆς
Sanhedrin than about one this voice
ἧς ἐκέκραξα ἐν αὐτοῖς ἐστῶς
of which I cried out in them having stood
ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ
that About resurrection of dead (ones) I
ἀμ κρίνομαι σήμερον ἐφ' ὑμῶν.
am being judged today upon you.

22 Ἀνεβάλετο δὲ αὐτοὺς τὸ Φῆλιξ,
Thrust up but them the Felix,
ἀκριβέστερον εἰδὼς τὰ περὶ
more accurately having known the (things) about
τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ
the way, having said Whenever Lysias the
χιλίαρχος καταβῇ
chiliarch should step down

διαγνώσομαι τὰ καθ' ὑμᾶς·
I shall know thoroughly the (things) down you;
23 διαταξάμενος τῷ ἑκατοντάρχη
having ordered to the centurion
τηρεῖσθαι αὐτὸν ἔχειν τε
to be being observed him to be having and
ἀνεσιν καὶ μηδὲνα κωλύειν τῶν
relaxation and no one to be forbidding of the
ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
own (ones) of his to be ministering to him.

24 Μετὰ δὲ ἡμέρας τινὰς
After but days some
παράγονέμενος ὁ Φῆλιξ
having come to be alongside the Felix
σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὕτως
together with Drusilla the own woman being
Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ
Jewess he sent after the Paul and
ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
he heard of him about the into Christ Jesus
πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ
faith. Reasoning but of him about

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
righteousness and self-control and the judgment
τοῦ μέλλοντος ἐμφοβος γενόμενος τὸ
the being about in fear having become the
Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου,
Felix answered The now having be going you,
καίρον δὲ μεταλαβὼν
appointed time but having taken share in
μετακαλέσομαί σε· 26 ἅμα καὶ
I shall call after you; at the same time also

as I stood before
the Sanhedrin,
21 except with respect
to this one utterance
which I cried out
while standing among
them, 'Over the resur-
rection of the dead I
am today being judged
before you!'

22 However,
Felix, knowing quite
accurately the matters
concerning this Way,
began to put the
[men] off and said:
"Whenever Lysias the
military commander
comes down, I shall
decide upon these
matters involving
you." 23 And he or-
dered the army officer
that the man be kept
and have some relax-
ation [of custody], and
that he forbid no one
of his people to wait
upon him.

24 Some days later
Felix arrived with
Drusilla his wife, who
was a Jewess, and
he sent for Paul and
listened to him on the
belief in Christ Jesus.

25 But as he talked
about righteousness
and self-control and
the judgment to come,
Felix became fright-
ened and answered:
"For the present go
your way, but when I
get an opportune time
I shall send for you
again." 26 At the
same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by
τοῦ Παύλου· διὸ καὶ πικνότερον
the Paul; through which also more often
αὐτὸν μεταπαμπόμενος ὠμίλει αὐτῷ.
him sending after he was conversing to him.
27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled
ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;
θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews
ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
the Felix left down the Paul
δεδεμένον.
having been bound.

25 Φῆστος οὖν ἐπιβὰς τῇ
Festus therefore having stepped upon the
ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into
Ἱερουσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,

2 ἐνεφάνισάν τε αὐτῷ οἱ τὴν
made (things) apparent and to him the
ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews
κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him
3 αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
requesting favor down on him so that
μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ,
he should send after him into Jerusalem,
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the
ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered

τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,
ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;

5 Οἱ οὖν ἐν ὑμῖν, φησὶν,
the (ones) therefore in you, he says,
δυνατοὶ συνακαταβάντες εἰ
powerful (ones) having stepped down together if
τί ἐστὶν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place
κατηγορεῖτωσαν αὐτοῦ.
let them accuse him.

he was hoping for
money to be given
him by Paul. On
that account he sent
for him even more
frequently and would
converse with him.
27 But, when two
years had elapsed,
Felix was succeeded
by Porcius Festus;
and because Felix
desired to gain favor
with the Jews, he left
Paul bound.

25 Therefore Festus,
after entering
upon the [government
of the] province, went
up three days later
to Jerusalem from
Caesarea; 2 and
the chief priests and
the principal men
of the Jews gave
him information
against Paul. So they
began to entreat
him, 3 asking for
themselves as a favor
against the [man] that
he would send for him
to come to Jerusalem,
as they were laying an
ambush to do away
with him along the
road. 4 However,
Festus answered that
Paul was to be kept
in Caesarea and that
he himself was about
to depart shortly for
there. 5 "Hence
let those who are in
power among you," he
said, "come down with
me and accuse him, if
there is anything out
of the way about the
man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
 Having spent through but in them days
 οὐ πλείους ὀκτώ ἢ δέκα, καταβάς
 not more eight or ten, having stepped down
 εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
 into Caesarea, to the morrow having sat down
 ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
 upon the step he commanded the
 Παῦλον ἀχθῆναι. 7 παραγενομένου
 Paul to be led. Having come to be alongside
 δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ
 but of him stood around him the from
 Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
 Jerusalem having stepped down Jews,
 πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
 many and heavy causes of blame bringing against
 ὧς οὐκ ἴσχυον ἀποδείξαι,
 which not they were strong enough to show forth,
 8 τοῦ Παύλου ἀπολογουμένου
 of the Paul saying in defense
 ὅτι Οὔτε εἰς τὸν νόμον
 that Neither into the Law
 τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν
 of the Jews nor into the temple
 οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 ὁ
 nor into Caesar anything I sinned. The
 Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
 Festus but willing to the Jews favor
 καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
 to lay down having answered to the Paul
 εἶπεν Θέλεις εἰς Ἱεροσόλυμα
 he said Are you willing into Jerusalem
 ἀναβὰς ἐκεῖ περὶ τούτων
 having stepped up there about these (things)
 κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
 to be judged upon me? Said but the
 Παῦλος Ἐστὼς ἐπὶ τοῦ βήματος
 Paul Having stood upon the step
 Καίσαρός εἰμι, οὐ με δεῖ
 of Caesar I am, where me it is necessary
 κρίνεσθαι. Ἰουδαίους οὐδὲν
 to be being judged. Jews nothing
 ἡδίκηκα, ὥς καὶ σὺ κάλλιον
 I have treated unrighteously, as also you finer
 ἐπιγινώσκεις. 11 εἰ μὲν οὖν
 are knowing fully. If indeed therefore
 ἀδικῶ καὶ ἀξίον θανάτου
 I am doing unrighteously and worthy of death
 πέπραχά τι, οὐ παραιτούμαι τὸ
 I have done anything, not I am begging off the

6 So when he had spent not more than eight or ten days among them, he went down to Caesarea, and the next day he sat down on the judgment seat and commanded Paul to be brought in. 7 When he arrived, the Jews that had come down from Jerusalem stood round about him, leveling against him many and serious charges for which they were unable to show evidence. 8 But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any sin." 9 Festus, desiring to gain favor with the Jews, said in reply to Paul: "Do you wish to go up to Jerusalem and be judged there before me concerning these things?" 10 But Paul said: "I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. 11 If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from

ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν
 to die; if but nothing is of which (things)
 οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται
 these are accusing me, no one me is able
 αὐτοῖς χαρίσασθαι· Καίσαρα
 to them to hand over as favor; Caesar
 ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
 I am calling upon. Then the Festus
 συναλῆσας μετὰ τοῦ συμβουλίου
 having spoken together with the council
 ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
 he answered Caesar you have called upon, upon
 Καίσαρα πορεύσῃ.
 Caesar you will go.
 13 Ἡμερῶν δὲ διαγενομένων
 Of days but having occurred through
 τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
 of some Agrippa the king and Bernice
 κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
 attained down into Caesarea having greeted
 τὸν Φῆστον. 14 ὧς δὲ πλείους ἡμέρας
 the Festus. As but more days
 διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
 they were spending through there, the Festus to the
 βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
 king put up the (things) according to the
 Παῦλον λέγων
 Paul saying
 Ἄνθρωπος ὅστις ἔστιν
 Male person some is
 καταλειμμένος ὑπὸ Φήλικος δέσμιος,
 having been left down by Felix bound one,
 15 περὶ οὗ γενομένου μου εἰς
 about whom having come to be of me into
 Ἱεροσόλυμα ἐνεφάνισαν οἱ
 Jerusalem made (things) apparent the
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
 chief priests and the older men of the
 Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ
 Jews, asking down on him
 καταδίκην. 16 πρὸς οὓς ἀπεκρίθην
 adverse judgment; toward whom I answered
 ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
 that not is custom to Romans
 χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ
 to hand over as favor any man prior than
 ὁ κατηγορούμενος κατὰ πρόσωπον
 the (one) being accused according to face
 ἔχοι τοὺς κατηγοροῦς τόπον τε
 may be having the accusers place and

dying; if, on the other hand, none of those things exists of which these [men] accuse me, no man can hand me over to them as a favor. I appeal to Caesar!" 12 Then Festus, after speaking with the assembly of counselors, replied: "To Caesar you have appealed; to Caesar you shall go." 13 Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea for a visit of courtesy to Festus. 14 So, as they were spending a number of days there, Festus laid before the king the matters respecting Paul, saying: "There is a certain man left prisoner by Felix, 15 and when I was in Jerusalem the chief priests and the older men of the Jews brought information about him, asking a judgment of condemnation against him. 16 But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak

ἀπολογία^s of defense
 ἐγκλήματος^s charge.
 οὖν therefore
 ποιησάμενος having made
 ἐπὶ τοῦ βήματος upon the step
 τὸν ἄνδρα^s the male person;
 οἱ κατήγοροι the accusers
 οὐδενίαν αἰτίαν not any cause
 ὧν of which (things)
 πονηρῶν, wicked (things),
 περὶ τῆς about the
 εἶχον they were having toward
 Ἰησοῦ τεθνηκότος, Jesus having died,
 Παῦλος ζῆν. Paul to be living.
 τὴν περὶ τούτων the about these (things)
 βούλοιο he would be wishing
 Ἱεροσόλυμα κακεῖ Jerusalem and there
 τούτων. 21 τοῦ these (things).
 ἐπικαλεσαμένου τηρηθῆναι having called upon to be observed
 τοῦ Σεβαστοῦ of the August One
 ἐκέλευσα I commanded
 ἀναπέμψω I may send up
 22 Ἀγρίππας δὲ Agrippa
 Ἐβουλόμην I was wishing
 ἀκούσαι. Αὐριον, to hear.
 λάβοι he might receive
 περὶ about
 τοῦ the
 17 συνελθόντων Of (ones) having come together
 ἀναβολὴν delay
 μηδεμίαν none
 καθίσας having sat
 ἀχθῆναι to be led
 οὐ σταθέντες about whom having stood
 οὐδενίαν αἰτίαν not any cause
 ἔφερον were bringing
 ὧν of which (things)
 19 ζητήματα δέ τινα things sought but some
 ιδίας δεισιδαιμονίας own dread of demon (s)
 αὐτὸν καὶ περὶ τινος him and about some
 ὃν ἔφασκεν ὁ whom was asserting the
 20 ἀπορούμενος δὲ ἐγὼ Being perplexed but I
 ζήτησιν ἔλεγον εἰ seeking I was saying if
 πορεύεσθαι εἰς to be going into
 κρίνεσθαι περὶ to be being judged about
 21 τοῦ δὲ Παύλου but Paul
 εἰς τὴν to be going into
 διὰ γνώσιν, thorough knowledge,
 οὐ ἕως οὗ him until which
 πρὸς Καίσαρα. toward Caesar.
 22 πρὸς τὸν Φῆστον toward the Festus
 αὐτὸς τοῦ ἀνθρώπου very of the man
 ἀκούσῃ ἀκούσῃ αὐτοῦ. to hear. tomorrow, he says, you will hear of him.

19* Δεισιδαιμονίας, *dei-si-dai-mo-ni'as*, κAB; *super-siti-ti-o'ne*, Vg; service of their God, J17:18. See Acts 17:22 footnote. 21* Or, "Augustus; the emperor."

in his defense concerning the complaint.
 17 Therefore when they got together here, I made no delay, but the next day I sat down on the judgment seat and commanded the man to be brought in. 18 Taking the stand, the accusers produced no charge of the wicked things I had supposed concerning him.
 19 They simply had certain disputes with him concerning their own worship of the deity* and concerning a certain Jesus who was dead but who Paul kept asserting was alive. 20 So, being perplexed as to the dispute over these matters, I proceeded to ask if he would like to go to Jerusalem and there be judged concerning these matters. 21 But when Paul appealed to be kept for the decision by the August One,* I commanded him to be kept until I should send him on up to Caesar."
 22 Here Agrippa [said] to Festus: "I myself would also like to hear the man." "Tomorrow," he said, "you shall hear him."

23 Τῇ οὖν ἐπαύριον ἐλθόντος
 To the therefore tomorrow having come
 τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
 of the Agrippa and of the Bernice with
 πολλῆς φαντασίας καὶ εἰσελθόντων
 much appearance and of (ones) having entered
 εἰς τὸ ἀκροατήριον σὺν τε
 into the audience chamber together with and
 χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν
 chiliarchs and male persons the down eminence
 τῆς πόλεως καὶ κελεύσαντος τοῦ
 of the city and having commanded of the
 Φῆστου ἦχθη ὁ Παῦλος. 24 καὶ φησιν ὁ
 Festus was led the Paul. And says the
 Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
 Festus Agrippa king and all the
 συναπαρόντες ἡμῖν ἄνδρες,
 being alongside with us male persons,
 θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ
 you are beholding this (one) about whom all the
 πλῆθος τῶν Ἰουδαίων ἐνέτυχεν μοι ἐν
 multitude of the Jews happened on to me in
 τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
 and Jerusalem and in here, shouting not
 δεῖν αὐτὸν ζῆν μηκέτι.
 to be necessary him to be living not yet.
 25 ἐγὼ δὲ καταλάβομην μηδὲν ἄξιον αὐτοῦ
 I but took down nothing worthy him
 θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
 of death to have done, of him but of this (one)
 ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα
 having called upon the August One I judged
 πέμπειν. 26 περὶ οὗ ἀσφαλές τι
 to be sending. About whom steady anything
 γράψαι τῷ κυρίῳ οὐκ ἔχω
 to write to the lord not I am having;
 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ
 through which I led forth him upon you and
 μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
 most of all upon you, King Agrippa,
 ὅπως τῆς ἀνακρίσεως γενομένης
 so that of the examination having occurred
 σὺ γὰρ τί γράψω
 I should have what I shall write;
 27 ἄλογον γάρ μοι δοκεῖ πέμποντα
 unreasonable for to me it seems sending
 δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας
 bound one not also the down on him causes
 σημαίνει.
 to signify.

23 Therefore, on the next day, Agrippa and Bernice came with much pompous show and entered into the audience chamber together with military commanders as well as men of eminence in the city, and when Festus gave the command, Paul was brought in. 24 And Festus said: "King Agrippa and all you men who are present with us, you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here, shouting that he ought not to live any longer. 25 But I perceived he had committed nothing deserving of death. So when this [man] himself appealed to the August One, I decided to send him. 26 But concerning him I have nothing certain to write to [my] Lord. Therefore I brought him forth before you, and especially before you, King Agrippa, in order that, after the judicial examination has taken place, I might get something to write. 27 For it seems unreasonable to me to send a prisoner and not also to signify the charges against him."

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
 Agrippa but toward the Paul said
 Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
 It is being permitted to you over yourself
 λέγειν. τότε ὁ Παῦλος
 to be saying. Then the Paul
 ἐκτεινὰς τὴν χεῖρα
 having stretched out the hand
 ἀπελογεῖτο
 he was making defense
2 Περὶ πάντων ὧν
 About all (things) of which
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
 I am being charged by Jews, King
 Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον
 Agrippa, I have considered myself happy
 ἐπὶ σοῦ μέλλων σήμερον
 upon you being about today
 ἀπολογεῖσθαι, **3** μάλιστα γνώστην ὄντα
 to be making defense, most of all knower being
 σε πάντων τῶν κατὰ Ἰουδαίους ἔθων
 you of all the according to Jews customs
 τε καὶ ζητημάτων διὸ
 and and things sought; through which
 δέομαι μακροθύμως ἀκοῦσαί μου.
 I am supplicating long-spiritedly to hear of me.
4 Τὴν μὲν οὖν βίωσίν μου
 The indeed therefore manner of life of me
 ἐκ νεότητος τὴν ἀπ' ἀρχῆς
 out of youth the from beginning
 γενομένην ἐν τῷ ἔθνι μου ἐν τε
 having occurred in the nation of me in and
 Ἱεροσολύμοις ἴασι πάντες Ἰουδαῖοι,
 Jerusalem have known all Jews,
5 προγινώσκοντές με ἄνωθεν, ἔάν
 previously knowing me from above, if ever
 θέλωσι μαρτυρεῖν, ὅτι
 they may will to be bearing witness, that
 κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
 according to the strictest sect of the
 ἡμετέρας θρησκείας ἔζησα Φαρισαίος.
 our form of worship I lived Pharisee.
6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
 And now upon hope of the into the
 πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
 fathers of us promise having occurred by
 τοῦ θεοῦ ἔσθηκα κρινόμενος, **7** εἰς ἣν
 the God I have stood being judged, into which
 τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα
 the twelve tribes of us in earnestness night

26 Agrippa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:
2 "Concerning all the things of which I am accused by Jews, King Agrippa, I count myself happy that it is before you I am to make my defense this day, especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.
4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews **5** that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee.
6 And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; **7** whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῖν ἐλπίζει
 and day rendering sacred service is hoping
 καταντῆσαι περὶ ἧς ἐλπίδος
 to attain down; about which hope
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
 I am being charged by Jews, king.
8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
 Why unbelievable is it being judged beside you if the God dead (ones) is raising up?
9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
 I indeed therefore thought to myself toward the name of Jesus the Nazarene to be necessary
 πολλὰ ἐναντία πράξαι.
 many (things) contrary to perform;
10 ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν
 which (thing) also I did in Jerusalem, and many and of the holy (ones) I in
 φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
 prisons locked down the beside of the
 ἀρχιερέων ἐξουσίαν λαβὼν,
 chief priests authority having received,
 ἀναβιβαζόμενος τε αὐτῶν κατήνεγκα
 being taken up and of them I brought down
 ψῆφον, **11** καὶ κατὰ πάσας τὰς συναγωγὰς
 vote, and down all the synagogues
 πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον
 many times punishing them I was compelling
 βλασφημεῖν, περισσῶς τε ἐμμανόμενος
 to be blaspheming, abundantly and being mad
 αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
 to them I was persecuting until also into the
 ἔξω πόλεις.
 outside cities.
12 Ἐν οἷς πορευόμενος εἰς τὴν
 In which (things) going (my) way into the
 Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
 Damascus with authority and permission of the
 τῶν ἀρχιερέων **13** ἡμέρας μέσης κατὰ τὴν
 of the chief priests of day middle down the
 ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
 way I saw, king, from heaven over the
 λαμπρότητα τοῦ ἡλίου περιλάμψαν
 brightness of the sun having gleamed around
 με φῶς καὶ τοὺς σὺν ἐμοὶ
 me light and the (ones) together with me

rendering him* sacred service night and day. Concerning this hope I am accused by Jews, O king.
8 "Why is it judged unbelievable among you men that God raises up the dead? **9** I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene; **10** which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote* against them. **11** And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.
12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, **13** I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

*7 Jehovah, J13-17. *10 Literally, "(voting) pebble."

πορευομένων· 14 πάντων τε
going their way; of all (ones) and
καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard
φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδι
voice saying toward me to the Hebrew
διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me
διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward
κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who
εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ
are you, Lord? The but Lord said I
εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting;
16 ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet
σου· εἰς τοῦτο γὰρ ὥφθην σοι,
of you; into this for I became seen to you,
προχειρίσασθαι σε ὑπηρέτην καὶ
to take in advance into hand you subordinate and
μάρτυρα ὧν τε εἶδες με
witness of which (things) and you saw me
ὧν τε ὁφθήσομαί σοι,
of which (things) and I shall become seen to you,
17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of
τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you
18 ἀνοίξαι ὀφθαλμούς σου, τοῦ
to open up eyes of them, of the
ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the
ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the
λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and
κλῆρον ἐν τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified
πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.
19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not
ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,
I became disobedient to the heavenly sight,
20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον
but to the (ones) in Damascus first

journeying with me. 14 And when we had all fallen to the ground I heard a voice say to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? To keep kicking against the goads makes it hard for you.' 15 But I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting. 16 Nevertheless, rise and stand on your feet. For to this end I have made myself visible to you, in order to choose you as an attendant and a witness both of things you have seen and things I shall make you see respecting me; 17 while I deliver you from [this] people and from the nations, to whom I am sending you, 18 to open their eyes, to turn them from darkness to light and from the authority of Satan to God, in order for them to receive forgiveness of sins and an inheritance among those sanctified by [their] faith in me.' 19 'Wherefore, King Agrippa, I did not become disobedient to the heavenly sight, 20 but both to those in Damascus first

τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country
τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν
of the Judea, and to the nations
ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning
ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works
πράσσοντας. 21 Ἔνεκα τούτων με
performing. On account of these (things) me
Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple
ἐπειρῶντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.
22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the
ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this
ἔστηκα μαρτυρούμενος μικρῷ τε
I have stood bearing witness to small (one) and
καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων
and great (one), nothing outside saying
ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke
μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, 23 if
παθητὸς ὁ χριστὸς, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of
ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about
καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the
ἔθνεσιν.
nations.
24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense
ὁ Φῆστος μεγάλη τῇ φωνῇ φησὶν Μαίνῃ,
the Festus to great the voice says You are mad,
Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν
Paul; the many you writings into madness
περιτρέπει. 25 ὁ δὲ Παῦλος οὐ
is turning about. The but Paul Not
μαίνομαι, φησὶν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but
ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings
ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Jerusalem, and over all the country of Judea, and to the nations I went bringing the message that they should repent and turn to God by doing works that befit repentance. 21 On account of these things Jews seized me in the temple and attempted to slay me. 22 However, because I have obtained the help that is from God I continue to this day bearing witness to both small and great, but saying nothing except things the Prophets as well as Moses stated were going to take place, 23 that the Christ was to suffer and, as the first to be resurrected from the dead, he was going to publish light both to this people and to the nations." 24 Now as he was saying these things in his defense, Festus said in a loud voice: "You are going mad, Paul! Great learning is driving you into madness!" 25 But Paul said: "I am not going mad, Your Excellency Festus, but I am uttering sayings of truth and of soundness of mind. 26 In reality,

τούτων ὁ βασιλεὺς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ
being outspoken I am speaking;

λανθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθωμαι οὐθέν, οὐ γὰρ ἐστίν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο.
in corner having been performed this.

27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφῆταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.

28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul

ἔν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian
ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐδαίμην
to make. The but Paul I might long for

ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great
οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)

ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
hearing of me today to become such (ones)
ὁποῖος καὶ ἐγώ εἰμι παρεκτός τῶν
of what sort also I am with exception of the

δεσμών τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the

ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)
συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn

ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying
ὅτι Οὐδὲν θανάτου ἢ δεσμών ἄξιον
that Nothing of death or of bonds worthy

πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said

Ἀπολεῖσθαι ἐδύνάτο ὁ ἄνθρωπος
To have been released was able the man

οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom
I am speaking with
freedom of speech
well knows about
these things; for I am
persuaded that not
one of these things
escapes his notice,
for this thing has
not been done in a
corner. 27 Do you,
King Agrippa, believe
the Prophets? I know
you believe." 28 But
Agrippa said to Paul:
"In a short time you
would persuade me to
become a Christian."
29 At this Paul said:
"I could wish to God
that whether in a
short time or in a
long time not only
you but also all those
who hear me today
would become men
such as I also am,
with the exception of
these bonds."

30 And the king
rose and so did the
governor and Bernice
and the men seated
with them. 31 But
as they withdrew they
began talking with
one another, saying:
"This man practices
nothing deserving
death or bonds."

32 Moreover, Agrippa
said to Festus: "This
man could have been
released if he had not
appealed to Caesar."

27 ὧς δὲ ἐκρίθη τοῦ ἀποπλεῖν
As but it was judged of the to be sailing away
ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν
us into the Italy, they were giving over the

τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας
and Paul also some different bound ones
ἐκατοντάρχῃ ὀνόματι Ἰουλίῳ σπειρίῳ
to centurion to name Julius of band

Σεβαστῆς. 2 ἐπιβάντες δὲ πλοῖον
of Augustus. 2 Having stepped upon but to boat

Ἀδραμυττῖνῳ μέλλοντι πλεῖν εἰς
from Adramyttium being about to be sailing into
τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν,
the down the Asia places were led up,

ὄντος σὺν ἡμῖν Ἀριστάρχου
being together with us of Aristarchus
Μακεδόνης Θεσσαλονικέως, 3 τῇ τε
Macedonian of Thessalonica; to the and

ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα,
different [day] we were led down into Sidon,
φιλανθρώπως τε ὁ Ἰούλιος τῷ
with human affection and the Julius to the

Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς
Paul having used he permitted toward the
φίλους πορευθέντι ἐπιμελείας τυχεῖν.
friends having gone of care to obtain.

4 κάκειθεν ἀναχθέντες
And from there having been led up
ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
we sailed under the Cyprus through the the

ἀνέμους εἶναι ἐναντίους, 5 τὸ τε
winds to be contrary (ones), the and
πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
open sea the down the Cilicia and Pamphylia

διαπλεύσαντες κατήλθαμεν εἰς Μύρα
having sailed through we came down into Myra
τῆς Λυκίας. 6 Κάκει εὐρὼν ὁ
of the Lycia. And there having found the

ἐκατοντάρχῃ πλοῖον Ἀλεξανδρινὸν πλεόν εἰς
centurion boat Alexandrian sailing into
τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
the Italy he made go in us into it.

7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
In sufficient but days sailing slowly
καὶ μόλις γενόμενοι κατὰ τὴν
and with difficulty having come to be down the

Κνίδον, μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing toward us of the wind,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed under the Crete down Salmone,

27 Now as it was
decided for
us to sail away to
Italy, they proceeded
to hand both Paul
and certain other
prisoners over to an
army officer named
Julius of the band of
Augustus. 2 Going
aboard a boat from
Adramyttium that
was about to sail
to places along the
coast of the [district
of] Asia, we set sail,
there being with us
Aristarchus a Mac-
cedonian from Thes-
salonica. 3 And the
next day we landed
at Sidon, and Julius
treated Paul with
human kindness and
permitted him to go
to his friends and
enjoy [their] care.

4 And putting out
to sea from there
we sailed under the
[shelter of] Cyprus,
because the winds
were contrary; 5 and
we navigated through
the open sea along Ci-
licia and Pamphylia
and put into port
at Myra in Lycia.
6 But there the army
officer found a boat
from Alexandria
that was sailing for
Italy, and he made
us board it. 7 Then,
after sailing on slowly
quite a number of
days and coming
to Cnidus with
difficulty, because
the wind did not let
us get on, we sailed
under the [shelter of]
Crete at Salmone,

8 μὲν τε παραλεγόμενοι
with difficulty and laying themselves beside
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called
Καλοῦς Λιμένας, ὃ ἐγγὺς ἦν πόλιν
Fine Harbors, to which near was city

Λασαία.
Lasea.

9 ἱκανοῦ δὲ χρόνου
Of sufficient but time
διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already
ἐπισφαλούς τοῦ πλοῦς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the
νηστείαν ἤδη παρεληλυθέναι,
fast already to have come alongside,

παρῖνει ὁ Παῦλος 10 λέγων
was recommending the Paul saying
αὐτοῖς "Ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with
ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ
damage and much loss not only of the
φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the
ψυχῶν ἡμῶν μέλλειν ἐσεσθαι τὸν
souls of us to be about to be in future the
πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μάλλον
pilot and to the shipowner rather

ἐπείθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by
Παύλου λεγομένοις. 12 ἀνευθέτου δὲ τοῦ
Paul being said. Of inconvenient but of the
λιμένος ὑπάρχοντος πρὸς παραχειμασίαν
harbor being toward wintering

οἱ πλείονες ἔθεντο βουλὴν ἀναθῆναι
the more (ones) put counsel to be led up
ἐκεῖθεν, εἴ πως δύναιτο
from there, if somehow they would be able
καταντήσαντες εἰς Φοῖνικα
having attained down into Phoenix
παραχειμαῖσαι, λιμένα τῆς Κρήτης βλέποντα
to winter, harbor of the Crete looking
κατὰ λίβα καὶ κατὰ χῶρον.
down southwest (wind) and down northwest (wind).

13 Ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind
δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8. and coasting along
it with difficulty we
came to a certain
place called Fair
Havens, near which
was the city Lasea.

9 As considerable
time had passed
and by now it was
hazardous to navigate
because even the fast
[of atonement day]
had already passed
by, Paul made a
recommendation,

10 saying to them:
"Men, I perceive that
navigation is going to
be with damage and
great loss not only
of the cargo and the
boat but also of our
souls." 11 However,
the army officer went
heeding the pilot and
the shipowner rather
than the things said
by Paul. 12 Now as
the harbor was incon-
venient for wintering,
the majority advised
setting sail from
there, to see if they
could somehow make
it to Phoenix to win-
ter, a harbor of Crete
that opens toward the
northeast and toward
the southeast.

13 Moreover, when
the south wind blew
softly, they thought
they had as good as
realized their purpose,

κεκρατήκῃναι ἄραντες ἄσπον
to have laid hold having lifted close by
παρελέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.

14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
After not much but thrust down on it
ἄνεμος τυφονικός ὁ καλούμενος Εὐρακύλων·
wind typhonic the being called Euroaquoilo;

15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the
πλοίου καὶ μὴ δυναμένου ἀντοφθαλμῆν
boat and not being able to be eyeing against
τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon

ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some
ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda

ἰσχύσαμεν μὲν
we had strength enough with difficulty
περικρατεῖς γενέσθαι τῆς
(ones) having full might over to become of the

σκάφης, 17 ἣν ἄραντες βοηθαίαις
skiff, which having lifted up helps
ἐχράντο ὑποζώννυτες τὸ πλοῖον·
they were using undergirding the boat;

φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
fearing and not into the Syrtis
ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,

οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but
χειμαζομένων ἡμῶν τῇ ἐξῆς
being tempest-tossed of us to the [day] of succession

ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the
τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling

τοῦ πλοίου ἔριψαν.
of the boat they threw.
20 μήτε δὲ ἡλίου μήτε ἄστρον
Neither but of sun nor of stars

ἐπιφανίντων ἐπὶ πλείονας ἡμέρας, χειμῶνος
appearing upon more days, of winter
τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)

περιηρείτο ἐλπίς πάσα τοῦ
was being lifted around from hope all of the
σώζεσθαι ἡμᾶς. 21 Πολλῆς τε
to be being saved us. Of much and

and they lifted anchor
and began coasting
inshore along Crete.

14 After no great
while, however, a
tempestuous wind
called Euro-aq'ui-lo
rushed down upon
it. 15 As the boat
was violently seized
and was not able to
keep its head against
the wind, we gave way
and were borne along.

16 Now we ran under
[the shelter of] a
certain small island
called Cau'da, and yet
we were hardly able
to get possession of
the skiff at the stern.
17 But after hoisting
it aboard they
began using helps to
undergird the boat;
and being in fear of
running aground on
the Syrtis, they low-
ered the gear and thus
were driven along.

18 Yet because we
were being violently
tossed with the
tempest, the following
[day] they began to
lighten the ship;
19 and the third
[day], with their own
hands, they threw
away the tackling of
the boat.

20 When, now,
neither sun nor stars
appeared for many
days, and no little
tempest was lying
upon us, all hope
of our being saved
finally began to be cut
off. 21 And when
there had been a long

ἀσιτίας ὑπαρχούσης τότε
abstinence from grain existing then
σταθείς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
having stood the Paul in midst of them said
Ἔδει μὲν, ὦ ἄνδρες,
It was necessary indeed, O male persons,
πειθαρχήσαντάς μοι μὴ
having obeyed (as to ruler) to me not
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδησαί
to be being led up from the Crete to gain
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
and the damage this and the loss. 22 And
τὰ νῦν παραινῶ ὑμᾶς
the (things) now I recommend you
εὐθυμεῖν, ἀποβολὴ γὰρ
to be being well spirited, throwing off
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
of soul not one will be out of you besides of the
πλοίου. 23 παρέστη γὰρ μοι ταύτῃ τῇ
boat; stood beside for to me to this the
νυκτὶ τοῦ θεοῦ οὗ εἰμί, ὃ καὶ
night of the God of whom I am, to whom also
λατρεύω, ἄγγελος 24 λέγων
I am rendering sacred service, angel saying
Μὴ φοβού, Παῦλε· Καίσαρί σε δεῖ
Not fear, Paul; to Caesar you it is necessary
παραστήναι, καὶ ἰδοὺ κεχάρισται
to stand beside, and look! has handed over as favor
σοι ὁ θεὸς πάντας τοὺς πλέοντας
to you the God all the (ones) sailing
μετὰ σοῦ. 25 διὸ
with you. 25 Through which
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
be being well spirited, male persons; I believe for
τῷ θεῷ ὅτι οὕτως ἔσται καθ'
to the God that thus it will be according to
ὃν τρόπον λελάληται μοι. 26 εἰς
which manner it had been spoken to me. 26 Into
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
island but some it is necessary us to fall out.
27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ
As but fourteen night
ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρία,
occurred being borne through of us in the Adria,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
down middle of the night were supposing the
ναῦται προσάγειν τινα αὐτοῖς χώραν.
sailors to be leading toward some to them country.
28 καὶ βολίσαντες εὗρον
And having taken soundings they found

abstinence from food,
then Paul stood up
in the midst of them
and said: "Men, you
certainly ought to
have taken my advice
and not have put out
to sea from Crete
and have sustained
this damage and
loss. 22 Still, now
I recommend to you
to be of good cheer,
for not a soul of you
will be lost, only the
boat will. 23 For
this night there stood
near me an angel of
the God to whom I
belong and to whom I
render sacred service,
24 saying, 'Have no
fear, Paul. You must
stand before Caesar,
and, look! God has
freely given you all
those sailing with
you.' 25 Therefore
be of good cheer, men;
for I believe God that
it will be exactly as
it has been told me.
26 However, we must
be cast ashore on a
certain island."
27 Now as the
fourteenth night fell
and we were being
tossed to and fro on
the [sea of] A'dria, at
midnight the sailors
began to suspect they
were drawing near to
some land. 28 And
they sounded the
depth and found it

ὀργυῖας εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through
καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found
ὀργυῖας δεκαπέντε. 29 φοβούμενοί τε μὴ
fathoms fifteen; 29 fearing and not
που κατὰ τραχεῖς τόπους
somewhere down rough places
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown
ἄγκυρας τέσσαρας ἤρχοντο ἡμέραν
anchors four they were longing for day
γενέσθαι. 30 τῶν δὲ ναυτῶν ζητούντων
to occur. Of the but sailors seeking
φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the
σκάφην εἰς τὴν θάλασσαν προφάσει ὡς
skiff into the sea to pretense as
ἐκ πρῶρης ἀγκύρας μελλόντων
out of prow anchors being about
ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, said the Paul to the
ἐκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐάν
centurion and to the soldiers If ever
μὴ οὗτοι μέινωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, you
σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not you are able. 32 Then cut off
οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the ropes of the skiff and
εἶσαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.
33 Ἀχρι δὲ οὗ ἡμέρα ἦμελλεν
Until but which day was being about
γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul
ἀπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying
Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν
Fourteenth today day
προσδοκῶντες ἄσιτοι
expecting without grain
διατελεῖτε, μηθέν
you are finishing through, nothing
προσλαβόμενοι. 34 διὸ
having taken toward selves; 34 through which
παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging you to partake of nourishment,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the yours salvation

twenty fathoms;
so they proceeded
a short distance
and again made a
sounding and found
it fifteen fathoms.
29 And because of
fearing we might be
cast somewhere upon
the rocks, they cast
out four anchors from
the stern and began
wishing for it to
become day. 30 But
when the sailors
began seeking to
escape from the boat
and lowered the skiff
into the sea under the
pretense of intending
to let down anchors
from the prow,
31 Paul said to the
army officer and the
soldiers: "Unless these
men remain in the
boat, you cannot be
saved." 32 Then the
soldiers cut away the
ropes of the skiff and
let it fall off.
33 Now close to
the approach of
day Paul began to
encourage one and
all to take some food,
saying: "Today is the
fourteenth day you
have been on the
watch and you are
continuing without
food, having taken
nothing for yourselves.
34 Therefore I
encourage you to
take some food, for
this is in the interest
of YOUR safety;

ὕπαρχει· οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς
is; of no one for of you hair from the
κεφαλῆς ἀπολείται. 35 εἶπας δὲ
head will destroy self. Having said but

ταῦτα καὶ λαβὼν ἄρτον
these (things) and having taken bread
εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks to the God in sight of all (ones)
καὶ κλάσας ἤρξατο ἐσθίειν.
and having broken he started to be eating.

36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ
Cheerful but having become all also they

προσελάβοντο τροφῆς. 37 ἡμεθα δὲ
took to selves of nourishment. We were but

αἱ πάσαι ψυχαὶ ἐν τῷ πλοίῳ ὥς
the all souls in the boat about

ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
seventy-six. Having been satisfied but

τροφῆς ἐκούφιζον τὸ πλοῖον
of nourishment they were lightening the boat

ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.
throwing out the grain into the sea.

39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
When but day occurred, the earth not

ἐπεγίνωσκον, κόλπον δὲ τινὰ
they were recognizing, bay but some

κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
they were perceiving having beach into which

ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι
they were wishing if they would be able to push out

τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
the boat. And the anchors

περιελόντες εἶων
having lifted away around they were permitting

εἰς τὴν θάλασσαν, ἅμα
into the sea, at the same time

ἀνέντες τὰς ζευκτηρίας τῶν
having loosened up the lashings of the

πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
rudders, and having lifted upon the foresail

37 Or, "persons." 37 Two hundred and seventy-six, $\kappa\iota\tau\mu\sigma\sigma\text{VgSy}^h\text{p}$; two hundred and seventy-five, A; about seventy-six, B. In the Westcott and Hort Greek text the Greek word (*hos*) for "about" is marked by superior half-brackets, and in the margin appears the Greek word (*di-a-ko'si-ai*) for "two hundred."

The copyist for the B manuscript evidently made a mistake by combining the final *Omega* (ω , *oi*) of the preceding Greek word, *πλοῖον* (*ploi'oi*), with the next letter, *Sigma* (ς , *s*) standing for 200, to form the Greek word *ὥς* (*hos*, "about"). Hence the actual number is 276 instead of 76.

for not a hair of the head of one of you will perish." 35 After he said this, he also

took a loaf, gave thanks to God before them all and broke it and started eating.

36 So they all became cheerful and themselves began taking some food. 37 Now, all together, we souls³⁷ in the boat were two hundred and seventy-six."

38 When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea.

39 Finally when it became day, they could not recognize the land but they were observing a certain bay with a beach, and on this they were determined, if they could, to beach the boat. 40 So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder oars and, after hoisting the foresail

τῇ πνεύσει κατεῖχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into

τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν
the inēd prow having stuck firmly remained

ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened

ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers

βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds

ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
they should kill, not anyone having swum out

διαφύγῃ. 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion

βουλόμενος διασῶσαι τὸν Παῦλον
wishing to save through the Paul

ἐκώλυσε αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,

ἐκέλευσεν τε τοὺς δυναμένους
he commanded and the (ones) being able

κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off

πρώτους ἐπὶ τὴν γῆν ἐξίειναι, 44 καὶ
first upon the earth to be going out, 44 and

τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν
the leftover (ones) whom indeed upon planks

οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the

πλοίου· καὶ οὕτως ἐγένετο πάντα
boat; and thus it occurred all

διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then

ἐπέγνωμεν ὅτι Μελιτὴν ἡ νῆσος
we recognized that Melita the island

καλεῖται. 2 οἱ τε βάρβαροι
is being called. The and barbarians

παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened

φιλανθρωπίαν ἡμῖν, ὥσαντες γὰρ
affection for mankind to us, having touched off for

πυρὰν προσελάβοντο πάντα ἡμᾶς
fire they received alongside all us

διὰ τὸν ὕετον τὸν ἐφειστώτα καὶ
through the rain the having stood upon and

to the wind, they made for the beach. 41 When they lighted upon a shoal washed upon each side by the sea, they ran the ship aground and the prow got stuck and stayed immovable, but the stern began to be violently broken to pieces. 42 At this it became the determination of the soldiers to kill the prisoners, that no one might swim away and escape. 43 But the army officer desired to bring Paul safely through and restrained them from their purpose. And he commanded those able to swim to cast themselves into the sea and make it to land first, 44 and the rest to do so, some upon planks and some upon certain things from the boat. And thus it came about that all were brought safely to land.

28 And when we had made it to safety, then we learned that the island was called Malta. 2 And the foreign-speaking people showed us extraordinary human kindness, for they kindled a fire and received all of us helpfully because of the rain that was falling and

διὰ τὸ ψύχος. 3 συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the
Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and
ἐπιθέντος ἐπὶ τὴν πυράν, ἐχίδνα ἀπὸ
having imposed upon the fire, viper from
τῆς θερμῆς ἐξεληθοῦσα καθῆψε
the heat having come out fastened self down
τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδαν οἱ
of the hand of him. As but saw the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying
Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος
By all means murderer is the man
οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the
θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν.
sea the justice to be living not permitted.
5 ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the
θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;
6 οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him
μέλλειν πύμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down
ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them
προσδοκῶντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing
ἄτοπον εἰς αὐτὸν γινόμενον,
out of place into him occurring,
μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him
εἶναι θεόν.
to be god.
7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that
ὕπρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the
νῆσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received up
ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly
ἐξένισεν. 8 ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the
πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold. 3 But when Paul
collected a certain
bundle of sticks and
laid it upon the fire,
a viper came out
due to the heat and
fastened itself on
his hand. 4 When
the foreign-speaking
people caught sight
of the venomous
creature hanging
from his hand, they
began saying to one
another: "Surely this
man is a murderer,
and although he made
it to safety from the
sea, vindictive justice
did not permit him
to keep on living." 5 However, he
shook the venomous
creature off into the
fire and suffered no
harm. 6 But they
were expecting he
was going to swell up
with inflammation or
suddenly drop dead.
After they waited
for a long while and
beheld nothing hurtful
happen to him, they
changed their mind
and began saying he
was a god.

7 Now in the neigh-
borhood of that place
the principal man
of the island, named
Publius, had lands;
and he received us
hospitably and enter-
tained us benevolently
three days. 8 But
it happened that the
father of Publius was
lying down distressed
with fever and

δυσεντερίῳ συνεχόμενον κατακεῖσθαι,
to dysentery being held together to be lying down,
πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul having gone in and
προσευξάμενος ἐπιθεῖς τὰς χεῖρας
having prayed having put upon the hands
αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but
γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in
τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses
προσῆρχοντο καὶ ἔθεραπεύοντο,
they were coming toward and they were being healed,
10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us
καὶ ἀναγομένοις ἐπέθεντο
and to (ones) being led up they put upon
τὰ πρὸς τὰς χρεῖας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in
πλοίῳ παρακεχειμακότες ἐν τῇ νήσῳ
boat (it) having wintered in the island
Ἀλεξανδρινῷ, παρασῆμω Διοσκούροις.
Alexandrian, to ensign Dioscuri.
12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse
ἔπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which
περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into
Ῥήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day
ἐπιγενομένου νότου
having occurred upon of south (wind)
δευτεραίοις ἦλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,
14 οὗ εὐρόντες ἀδελφούς
where having found brothers
παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them
ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς
to remain upon days seven; and thus into
τὴν Ῥώμην ἦλθαμεν. 15 κἀκεῖθεν οἱ
the Rome we came. And from there the
ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul
went in to him and
prayed, laid his
hands upon him and
healed him. 9 After
this occurred, the
rest of the people on
the island who had
sicknesses also began
to come to him and be
cured. 10 And they
also honored us with
many gifts and, when
we were setting sail,
they loaded us with
things for our needs.

11 Three months
later we set sail in a
boat from Alexandria
that had wintered in
the island and with
the figurehead "Sons
of Zeus." 12 And
putting into port at
Syracuse we remained
three days, 13 from
which place we went
around and arrived
at Rhegium. And a
day later a south wind
sprang up and we
made it into Puteoli
on the second day.
14 Here we found
brothers and were
entreated to remain
with them seven days;
and in this way we
came toward Rome.
15 And from there the
brothers, when they
heard the news about
us, came to meet us
as far as the Mar-
ketplace of Appius

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
Forum and of Three Taverns, whom having seen
ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
the Paul having given thanks to the God
ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσῆλθामεν εἰς
he took courage. When but we entered into
Ῥώμην, ἐπετράπη τῷ Παύλῳ
Rome, it was permitted to the Paul
μένειν καθ' ἑαυτὸν σὺν
to be remaining according to himself together with
τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
It occurred but after days three
συνκαλέσασθαι αὐτὸν τοὺς ὄντας
to be calling together him the (ones) being
τῶν Ἰουδαίων πρώτους· συνελθόντων
of the Jews first (ones); having come together
δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
but of them he was saying toward them I,
ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
male persons brothers, nothing contrary
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
having done to the people or to the customs the
πατρῴοις δέσμιος ἐξ Ἱεροσολύμων
paternal bound one out of Jerusalem
παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
I was given beside into the hands of the Romans,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο
who having examined me were wishing
ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release through the not one cause of death
ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
to be existing in me; saying against but
τῶν Ἰουδαίων ἠναγκάσθην
of the Jews I was put under necessity
ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ
to call upon Caesar, not as of the
ἔθνους μου ἔχων τι κατηγορεῖν.
nation of me having anything to be accusing.
20 διὰ ταύτην οὖν τὴν αἰτίαν
Through this therefore the cause
παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι,
I entreated you to see and to speak toward,
εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
on account for of the hope of the Israel
τὴν ἀλυσιν ταύτην περικείμεαι.
the chain this I am having lie around.
21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς
The (ones) but toward him said We

and Three Taverns
and, upon catching
sight of them, Paul
thanked God and took
courage. 16 When,
finally, we entered
into Rome, Paul was
permitted to stay
by himself with the
soldier guarding him.

17 However, three
days later he called
together those who
were the principal
men of the Jews.

When they had assem-
bled, he proceeded to
say to them: "Men,
brothers, although
I had done nothing
contrary to the people
or the customs of
our forefathers, I was
delivered over as a
prisoner from Jerusa-
lem into the hands of
the Romans. 18 And
these, after making
an examination, were
desirous of releasing
me, as there was no
cause for death in me.
19 But when the Jews
kept speaking against
it, I was compelled
to appeal to Caesar,
but not as though
I had anything of
which to accuse my
nation. 20 Really
on this account I
entreated to see and
speak to you, for
because of the hope
of Israel this chain
I have around me."
21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from
τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or
ἐλάλησεν τι περὶ σοῦ πονηρὸν.
he spoke anything about you wicked.
22 ἀξιόμην δὲ παρὰ σοῦ
We are considering worthy but beside of you
ἀκοῦσαι ὃ φρονεῖς, περὶ
to hear what (things) you are minding, about
μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν
indeed for of the sect this known
ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere
ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day
ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)
πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God
πειθὼν τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from
τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets
ἀπὸ πρωῒ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)
μὲν ἐπειθόντο τοῖς
indeed were being persuaded to the (things)
λεγομένοις οἱ δὲ ἠπίστουν,
being said the (ones) but were disbelieving,
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another
ἀπέλυστον, εἰπόντος τοῦ
they were loosing selves off, having said of the
Παύλου ῥῆμα ἐν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy
ἐλάλησεν διὰ Ἰσαΐου τοῦ
spoke through Isaiah the
προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of you saying
Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we
received letters
concerning you from
Ju-de'a, nor has
anyone of the brothers
that has arrived
reported or spoken
anything wicked
about you. 22 But
we think it proper to
hear from you what
your thoughts are, for
truly as regards this
sect it is known to us
that everywhere it is
spoken against."

23 They now
arranged for a day
with him, and they
came in greater
numbers to him in his
lodging place. And he
explained the matter
to them by bearing
thorough witness con-
cerning the kingdom
of God and by using
persuasion with them
concerning Jesus from
both the law of Moses
and the Prophets,
from morning till
evening. 24 And
some began to believe
the things said; others
would not believe.
25 So, because they
were at disagreement
with one another, they
began to depart, while
Paul made this one
comment:

"The holy spirit
aptly spoke through
Isaiah the prophet
to your forefathers,
26 saying, 'Go to
this people and

εἰπὼν ἄκουσέτε καὶ οὐ
say To hearing you will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not you should put together, and looking
βλέπετε καὶ οὐ μὴ ἴδῃτε·
you will be looking and not not you should see;
27 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρύνῃ
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them
ἐκάμνυσαν· μὴ ποτε ἴδωσιν
they shut down; not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
to the eyes and to the ears they should hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.
28 γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς
Known therefore to you let it be that to the
ἔθνεσιν ἀπεστάλη τούτο τὸ σωτήριον
nations was sent off this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.
30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπέδεχτο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God
καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
'Ιησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness
ἀκωλύτως.
unhinderedly.

29* KAB and the Westcott and Hort Greek text omit this verse.

say: "By hearing, you will hear but by no means understand; and, looking, you will look but by no means see. 27 For the heart of this people has grown unresponsive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them." 28 Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations; they will certainly listen to it." 29 —*
30 So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, 31 preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freedom of speech, without hindrance.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ TOWARD ROMANS

1 Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
ἀπόστολος, ἄφορισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἁγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
χάριν καὶ ἀποστολὴν εἰς
undeserved kindness and apostleship into
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστέ καὶ
the name of him, in which ones you are also
ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν
you called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις·
to (ones) called holy;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.

Christ.
8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of you,
concerning all of you,

1 Paul, a slave of Jesus Christ and called to be an apostle, separated to God's good news, 2 which he promised aforetime through his prophets in the holy Scriptures, 3 concerning his Son, who sprang from the seed of David according to the flesh, 4 but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord, 5 through whom we received undeserved kindness and an apostleship in order that there might be obedience of faith among all the nations respecting his name, 6 among which [nations] you also are those called to belong to Jesus Christ— 7 to all those who are in Rome as God's beloved ones, called to be holy ones:

May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of you is being announced down
ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γὰρ μου ἐστίν
in whole the world. Witness for of me is

ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the
υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι
Son of him, as unceasingly remembrance
ὑμῶν ποιοῦμαι πάντοτε ἐπὶ πάντων
of you I am making always upon the

προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already
ποτέ εὐδοθήσομαι ἐν τῷ
at sometime I shall be given good way in the

θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
will of the God to come toward you.

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see you, in order that

τι μεταδῶ χάρισμα ὑμῖν πνευματικόν
any I may impart gracious gift to you spiritual

εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
into the to be firmly fixed you, this but

ἐστίν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in you through

τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of you and of me.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but you to be not knowing,

ἀδελφοί, ὅτι πολλάκις προθέμην ἐλθεῖν
brothers, that many times I purposed to come

πρὸς ὑμᾶς, καὶ ἐκώλυθην ἄχρι τοῦ
toward you, and I was hindered until the

δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have

καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in you according as also in the leftover

ἔθνεσιν. 14 Ἑλλήσιν τε καὶ βαρβάρους,
nations. To Greeks and and to barbarians,

σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)

ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me

πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager (ness) also to you the (ones) in Rome

εὐαγγελισσάσθαι. 16 οὐ γὰρ
to declare good news. Not for

ἐπαίσχυνόμην τὸ εὐαγγέλιον, δύναμις
I am being ashamed of the good news, power

because YOUR faith is talked about
throughout the whole world. 9 For God, to
whom I render sacred service with my spirit
in connection with the good news about his
Son, is my witness of how without ceasing I
always make mention of you in my prayers,
10 begging that if at all possible I may now
at last be prospered in the will of God so
as to come to you.

11 For I am longing to see you, that I may
impart some spiritual gift to you in order
for you to be made firm; 12 or, rather,
that there may be an interchange of encour-
agement among you, by each one through
the other's faith, both yours and mine.

13 But I do not want you to fail to
know, brothers, that I many times purposed
to come to you, but I have been hindered
until now, in order that I might acquire
some fruitage also among you even as
among the rest of the nations. 14 Both
to Greeks and to Barbarians, both to
wise and to senseless ones I am a debtor:
15 so there is

eagerness on my part to declare the good
news also to you there in Rome. 16 For
I am not ashamed of the good news;

γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone

τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first

καὶ Ἑλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in

αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into

πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but

δίκαιος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from

οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and

ἀδικίαν ἀνθρώπων τῶν τῆν
unrighteousness of men the (ones) the

ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,

19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God

φανερὸν ἐστίν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them

ἐφάνηκεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him

ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made

νοούμενα καθοράται, ἣ τε αἰδίου
being perceived is seen down, the and eternal

αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι
of him power and godship, into the to be

αὐτοῦ ἀναπολογήτους, 21 διότι
them defenseless, through which

γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God

ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but

ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in the reasonings of them

καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them

καρδιά· 22 φάσκοντες εἶναι σοφοὶ
heart; asserting to be wise (ones)

ἐμωράνθησαν, 23 καὶ ἠλλαξαν τὴν
they were made foolish, and they changed the

δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωμάτι
glory of the incorruptible God in likeness

into something like

it is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the Greek; 17 for in it God's righteousness is being revealed by reason of faith and toward faith, just as it is written: "But the righteous one —by means of faith he will live."

18 For God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way, 19 because what may be known about God is manifest among them, for God made it manifest to them. 20 For his invisible [qualities] are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable; 21 because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. 22 Although asserting they were wise, they became foolish 23 and turned the glory of the incorruptible God into something like

20* World's (κόσμου, *ko'smou*), *κ*AB; *mun'di*, Vg; *ὁλῆμ*, *'oh-lam*, J17.22.
20* Godship (*Thei-otes*, related to *The-os*, God); *Divi-ni-tas*, Vg.

εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of image of corruptible man and of fliers
καὶ τετραπόδων καὶ ἔρπετων.
and of four-footed (ones) and of creeping things.

24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς
Through which gave beside them the
ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
God in the desires of the hearts of them
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
into uncleanness of the to be being dishonored the
σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
bodies of them in them, who
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
exchanged the truth of the God in the
ψεύδει, καὶ ἐσεβάσθησαν καὶ
lie, and they venerated and

ἐλάτρευσαν τῇ κτίσει παρὰ
they rendered sacred service to the creation beside
τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς
the One having created, who is blessed (one)
εἰς τοὺς αἰῶνας· ἀμήν. 26 Διὰ τοῦτο
into the ages; amen. Through this
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
gave beside them the God into passions
ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
of dishonor; the and for females of them
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
exchanged the natural use into the (one)
παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
beside nature, likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
having let go off the natural use of the
θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
female were burned out in the lust of them
εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
into one another males in males, the
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
indecency working down and the
ἀντιμισθίαν ἣν ἔδει τῆς
return reward which it was necessary of the
πλάνης αὐτῶν ἐν αὐτοῖς
error of them in them
ἀπολαμβάνοντες.
receiving (back) from.

28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν
And according as not they approved the
θεὸν ἔχειν ἐν ἐπιγνώσει,
God to be having in accurate knowledge,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
gave beside them the God into disapproved

the image of corruptible man and of
birds and four-footed
creatures and creeping
things.

24 Therefore God,
in keeping with
the desires of their
hearts, gave them up
to uncleanness, that
their bodies might
be dishonored among
them, 25 even those
who exchanged the
truth of God for the
lie and venerated
and rendered sacred
service to the creation
rather than the One
who created, who is
blessed forever. Amen.
26 That is why God
gave them up to
disgraceful sexual
appetites, for both
their females changed
the natural use of
themselves into one
contrary to nature;
27 and likewise even
the males left the nat-
ural use of the female
and became violently
inflamed in their lust
toward one another,
males with males,
working what is
obscene and receiving
in themselves the full
recompense, which
was due for their
error.

28 And just as
they did not approve
of holding God in
accurate knowledge,
God gave them up
to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness

πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοῦς
wickedness covetousness badness, (ones) full
φθόνου φόνου ἐριδος δόλου
of envy of murder of strife of deceit
κακοηθίας, ψιθυριστᾶς,
of bad-mannered state, whisperers,
30 καταλάλους, θεοστυγείας, ὕβριστᾶς,
speakers down, God abhorers, insolent,
ὑπερφάνους, ἀλαζόνας, ἐφευρετᾶς
superior appearing, vagrants, inventors
κακῶν, γονεύσιν
of bad (things), to parents

ἀπειθεῖς, 31 ἀσυνέτους,
(ones) disobedient, (ones) without comprehension,
ἀσυνθέτους,
engagement breakers,

ἀσφόργους, ἀνελεήμονας·
(ones) without natural affection, merciless;
32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ
who the righteous decree of the God

ἐπιγινόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the
τοιαῦτα πράσσοντες ἄξιοι θανάτου
such (things) performing worthy of death
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but
καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)
πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἰ, ὃ
Through which defenseless you are, O
ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
man everyone the (one) judging; in what

γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself
κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)

πράσσεις ὁ κρίνων·
you are performing the (one) judging;
2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the

θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς
God is according to truth upon the (ones)
τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

mental state, to do
the things not fitting,
29 filled as they were
with all unrighteous-
ness, wickedness,
covetousness, badness,
being full of envy,
murder, strife, deceit,
malicious disposition,
being whisperers,
30 backbiters,
haters of God,
insolent, haughty,
self-assuming,
inventors of injurious
things, disobedient to
parents, 31 without
understanding, false
to agreements, having
no natural affection,
merciless. 32 Al-
though these know
full well the righteous
decree of God, that
those practicing such
things are deserving
of death, they not
only keep on doing
them but also consent
with those practicing
them.

2 Therefore you
are inexcusable,
O man, whoever you
are, if you judge; for
in the thing in which
you judge another,
you condemn yourself,
inasmuch as you that
judge practice the
same things. 2 Now
we know that the
judgment of God is,
in accord with truth,
against those who
practice such things.

3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
You are reckoning but this, O man
ὁ κρίνων τοὺς τοιαύτας
the (one) judging the (ones) the such (things)
πράσσοντας καὶ ποιοῦν αὐτά, ὅτι σὺ
performing and (one) doing them, that you
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ
will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
Or of the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and of the forbearance and of the longness of spirit
καταφρονεῖς, ἀγνοῶν ὅτι τὸ
you are despising, not knowing that the
χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε
kind [quality] of the God into repentance you
ἀγει; 5 κατὰ δὲ τὴν σκληρότητα
is leading? According to but the hardness
σου καὶ ἀμετανόητον καρδίαν
of you and unrepentant heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
you are treasuring up to yourself wrath in day
ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
of wrath and of revelation of righteous judgment
τοῦ θεοῦ, 6 ὃς ἀποδώσει ἐκάστῳ
of the God, who will pay back to each (one)
κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς
according to the works of him; to the (ones)
μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
indeed according to endurance of work good
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
glory and honor and incorruptibility seeking
ζῶν αἰώνιον. 8 τοῖς δὲ ἐξ
life everlasting; to the (ones) but out of
ἐριθείας καὶ ἀπειθοῦσι τῇ
contentiousness and (ones) disobeying to the
ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
truth obeying but to the unrighteousness
ὀργῇ καὶ θυμῷ, 9 θλίψις καὶ στενοχωρία,
wrath and anger, tribulation and distress,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
upon every soul of man of the (one)
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
working down the bad (thing), of Jew and
πρώτου καὶ Ἑλλήνος. 10 δόξα δὲ καὶ τιμὴ
first and of Greek; glory but and honor
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
and peace to everyone the (one) working
τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτον καὶ
the good (thing), to Jew and first and

3 But do you have this idea, O man, while you judge those who practice such things and yet you do them, that you will escape the judgment of God? 4 Or do you despise the riches of his kindness and forbearance and long-suffering, because you do not know that the kindly [quality] of God is trying to lead you to repentance? 5 But according to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment. 6 And he will render to each one according to his works: 7 everlasting life to those who are seeking glory and honor and incorruptibility by endurance in work that is good; 8 however, for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger, 9 tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek; 10 but glory and honor and peace for everyone who works what is good, for the Jew first and also

Ἑλλήνι. 11 οὐ γὰρ ἐστὶν προσωποληψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται. 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers
νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιῶντες νόμου δίκαιωθήσονται.
the doers of law will be justified.

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law
ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἐαυτοῖς εἰσὶν νόμος. 15 οἵτινες
to selves they are law; 15 οἵτινες
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the law
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,
συνμαρτυρούσης αὐτῶν τῆς
bearing witness together of them of the
συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν
conscience and between one another of the
λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ᾗ ἡμέρᾳ κρίνει
defending selves, in which day is judging
ὁ θεὸς τὰ κρυπτά τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through
Χριστοῦ Ἰησοῦ.
Christ Jesus.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπὶ ὀνόματι καὶ
If but you Jew are being named and
ἐπ' ἀναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting
ἐν θεῷ. 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excellent

for the Greek.

11 For there is no partiality with God.

12 For instance, all those who sinned without law will also perish without law; but all those who sinned under law will be judged by law.

13 For the hearers of law are not the ones righteous before God, but the doers of law will be declared righteous.

14 For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. 15 They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused.

16 This will be in the day when God through Christ Jesus judges the secret things of mankind, according to the good news I declare.

17 If, now, you are a Jew in name and are resting upon law and taking pride in God, 18 and you know his will and approve of things that are excellent

κατηχούμενος ἐκ τοῦ νόμου, because you are orally instructed out of the Law; 19 πέποιθάς τε σεαυτὸν ὁδηγὸν you have persuaded and yourself guide εἶναι τυφλῶν, φῶς τὸν ἐν εἶναι τυφλῶν, φῶς τὸν ἐν σκοτεινίᾳ, 20 παιδευτὴν ἄφρωνων, educator of unreasonable (ones), διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν teacher of babes, having the form τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ of the knowledge and of the truth in the νόμῳ, — 21 ὁ οὖν διδάσκων Law, — the (one) therefore teaching ἕτερον σεαυτὸν οὐ διδάσκει; different (one) yourself not are you teaching? ὁ κηρύσσων μὴ κλέπτειν The (one) preaching not to be stealing κλέπτεις; 22 ὁ λέγων are you stealing? The (one) saying μὴ μοιχεύειν, Not to be committing adultery, μοιχεύεις; ὁ The (one) are you committing adultery? βδελυσσόμενος τὰ εἰδωλά having disgust for the idols ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ are you robbing temples? Who in law καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ you are boasting, through the transgression of the νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ Law the God are you dishonoring? The for ὄνομα τοῦ θεοῦ δι' ὑμᾶς name of the God through you βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς as is being blasphemed in the nations, according as γέγραπται. it has been written. 25 περιτομὴ μὲν γὰρ ὠφελεῖ Circumcision indeed for is benefiting ἐὰν νόμον πράσσης· ἐὰν δὲ if ever law you may be performing; if ever but παραβάτης νόμου ᾖς, ἡ περιτομὴ transgressor of law you may be, the circumcision σου ἀκροβυστία γέγονεν. 26 ἐὰν of you uncircumcision has become. If ever οὖν ἡ ἀκροβυστία τὰ therefore the uncircumcision the δικαιοσύματα τοῦ νόμου righteous requirements of the Law

because you are orally instructed out of the Law; 19 and you are persuaded that you are a guide of the blind, a light for those in darkness, 20 a corrector of the unreasonable ones, a teacher of babes, and having the framework of the knowledge and of the truth in the Law— 21 do you, however, the one teaching someone else, not teach yourself? You, the one preaching "Do not steal," do you steal? 22 You, the one saying "Do not commit adultery," do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples? 23 You, who take pride in law, do you by your transgressing of the Law dishonor God? 24 For "the name of God is being blasphemed on account of you people among the nations"; just as it is written.

25 Circumcision is, in fact, of benefit only if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision. 26 If, therefore, an uncircumcised person keeps the righteous requirements of the Law,

φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ it may be guarding, not the uncircumcision of him εἰς περιτομὴν λογισθήσεται; 27 καὶ into circumcision will be reckoned? And κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν will judge the out of nature uncircumcision the νόμον τελούσα σὲ τὸν διὰ law completing you the (one) through γράμματος καὶ περιτομῆς παραβάτην writing and of circumcision transgressor νόμου. 28 οὐ γὰρ ὁ ἐν τῷ of law. Not for the (one) in the φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν manifest [state] Jew is, neither the in τῷ φανερῷ ἐν σαρκὶ περιτομῇ; the manifest [state] in flesh circumcision; 29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, but the (one) in the hidden Jew, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ and circumcision of heart in spirit not γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ of writing, of whom the praise not out of ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ. men but out of the God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, What therefore the abundant of the Jew, ἢ τίς ἡ ὠφελία τῆς περιτομῆς; or what the benefit of the circumcision?

2 πολὺ κατὰ πάντα τρόπον. πρῶτον Much according to every manner. First

μὲν γὰρ ὅτι ἐπίστευθησαν τὰ indeed for because they were entrusted with the λόγια τοῦ θεοῦ. 3 τί γὰρ; εἰ little words of the God. What for? If ἡπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν disbelieved some, not the disbelief of them the πίστιν τοῦ θεοῦ faith (fulness) of the God

καταργήσει; 4 μὴ γένοιτο· it will make without effect? Not may it occur;

γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ let come to be but the God true, every but ἄνθρωπος ψεύστης, καθάπερ man liar, according to which (things) even

γέγραπται Ὅπως ἂν it has been written So that likely

δικαιωθῇ ἐν τοῖς λόγοις σου καὶ you should be justified in the words of you and

νικήσεις ἐν τῷ κρίνεσθαί you should gain victory in the to be being judged

his uncircumcision will be counted as circumcision, will it not? 27 And the uncircumcised [person] that is such by nature will, by carrying out the Law, judge you who with its written code and circumcision are a transgressor of law. 28 For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. 29 But he is a Jew who is one on the inside, and [his] circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God.

3 What, then, is the superiority of the Jew, or what is the benefit of the circumcision? 2 A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God. 3 What, then, [is the case]? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? 4 Never may that happen! But let God be found true, though every man be found a liar, even as it is written: "That you might be proved righteous in your words and might win when you are being judged."

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
you. If but the unrighteousness of us of God
δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
righteousness is putting together, what shall we say?
μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
Not unrighteous the God the (one) bearing upon
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
the wrath? According to man I am saying.
6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεός
Not may it occur; since how will judge the God
τὸν κόσμον;
the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
If but the truth of the God in the
ἐμῷ ψεύσματος ἐπερίσσευσεν εἰς τὴν δόξαν
my lie it abounded into the glory
αὐτοῦ, τί ἔτι κάγω ὡς ἁμαρτωλὸς
of him, why yet also I as sinner
κρίνομαι, 8 καὶ μὴ καθὼς
am being judged, and not according as
βλασφημούμεθα καὶ καθὼς φασὶν
we are being blasphemed and according as assert
τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ
some us to be saying that Let us do the
κακὰ ἵνα ἔλθῃ τὰ
bad (things) in order that should come the
ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν
good (things)? Of whom the judgment just
ἐστίν.
is.

9 Τί οὖν; προεχόμεθα;
What therefore? Are we having selves before?
οὐ πάντως, προητιασάμεθα γὰρ
Not at all, we previously accused for
'Ιουδαίους τε καὶ Ἕλληνας πάντας ὑφ'
Jews and and Greeks all under
ἁμαρτίαν εἶναι, 10 καθὼς
sin to be, according as
γέγραπται ὅτι Οὐκ ἔστιν δίκαιος
it has been written that Not is righteous
οὐδὲ εἷς, 11 οὐκ ἔστιν συνίων,
not-but one, not is (one) comprehending,
οὐκ ἔστιν ἐκζητῶν τὸν θεόν, 12 πάντες
not is seeking out the God; all
ἐξέκλιναν, ὅμα ἠχρεώθησαν;
they inclined out, together they became useless;
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
not is (one) doing kindness, not is
ἕως ἐνός. 13 τάφος ἀνεωγμένος
until one. Grave having been opened up

5 However, if our unrighteousness brings God's righteousness to the fore, what shall we say? God is not unjust when he vents his wrath, is he? (I am speaking as a man does.) 6 Never may that happen! How, otherwise, will God judge the world?

7 Yet if by reason of my lie the truth of God has been made more prominent to his glory, why am I also yet being judged as a sinner? 8 And [why] not [say], just as it is falsely charged to us and just as some men state that we say: "Let us do the bad things that the good things may come"? The judgment against those [men] is in harmony with justice.

9 What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under sin; 10 just as it is written: "There is not a righteous [man], not even one; 11 there is no one that has any insight, there is no one that seeks for God. 12 All [men] have deflected, all of them together have become worthless; there is no one that does kindness, there is not so much as one."

13 "Their throat is an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them
ἐδόλιοντο, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
they deceived, poison of asps under the lips
αὐτῶν, 14 ὧν τὸ στόμα ἀράς· καὶ
of them, of whom the mouth of cursing and
πικρίας γέμει, 15 ὁξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them
ἐκχέαι αἷμα, 16 συντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery
ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not
ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God
ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.

19 Οἶδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as
ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law
λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth
φραγῇ καὶ ὑπόδικος
might be fenced up and subject to punishment
γένηται πᾶς ὁ κόσμος τῷ θεῷ
should become all the world to the God;
20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not
δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness
θεοῦ
of God
πεφανέρωται,
has been made manifest,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the
προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through
πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the
πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.
(ones) believing, not for it is distinction.
23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and
ὕστερον τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit with their tongues." "Poison of asps is behind their lips." 14 "And their mouth is full of cursing and bitter expression." 15 "Their feet are speedy to shed blood." 16 "Ruin and misery are in their ways. 17 and they have not known the way of peace." 18 "There is no fear of God before their eyes."

19 Now we know that all the things the Law says it addresses to those under the Law, so that every mouth may be stopped and all the world may become liable to God for punishment. 20 Therefore by works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin.

21 But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; 22 yes, God's righteousness through the faith in Jesus Christ, for all those having faith. For there is no distinction. 23 For all have sinned and fall short of the glory of God,

24 δικαιούμενοι δωρεάν τῇ αὐτοῦ
being justified (as) free gift to the of him
χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom
τῆς ἐν Χριστῷ Ἰησοῦ 25 ὃν προέθετο
of the in Christ Jesus; whom set forth
ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the
αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς
of him blood into showing within of the
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting go beside
τῶν προγεγονότων ἀμαρτημάτων
of the having previously occurred sins
26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the
ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him
δίκαιον καὶ δικαιούντα τὸν ἐκ
righteous and justifying the (one) out of
πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?
ἐξεκλείσθη. διὰ τοιοῦτο νόμου;
It was shut out. Through what sort of law?
τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law
πίστεως. 28 λογιζόμεθα γὰρ
of faith. We are reckoning for
δικαιοῦσθαι πιστεῖ ἀνθρώπου
to be being justified to faith man
χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or
Ἰουδαίων ὁ θεὸς μόνον; οὐχί
of Jews the God only? Not
καὶ ἔθνων; ναι καὶ ἔθνων, 30 εἴπερ
also of nations? Yes also of nations, if even
εἰς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ
one the God, who will justify circumcision out of
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργούμεν
Law therefore we are making ineffective
διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but
νόμον ἱστανόμεν.
law we are establishing.

24 and it is as a free gift that they are being declared righteous by his undeserved kindness through the ransom [paid] by Christ Jesus. 25 God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; 26 so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus.

27 Where, then, is the boasting? It is shut out. Through what law? That of works? No indeed, but through the law of faith. 28 For we reckon that a man is declared righteous by faith apart from works of law. 29 Or is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, 30 if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith. 31 Do we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραάμ τὸν
What therefore shall we say Abraham the
προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
forefather of us according to flesh? If
γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη,
for Abraham out of works was justified,
ἔχει καύχημα· ἀλλ' οὐ πρὸς
he is having cause for boasting; but not toward
θεόν, 3 τί γὰρ ἡ γραφή λέγει;
God, what for the scripture is saying?
Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ
Believed but Abraham to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
To the (one) but working the reward not
λογίζεται κατὰ χάριν
is being reckoned according to undeserved kindness
ἀλλὰ κατὰ ὀφείλημα; 5 τῷ
but according to debt; to the (one)
δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
but not working, believing but upon
τὸν δικαιούντα τὸν ἀσεβῆ,
the (one) justifying the irreverential,
λογίζεται ἡ πίστις αὐτοῦ εἰς
is being reckoned the faith of him into
δικαιοσύνην, 6 καθάπερ
righteousness, according to which (things) even
καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
also David is saying the happiness of the
ἀνθρώπου ὃν ὁ θεὸς λογίζεται
man to whom the God is counting
δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι
righteousness apart from works Happy (ones)
ὧν ἀφέθησαν αἱ ἀνομίαι καὶ
of whom were let go off the lawlessnesses and
ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι,
of whom were covered upon the sins,
8 μακάριος ἀνὴρ οὗ οὐ μὴ
happy male person of whom not
λογίσεται Κύριος ἀμαρτίαν.
should reckon Lord sin.
9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
The happiness therefore this upon the
περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
circumcision or also upon the uncircumcision?

4 That being so, what shall we say about Abraham our forefather according to the flesh? 2 If, for instance, Abraham were declared righteous as a result of works, he would have ground for boasting; but not with God. 3 For what does the scripture say? "Abraham exercised faith in Jehovah," and it was counted to him as righteousness." 4 Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. 5 On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 "Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah will by no means take into account." 9 Does this happiness, then, come upon circumcised people or also upon uncircumcised people?

λέγομεν γάρ 'Ελογίσθη τῷ
We are saying for It was reckoned to the
'Αβραάμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.

10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In

περιτομῇ ὅτι ἢ ἐν ἀκροβυστίᾳ;
circumcision to [him] being or in uncircumcision?

οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.
Not in circumcision but in uncircumcision;

11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,

σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith

τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him

πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through

ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them

τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision

τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but

καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the

ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
footsteps of the in uncircumcision of faith of the

πατρὸς ἡμῶν 'Αβραάμ.
father of us Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
Not for through law the promise

τῷ 'Αβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the

κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through

δικαιοσύνης πίστεως, 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)

ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty

ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the

ἐπαγγελία; 15 ὁ γὰρ νόμος ὀργὴν
promise; the for Law wrath

κατεργάζεται, οὐ δὲ οὐκ ἔστιν νόμος,
is working down, where but not is law,

οὐδὲ παράβασις.
neither transgression.

For we say: "His faith was counted to Abraham as righteousness." 10 Under what circumstances, then, was it counted?

When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received a sign, namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all those having faith while in uncircumcision, in order for righteousness to be counted to them; 12 and a father of circumcised offspring, not only to those who adhere to circumcision, but also to those who walk orderly in the footsteps of that faith while in the uncircumcised state which our father Abraham had.

13 For it was not through law that Abraham or his seed had the promise that he should be heir of a world, but it was through the righteousness by faith. 14 For if those who adhere to law are heirs, faith has been made useless and the promise has been abolished.

15 In reality the Law produces wrath, but where there is no law, neither is there any transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
Through this out of faith, in order that

κατὰ χάριν, εἰς τὸ εἶναι
according to undeserved kindness, into the to be

βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
stable the promise to all the seed,

οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
not to the (one) out of the law only but

καὶ τῷ ἐκ πίστεως 'Αβραάμ,
also to the (one) out of faith of Abraham,

ὃς ἐστὶν πατὴρ πάντων ἡμῶν,
who is father of all of us,

17 καθὼς γέγραπται ὅτι Πατέρα
according as it has been written that Father

πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
of many nations I have placed you, down in front

οὗ ἐπίστευσεν θεοῦ τοῦ
of whom he believed of God the (one)

ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος
making alive the dead (ones) and calling

τὰ μὴ ὄντα ὡς ὄντα, 18 ὃς παρ'
the (things) not being as being; who beside

ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
hope upon hope he believed into the

γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
to become him father of many nations

κατὰ τὸ εἰρημένον οὕτως
according to the (thing) having been said Thus

ἔσται τὸ σπέρμα σου, 19 καὶ μὴ
will be the seed of you; and not

ἀσθενήσας τῇ πίστει κατενόησεν τὸ
having weakened to the faith he minded down the

ἑαυτοῦ σῶμα ἤδη νεκροῦ, ὡς
of himself body already having been deadened,

ἐκατονταετῆς που ὑπάρχων, καὶ τὴν
of hundred years somewhere existing, and the

νεκρόσιν τῆς μήτρας Σάρρας, 20 εἰς δὲ
deadness of the womb of Sarah, into but

τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
the promise of the God not

διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
he was made undecisive in the unbelief but

ἐνεδυναμώθη τῇ πίστει, δοὺς
he was empowered to the faith, having given

δόξαν τῷ θεῷ, 21 καὶ πληροφρορηθεὶς
glory to the God and having been fully borne

ὅτι ὁ ἐπηγγέλται δυνατός ἐστὶν καὶ
that what he has promised powerful he is also

16 On this account it was as a result of faith, that it might be according to undeserved kindness, in order for the promise to be sure to all his seed, not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father of us all, 17 just as it is written: "I have appointed you a father of many nations.") This was in the sight of the One in whom he had faith, even of God, who makes the dead alive and calls the things that are not as though they were. 18 Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: "So your seed will be." 19 And, although he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. 20 But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory 21 and being fully convinced that what he had promised he was also able

ποιήσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned

αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but
καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about

λογίζεσθαι, τοῖς πιστεύουσιν
to be reckoned, to the (ones) believing
ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the
κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who

παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us
καὶ ἡγέρθη διὰ τὴν δικαιοσύνην
and he was raised up through the justification
ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith
εἰρήνην ἔχουμεν πρὸς τὸν θεόν
peace may we be having toward the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,

2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward
ἐσχέκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the
χάριν ταύτην ἐν ᾗ
undeserved kindness this in which

ἐστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon
ἐλπίδι τῆς δόξης τοῦ θεοῦ. 3 οὐ μόνον
hope of the glory of the God; not only
δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,

εἰδότες ὅτι ἡ θλίψις ὑπομονὴν ἐκτελεῖται,
having known that the tribulation endures
κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμὴν,
is working down, the but endurance testedness,
ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς οὐ
the but testedness hope, the but hope not

καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

to do. 22 Hence "it was counted to him as righteousness."

23 That "it was counted to him" was written, however, not for his sake only, 24 but also for the sake of us to whom it is destined to be counted, because we believe on him who raised Jesus our Lord up from the dead. 25 He was delivered up for the sake of our trespasses and was raised up for the sake of declaring us righteous.

5 Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ, 2 through whom also we have gained our approach by faith into this undeserved kindness in which we now stand; and let us exult, based on hope of the glory of God. 3 And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; 4 endurance, in turn, an approved condition; the approved condition, in turn, hope, 5 and the hope does not lead to disappointment; because the love of God has been poured out into our hearts

διὰ πνεύματος ἁγίου τοῦ
through spirit holy the (thing)

δοθέντος ἡμῖν
having been given to us;

6 εἰ γὰρ Χριστὸς ὢντων ἡμῶν ἀσθενῶν
if in fact Christ being of us weak
ἔτι κατὰ καιρὸν ὑπὲρ
yet according to appointed time over
ἀσεβῶν ἀπέθανεν. 7 μάλιστα
irreverential (ones) he died. 7 With difficulty

γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται
for over of righteous (one) anyone will die;
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
over for the good (one) swiftly anyone also
τολμᾷ ἀποθανεῖν. 8 συνίστησιν δὲ τὴν
is daring to die; 8 is putting together but the

ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
of himself love into us the God because
ἔτι ἀμαρτωλῶν ὢντων ἡμῶν Χριστὸς ὑπὲρ
yet of sinners being of us Christ over
ἡμῶν ἀπέθανεν. 9 πολλὰ οὖν μᾶλλον
us died. 9 To much therefore rather

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now in the blood of him
σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we will be saved through him from the wrath.

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
If for enemies being we were reconciled
τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
to the God through the death of the Son
αὐτοῦ, πολλὰ μᾶλλον καταλλαγέντες
of him, to much rather having been reconciled

σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11 οὐ
we shall be saved in the life of him; not
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
only but, but also (ones) boasting in the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,

δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.
12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς
Through this as-even through one

ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον
man the sin into the world
εἰσῆλθεν καὶ διὰ τῆς ἀμαρτίας ὁ
entered and through the sin the
θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
death, and thus into all men
ὁ θάνατος διήλθεν ἐφ' ᾧ πάντες
the death went through upon which all

through the holy spirit, which was given us.

6 For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. 7 For hardly will anyone die for a righteous [man]; indeed, for the good [man], perhaps, someone even dares to die. 8 But God recommends his own love to us in that, while we were yet sinners, Christ died for us. 9 Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath. 10 For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. 11 And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all

ἡμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not
ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,
14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωμάτι τῆς
having sinned upon the likeness of the
παραβάσεως Ἀδὰμ, ὃς ἐστὶν τύπος
transgression of Adam, who is type
τοῦ μέλλοντος.
of the (one) being about to.

15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνός
also the gracious gift; if for to the of the one
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ
to trespass the many died, to much
μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and
ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the
ἐνός ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the
πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through
ἐνός ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν
one having sinned the present; the indeed
γὰρ κρίμα ἐξ ἐνός εἰς κατάκριμα,
for judgment out of one into condemnation,
τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many
παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If
γὰρ τῷ τοῦ ἐνός παραπτώματι ὁ
for to the of the one to trespass the
θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ
death reigned through the one, to much
μᾶλλον οἱ τὴν περισσεῖαν τῆς
rather the (ones) the abundance of the
χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the
δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

sinned —. 13 For until the Law sin was in the world, but sin is not charged against anyone when there is no law.
14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come.

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. 16 Also, it is not with the free gift as it was with the way things worked through the one [man] that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. 17 For if by the trespass of the one [man] death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness

βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.

18 Ἀρα οὖν ὡς δι' ἐνός
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἐνός
condemnation, thus also through one
δικαίωματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεῖσηθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
πράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
sin, how yet shall we live in it?
3 ἢ ἀγνοεῖτε ὅτι ὅσοι
Or are you ignorant that as many as

rule as kings in life through the one [person], Jesus Christ.

18 So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. 19 For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one [person] many will be constituted righteous. 20 Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. 21 To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord.

6 Consequently, what shall we say? Shall we continue in sin, that undeserved kindness may abound? 2 Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it? 3 Or do you not know that all of

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
 θάνατον αὐτοῦ ἐβαπτίσθημεν;
 death of him we were baptized?

4 συνετάφημεν οὖν αὐτῷ
 διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
 through the baptism into the death,
 ἵνα ὥσπερ ἡγέρθη Χριστὸς ἐκ
 νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
 dead (ones) through the glory of the Father,
 οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
 περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι
 we should walk. If for (ones) planted together

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
 αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα;
 of him, but also of the resurrection we shall be;

6 τούτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
 ἄνθρωπος συνεσταυρώθη, ἵνα
 might be made ineffective the body of the
 ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
 sin, of the not yet to be slaving us

τῇ ἀμαρτίᾳ, 7 ὁ γὰρ ἀποθανὼν
 to the sin, the (one) for having died

δεδικαίωται ἀπὸ τῆς ἀμαρτίας.
 has been justified from the sin.

8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
 If but we died together with Christ,
 πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ;
 we are believing that also we shall live with him;

9 εἰδότες ὅτι Χριστὸς
 having known that Christ

ἔγερθείς ἐκ νεκρῶν οὐκέτι
 having been raised up out of dead (ones) not yet
 ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
 he is dying, death of him not yet

κυριεύει. 10 ὁ γὰρ ἀπέθανεν, τῇ
 is lordship over; which for he died, to the
 ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ
 sin he died once for all time; which but
 ζῇ, ζῇ τῷ θεῷ. 11 οὕτως
 he is living, he is living to the God. Thus

καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς εἶναι
 also you be reckoning selves to be

us who were baptized into Christ Jesus
 were baptized into his death? 4 Therefore
 we were buried with him through our baptism
 into his death, in order that, just
 as Christ was raised up from the dead
 through the glory of the Father, we also
 should likewise walk in a newness of life.

5 For if we have become united with him in the likeness
 of his death, we shall certainly also be
 [united with him in the likeness of his
 resurrection]; 6 because we know that
 our old personality was impaled with
 [him], that our sinful body might be made
 inactive, that we should no longer go
 on being slaves to sin. 7 For he who has died
 has been acquitted from [his] sin.

8 Moreover, if we have died with Christ,
 we believe that we shall also live with
 him. 9 For we know that Christ, now that
 he has been raised up from the dead, dies no
 more; death is master over him no more.

10 For [the death] that he died, he died
 with reference to sin once for all time; but
 [the life] that he lives, he lives with reference
 to God. 11 Likewise also you; reckon
 yourselves to be

νεκρούς μὲν τῇ ἀμαρτίᾳ ζῶντας
 dead (ones) indeed to the sin (ones) living
 δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
 but to the God in Christ Jesus.

12 Μὴ οὖν βασιλεύτω ἡ ἀμαρτία
 Not therefore let be reigning the sin
 ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
 in the mortal of you body into the

ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ
 to be obeying to the desires of it, neither
 παριστάνετε τὰ μέλη ὑμῶν ὅπλα
 be you presenting the members of you weapons

ἀδικίας τῇ ἀμαρτίᾳ, ἀλλὰ
 of unrighteousness to the sin, but
 παραστήσατε ἑαυτοὺς τῷ θεῷ
 make you stand alongside selves to the God

ὥσπερ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
 as if out of dead (ones) living and the members
 ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ;
 of you weapons of righteousness to the God;

14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
 sin for of you not will lord over, not
 γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
 for you are under law but under

χάριν.
 undeserved kindness. 15 Τί οὖν; ἀμαρτήσωμεν ὅτι
 What therefore? Should we sin because

οὐκ ἐσμέν ὑπὸ νόμον ἀλλὰ ὑπὸ
 not we are under law but under
 χάριν; μὴ γένοιτο· 16 οὐκ
 undeserved kindness? Not may it occur; not

οἴδατε ὅτι ᾧ παριστάνετε
 have you known that to whom you are presenting
 ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι
 selves slaves into obedience, slaves

ἐστε ᾧ ὑπακούετε, ἥτοι
 you are to whom you are obeying, either
 ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
 of sin into death or of obedience into

δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
 righteousness? Thanks but to the God that
 ἦτε δούλοι τῆς ἀμαρτίας ὑπήκουσατε
 you were slaves of the sin you obeyed

δὲ ἐκ καρδίας εἰς ὃν
 but out of heart into which
 παρεδόθητε τύπον διδασχῆς,
 you were given beside type of teaching,

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας
 having been freed but from the sin

dead indeed with reference to sin but
 living with reference to God by Christ
 Jesus.

12 Therefore do not let sin continue to
 rule as king in your mortal bodies that
 you should obey their desires. 13 Neither
 go on presenting your members to
 sin as weapons of unrighteousness, but
 present yourselves to God as those alive
 from the dead, also your members to God
 as weapons of righteousness. 14 For sin
 must not be master over you, seeing that
 you are not under law but under undeserved
 kindness.

15 What follows? Shall we commit a sin because we are
 not under law but under undeserved
 kindness? Never may that happen! 16 Do
 you not know that if you keep presenting
 yourselves to anyone as slaves to obey
 him, you are slaves of him because you
 obey him, either of sin with death in view
 or of obedience with righteousness in view?
 17 But thanks to God that that you were the
 slaves of sin but you became obedient from
 the heart to that form of teaching to which
 you were handed over. 18 Yes, since you
 were set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
you were enslaved to the righteousness;
19 ἀνθρώπινον λέγω διὰ
(thing) belonging to man I am saying through
τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν ὥσπερ
the weakness of the flesh of you; as-even
γὰρ παρεστήσατε τὰ μέλη ὑμῶν
for you made stand alongside the members of you
δουλά τῇ ἀκαθαρσίᾳ καὶ τῇ
slavish (things) to the uncleanness and to the
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
lawlessness into the lawlessness, thus now
παραστήσατε τὰ μέλη ὑμῶν
make you stand alongside the members of you
δουλά τῇ δικαιοσύνῃ εἰς
slavish (things) to the righteousness into
ἀγιασμόν· **20** ὅτε γὰρ δούλοι ἦτε τῆς
holiness; when for slaves you were of the
ἀμαρτίας, ἐλεύθεροι ἦτε τῇ
sin, free you were to the
δικαιοσύνῃ.
righteousness.

21 τίνα οὖν καρπὸν εἶχετε
What therefore fruit were you having
τότε ἐφ' οἷς νῦν
then upon which (things) now
ἐπαισχύνεσθε; τὸ γὰρ τέλος
you are being ashamed? The for end
of those (things) death; **22** νυνὶ δέ,
of those (things) death; now but,
ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας
having been freed from the sin
δουλωθέντες δὲ τῷ θεῷ, ἔχετε
having been enslaved but to the God, you are having
τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ
the fruit of you into holiness, the but
τέλος ζωῆν αἰώνιον. **23** τὰ γὰρ ὀψώνια
end life everlasting. The for wages
τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα
of the sin death, the but gracious gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
of the God life everlasting in Christ Jesus
τῷ κυρίῳ ἡμῶν.
the Lord of us.

7 Ἡ ἀγνοεῖτε, ἀδελφοί,
Or are you being ignorant, brothers,
γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
to (ones) knowing for law I am speaking, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
the law is lordship over of the man upon

you became slaves to righteousness.
19 I am speaking in human terms because of the weakness of your flesh; for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view.
20 For when you were slaves of sin, you were free as to righteousness.

21 What, then, was the fruit that you used to have at that time? Things of which you are now ashamed. For the end of those things is death. **22** However, now, because you were set free from sin but became slaves to God, you are having your fruit in the way of holiness, and the end everlasting life. **23** For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

7 Can it be that you do not know, brothers, (for I am speaking to those who know law,) that the Law is master over a man

ὅσον χρόνον ζῇ; **2** ἡ γὰρ
as much as time he is living? The for
ὑπανδρός γυνὴ τῷ ζῶντι
subject to male person woman to the living
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
male person has been bound to law; if ever but
ἀποθάνῃ ὁ ἀνὴρ, κατήργηται
should die the male person, she has been annulled
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **3** ἄρα
from the law of the male person. Really
οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς
therefore living of the male person adulteress
χρηματίζεται ἐάν
she will get named (divinely) if ever
γένηται ἀνδρὶ ἑτέρῳ· ἐὰν
she should become to male person different; if ever
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
but should die the male person, free she is
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
from the law, of the not to be her
μοιχαλὶς γενομένην ἀνδρὶ ἑτέρῳ.
adulteress having become to male person different.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
As-and, brothers of me, also you
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
were put to death to the Law through the
σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
body of the Christ, into the to become
ὑμᾶς ἑτέρῳ, τῷ ἐκ
you to different (one), to the (one) out of
νεκρῶν ἐγεγέρθητε ἵνα
dead (ones) having been raised up in order that
καρποφορήσωμεν τῷ θεῷ. **5** ὅτε γὰρ
we should bear fruit to the God. When for
ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
we were in the flesh, the passions of the
ἀμαρτιῶν τὰ διὰ τοῦ νόμου
sins the (ones) through the Law
ἐνργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
was at work within in the members of us into
τὸ καρποφορῆσαι τῷ θανάτῳ. **6** νυνὶ δὲ
the to bear fruit to the death; now but
κατήργημεν ἀπὸ τοῦ νόμου,
we have been annulled from the Law,
ἀποθανόντες ἐν ᾧ κατειχόμεθα,
having died in which we were being held down,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
as-and to be slaving us in newness

as long as he lives?
2 For instance, a married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband. **3** So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's.

4 So, my brothers, you also were made dead to the Law through the body of the Christ, that you might become another's, the one's who was raised up from the dead, that we should bear fruit to God. **5** For when we were in accord with the flesh, the sinful passions that were excited by the Law were at work in our members that we should bring forth fruit to death. **6** But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves* in a new sense

6* Be slaves, KAB; be servants to Jehovah, J18.

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the
μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ
members of me warring against to the law
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in
τοῖς μέλεσίν μου. 24 τολαίπῳρος ἐγὼ
the members of me. Callus-bearing I
ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the
σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? Thanks
δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the
κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the
μὲν νοί δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the
δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)
ἐν Χριστῷ Ἰησοῦ. 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus
ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the
ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. The for
ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which
ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God
τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin
κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,
4 ἵνα τὸ δικαίωμα τοῦ
in order that the righteous requirement of the
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not
κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but
κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; the (ones) for

23 but I behold in my
members another law
warring against the
law of my mind and
leading me captive
to sin's law that
is in my members.
24 Miserable man
that I am! Who will
rescue me from the
body undergoing this
death? 25 Thanks
to God through Jesus
Christ our Lord! So,
then, with [my] mind
I myself am a slave to
God's law, but with
[my] flesh to sin's law.

8 Therefore those
in union with
Christ Jesus have no
condemnation. 2 For
the law of that spirit
which gives life in
union with Christ
Jesus has set you free
from the law of sin
and of death. 3 For,
there being an inca-
pability on the part
of the Law, while it
was weak through the
flesh, God, by sending
his own Son in the
likeness of sinful flesh
and concerning sin,
condemned sin in the
flesh, 4 that the
righteous requirement
of the Law might be
fulfilled in us who
walk, not in accord
with the flesh, but in
accord with the spirit.
5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the
σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to
πνεῦμα τὰ τοῦ πνεύματος. 6
spirit the (things) of the spirit. The
γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but
φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;
7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh
ἐχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God
οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;
8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please
οὐ δύνανται.
not they are able.

9 Ὑμεῖς δὲ οὐκ ἐστέ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but
ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling
ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ
in you. If but anyone spirit of Christ not
ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but
Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in you, the indeed body dead
διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through
δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)
ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)
οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in you, the (one)
ἐγείρας ἐκ νεκρῶν
having raised up out of dead (ones)
Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ
Christ Jesus will make alive also the
θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος
mortal bodies of you through the indwelling
αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors
ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with the
flesh set their minds
on the things of the
flesh, but those in
accord with the spirit
on the things of the
spirit. 6 For the
minding of the flesh
means death, but the
minding of the spirit
means life and peace;
7 because the minding
of the flesh means
enmity with God,
for it is not under
subjection to the law
of God, nor, in fact,
can it be. 8 So those
who are in harmony
with the flesh cannot
please God.

9 However, you are
in harmony, not with
the flesh, but with
the spirit, if God's
spirit truly dwells in
you. But if anyone
does not have Christ's
spirit, this one does
not belong to him.
10 But if Christ is
in union with you,
the body indeed is
dead on account of
sin, but the spirit
is life on account of
righteousness. 11 If,
now, the spirit of him
that raised up Jesus
from the dead dwells
in you, he that raised
up Christ Jesus from
the dead will also
make your mortal
bodies alive through
his spirit that resides
in you.

12 So, then,
brothers, we are
under obligation,
not to the flesh to
live in accord with

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
flesh to be living, if for according to
σάρκα ζῆτε μέλλετε ἀποθνήσκειν,
flesh you are living you are about to be dying,
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
if but to spirit the acts of the body
θανατοῦτε ζήσεσθε.
you are putting to death you will live.

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
As many as for to spirit of God are being led,
οὗτοι υἱοὶ θεοῦ εἰσιν. 15 οὐ γὰρ
these sons of God they are. Not for
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
you received spirit of slavery again into
φόβον, ἀλλὰ ἐλάβετε πνεῦμα
fear, but you received spirit

υἱοθεσίας, ἐν ᾧ κρᾶζομεν
of placing as son, in which we are crying out
'Αββὰ ὁ πατήρ· 16 αὐτὸ τὸ πνεῦμα
Abba the Father; 16 αὐτὸ τὸ πνεῦμα

συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν
bears witness with the spirit of us that we are
τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
children of God. If but children, also

κληρονόμοι· κληρονόμοι μὲν θεοῦ,
heirs; heirs indeed of God,
συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
joint heirs but of Christ, if even

συντάσσομεν ἵνα καὶ
we are suffering together in order that also
συνδοξασθῶμεν.
we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
I am reckoning for that not worthy the
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
sufferings of the now appointed time toward the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
being about glory to be revealed into us.

19 ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν
The for eager expectation of the creation the
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
revelation of the sons of the God is awaiting;

20 τῇ γὰρ ματαιότητι ἡ κτίσις
to the for vanity the creation
ὑπετάγη, οὐκ ἐκούσα ἀλλὰ διὰ
was subjected, not voluntary but through
τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
the (one) having subjected, upon hope

the flesh; 13 for if
you live in accord
with the flesh you
are sure to die; but if
you put the practices
of the body to death
by the spirit, you
will live. 14 For all
who are led by God's
spirit, these are God's
sons. 15 For you did
not receive a spirit of
slavery causing
fear again, but you
received a spirit of
adoption as sons, by
which spirit we cry
out: "Abba, Father!"

16 The spirit itself
bears witness with
our spirit that we
are God's children.
17 If, then, we are
children, we are also
heirs: heirs indeed of
God, but joint heirs
with Christ, provided
we suffer together
that we may also be
glorified together.

18 Consequently I
reckon that the suffer-
ings of the present
season do not amount
to anything in com-
parison with the glory
that is going to be re-
vealed in us. 19 For
the eager expectation
of the creation is
waiting for the
revealing of the sons
of God. 20 For the
creation was subjected
to futility, not by its
own will but through
him that subjected it,
on the basis of hope

the flesh; 13 for if
you live in accord
with the flesh you
are sure to die; but if
you put the practices
of the body to death
by the spirit, you
will live. 14 For all
who are led by God's
spirit, these are God's
sons. 15 For you did
not receive a spirit of
slavery causing
fear again, but you
received a spirit of
adoption as sons, by
which spirit we cry
out: "Abba, Father!"
16 The spirit itself
bears witness with
our spirit that we
are God's children.
17 If, then, we are
children, we are also
heirs: heirs indeed of
God, but joint heirs
with Christ, provided
we suffer together
that we may also be
glorified together.
18 Consequently I
reckon that the suffer-
ings of the present
season do not amount
to anything in com-
parison with the glory
that is going to be re-
vealed in us. 19 For
the eager expectation
of the creation is
waiting for the
revealing of the sons
of God. 20 For the
creation was subjected
to futility, not by its
own will but through
him that subjected it,
on the basis of hope

21 ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed

ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the
θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the
κτίσις συνστενάζει καὶ
creation is groaning together and

συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;
23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the
ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also

αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
very ones in selves are groaning, placing as sons
ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the
σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope

ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν
we were saved; hope but being looked at not is
ἐλπίς, ὃ γὰρ βλέπει τίς
hope, which (thing) for is looking at who
ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not

βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through
ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit
συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the
γὰρ τί προσευξώμεθα καθὼς
for what we should pray according to what

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very
τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings
ἀλαλήτοις, 27 ὁ δὲ ἐραυνῶν τὰς
unspoken, the (one) but searching the

καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the minding of the
πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on
ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation
itself also will be set
free from enslavement
to corruption and
have the glorious free-
dom of the children
of God. 22 For we
know that all creation
keeps on groaning
together and being in
pain together until
now. 23 Not only
that, but we ourselves
also who have the
firstfruits, namely,
the spirit, yes, we
ourselves groan within
ourselves, while we
are earnestly waiting
for adoption as sons,
the release from our
bodies by ransom.
24 For we were saved in
[this] hope; but
hope that is seen is
not hope, for when
a man sees a thing,
does he hope for it?
25 But if we hope for
what we do not see,
we keep on waiting for
it with endurance.

26 In like manner
the spirit also joins
in with help for our
weakness; for the
[problem of] what
we should pray for
as we need to we do
not know, but the
spirit itself pleads
for us with groanings
unuttered. 27 Yet
he who searches the
hearts knows what
the meaning of the
spirit is, because it
is pleading in accord
with God for holy
ones.

28 οἶδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because
οὓς προέγνω, καὶ προὐρίσεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς; 30 οὓς δὲ
brothers; which ones but
προὐρίσεν, τούτους καὶ ἐκάλεσεν· καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
which ones he called, these also he justified;
οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say toward
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφέισατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all
παρέδωκεν αὐτόν, πῶς οὐκ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?
33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων;
chosen (ones) of God? God the (one) justifying;
34 τίς ὁ κατακρινῶν; Χριστὸς
who the (one) judging down? Christ
Ἰησοῦς ὁ ἀποθανών, μάλλον δὲ
Jesus the (one) having died, rather but
ἐγερθεὶς ἐκ νεκρῶν, ὃς
having been raised up out of dead (ones), who
ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
is in right [hand] of the God, who also
ἐντυγχάνει ὑπὲρ ἡμῶν
is happening on over us;

28 Now we know
that God makes all
his works cooperate
together for the
good of those who
love God, those who
are the ones called
according to his
purpose; 29 because
those whom he gave
his first recognition
he also foreordained
to be patterned after
the image of his Son,
that he might be the
firstborn among many
brothers. 30 More-
over, those whom he
foreordained are the
ones he also called;
and those whom he
called are the ones
he also declared to
be righteous. Finally
those whom he
declared righteous
are the ones he also
glorified.

31 What, then,
shall we say to these
things? If God is
for us, who will be
against us? 32 He
who did not even
spare his own Son but
delivered him up for
us all, why will he not
also with him kindly
give us all other
things? 33 Who
will file accusation
against God's chosen
ones? God is the One
who declares [them]
righteous. 34 Who is
he that will condemn?
Christ Jesus is the
one who died, yes,
rather the one who
was raised up from
the dead, who is on
the right hand of
God, who also pleads
for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμός ἢ λιμός ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? According as it has been written
ὅτι "Ενεκεν σοῦ θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. But in these (things) all
ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστώτα
nor rulerships nor (things) having stood in
οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation
ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ
Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not
ψεύδομαι, συναρκατοῦσιν μοι τῆς
I am lying, bearing witness with me of the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that
λύπη μοί ἐστιν μεγάλη καὶ ἀδιαιρέτος
grief to me is great and unceasing
ὁδύνη τῇ καρδίᾳ μου. 3 ἠυχόμην
pain to the heart of me; I was longing for
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the
χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the
συγγενῶν μου κατὰ σάρκα, 4 οἵτινες
relatives of me according to flesh, who
εἰσιν Ἰσραηλῆται, ὧν ἡ υἱοθεσία
are Israelites, of whom the placing as son

35 Who will sepa-
rate us from the love
of the Christ? Will
tribulation or distress
or persecution or
hunger or nakedness
or danger or sword?
36 Just as it is
written: "For your
sake we are being
put to death all day
long, we have been
accounted as sheep for
slaughtering." 37 To
the contrary, in all
these things we are
coming off completely
victorious through
him that loved
us. 38 For I am
convinced that neither
death nor life nor an-
gels nor governments
nor things now here
nor things to come
nor powers 39 nor
height nor depth nor
any other creation will
be able to separate us
from God's love that
is in Christ Jesus our
Lord.

9 I am telling the
truth in Christ; I
am not lying, since
my conscience bears
witness with me in
holy spirit, 2 that I
have great grief and
unceasing pain in my
heart. 3 For I could
wish that I myself
were separated as
the cursed one from
the Christ in behalf
of my brothers, my
relatives according to
the flesh, 4 who, as
such, are Israelites,
to whom belong the
adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ
and the glory and the covenants and the
νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of
ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to
σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God
εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
blessed (one) into the ages; amen.

6 Οὐχ οἷον δὲ ὅτι
Not (thing) of what sort but that
ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for
πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
all the (ones) out of Israel, these (ones)
'Ισραὴλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed
'Αβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαάκ
of Abraham, all children, but In Isaac
κληθήσεται σοι σπέρμα. 8 τοῦτ' ἔστιν, οὐ
will be called to you seed. This is, not
τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the
θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise

λογίζεται εἰς σπέρμα· 9 ἐπαγγελίας
it is being reckoned into seed; of promise

γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the

καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be

τῇ Σάρρα υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but

καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one [man] bed having,

Ἰσαὰκ τοῦ πατρὸς ἡμῶν· 11 μὴ γὰρ
of Isaac the father of us; not as yet for

γεννηθέντων μηδὲ
of (ones) having been generated not-but

πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,

ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose

τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the
covenants and the
giving of the Law and
the sacred service and
the promises; 5 to
whom the forefathers
belong and from
whom the Christ
[sprang] according to
the flesh: God, who is
over all,* [be] blessed
forever. Amen.

6 However, it is
not as though the
word of God had
failed. For not all who
[spring] from Israel
are really "Israel."

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Rebe'kah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
but out of the (one) calling, it was said
αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
to her that The greater will be slave to the
ἐλάσσονι· 13 καθάπερ
lesser; according to what (things) even

γέγραπται τὸν Ἰακώβ ἠγάπησα, τὸν
it has been written The Jacob I loved, the
δὲ Ἡσαὺ ἐμίσησα.
but Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
What therefore shall we say? Not injustice
παρὰ τῷ θεῷ; μὴ γένοιτο· 15 τῷ
beside the God? Not may it occur; to the

Μωσῆϊ γὰρ λέγει Ἐλεῆσω
Moses for he is saying I shall have mercy on
ὃν ἂν ἐλεῶ, καὶ
whom likely I may be having mercy, and

οἰκτιρήσω ὃν ἂν
I shall show compassion on whom likely
οἰκτιρῶ. 16 ἄρα οὖν
I may be showing compassion. Really therefore

οὐ τοῦ θέλοντος οὐδὲ τοῦ
not of the (one) willing nor of the (one)
τρέχοντος, ἀλλὰ τοῦ ἐλεώντος
running, but of the (one) having mercy

θεοῦ. 17 λέγει γὰρ ἡ γραφὴ τῷ
of God. Is saying for the Scripture to the
Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
Pharaoh that Into very this I raised up out you

ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν
so that I should show within in you the power
μου, καὶ ὥπως διαγγελῇ τὸ ὄνομα
of me, and so that should be announced the name

μου ἐν πάσῃ τῇ γῇ. 18 ἄρα οὖν
of me in all the earth. Really therefore
ὃν θέλει ἐλεῇ, ὃν
whom he is willing he is showing mercy on, whom

δὲ θέλει σκληρύνει.
but he is willing he is hardening.

19 Ἐρεῖς μοι οὖν τί ἔτι
You will say to me therefore Why yet
μέμφεται; τῷ γὰρ βουλήματι
is he laying blame? To the for expressed will

αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
of him who has withstood? O man,

but upon the One who
calls, 12 it was said
to her: "The older will
be the slave of the
younger." 13 Just as
it is written: "I loved
Jacob, but Esau I
hated."

14 What shall we
say, then? Is there
injustice with God?
Never may that
become so! 15 For
he says to Moses: "I
will have mercy upon
whomever I do have
mercy, and I will
show compassion to
whomever I do show
compassion." 16 So,
then, it depends, not
upon the one wishing
nor upon the one
running, but upon
God, who has mercy.

17 For the Scripture
says to Pharaoh: "For
this very cause I have
let you remain,* that
in connection with
you I may show my
power, and that my
name may be declared
in all the earth."

18 So, then, upon
whom he wishes he
has mercy, but whom
he wishes he lets
become obstinate.

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

μενούγγε σὺ τίς εἰ ὁ
indeed-therefore-in fact you who are the (one)
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἔρει
answering back to the God? Not will say
τὸ πλάσμα τῷ πλάσαντι,
the thing molded to the (one) having molded,
τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
Why me you made thus? Or not is having
ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
authority the potter of the clay out of the
αὐτοῦ πυράματος ποιῆσαι ὁ μὲν
very lump to make which (one) indeed
εἰς τιμὴν σκευός, ὁ δὲ εἰς
into honor vessel, which (one) but into
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεός
dishonor? If but willing the God
ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show within the wrath and to make known the
δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
powerful (ness) of him bore in much
μακροθυμίᾳ σκεύη ὀργῆς
longness of spirit vessels of wrath
κατηρτισμένα εἰς ἀπώλειαν,
having been adjusted down into destruction,
23 ἵνα γνωρίσῃ τὸν
in order that he might make known the
πλούτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
riches of the glory of him upon vessels
ἐλέους, ἃ προητοίμασεν
of mercy, which (ones) he prepared beforehand
εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
into glory, whom also he called us not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
only out of Jews but also out of
ἐθνῶν—; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
nations—? As also in the Hosea he is saying
Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ
I shall call the not people of me people of me and
τὴν οὐκ ἡγαπημένην
the [woman] not having been loved
ἡγαπημένην· 26 καὶ ἔσται ἐν τῷ
(one) having been loved; and it will be in the
τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου
place where it was said to them Not people of me
ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
you, there they will be called sons of God
ζώντος.
living.

who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, "Why did you make me this way?" 21 What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? 22 If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, 23 in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, 24 namely, us, whom he called not only from among Jews but also from among nations, [what of it]? 25 It is as he says also in Hosea: "Those not my people I will call 'my people,' and her who was not beloved 'beloved'; 26 and in the place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 Ἡσαίας δὲ κράζει ὑπὲρ τοῦ
Isaiah but is crying out over the
Ἰσραὴλ· Ἐὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν
Israel If ever may be the number of the sons
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
of Israel as the sand of the sea, the
ὑπόλοιμμα σωθήσεται· 28 λόγον γὰρ
thing left behind will be saved; word for
συντελών καὶ συντέμνων ποιήσει Κύριος
concluding and cutting short will make Lord
ἐπὶ τῆς γῆς. 29 καὶ καθὼς
upon the earth. And according as
προεῖρηκεν Ἡσαίας Εἰ μὴ Κύριος
had said beforehand Isaiah If not Lord
Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
Sabaoth left within to us seed, as Sodom
ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
likely we became and as Gomorrah likely
ὁμοιωθῆμεν.
we were likened.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
What therefore shall we say? That nations
τὰ μὴ διώκοντα δικαιοσύνην
the (ones) not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
took down on righteousness, righteousness but
τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
the (one) out of faith; Israel but
διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
pursuing law of righteousness into law not
ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
arrived at. Through what? Because not out of
πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν
faith but as out of works; they struck toward
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
the stone of the striking toward, according as
γεγράφται Ἰδοὺ τίθημι ἐν Σιών
it has been written Look! I am placing in Zion
λίθον προσκόμματος καὶ πέτραν
stone of striking toward and rock-mass
σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ
of fall-causer, and the (one) believing upon him
οὐ καταισχυθήσεται.
not will be made ashamed.
10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the indeed well thinking of the my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the supplication toward the God

27 Moreover, Isaiah cries out concerning Israel: "Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. 28 For Jehovah²⁸ will make an accounting on the earth, concluding it and cutting it short."²⁹ Also, just as Isaiah had said aforetime: "Unless Jehovah²⁸ of armies had left a seed to us, we should have become just like Sodom, and we should have been made just like Gomorrah."²⁹ What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; 31 but Israel, although pursuing a law of righteousness, did not attain to the law. 32 For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the "stone of stumbling"; 33 as it is written: "Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment."²⁹ Brothers, the goodwill of my heart and my supplication to God

28* Jehovah, J7,8,10,13,16,30,25;

29* Jehovah, J7,8,10-18,20,22-24; Lord, KAB.

28* Or, "executing it speedily."

ὁὐτὸν αὐτῶν εἰς σωτηρίαν.
over them into salvation.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον
I am bearing witness for to them that zeal
θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to
ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own
ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness
τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; end
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every
τῷ πιστεύοντι.
the (one) believing.
5 Μωσὴς γὰρ γράφει ὅτι τὴν
Moses for is writing that the
δικαιοσύνην τὴν ἐκ νόμου Ὁ
righteousness the (one) out of Law The
ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.
6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus
λέγει· Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστίν
Who will ascend into the heaven? this is
Χριστὸν καταγαγεῖν· 7 ἢ Τίς καταβήσεται
Christ to lead down; or Who will descend
εἰς τὴν ἄβυσσον; τοῦτ' ἐστίν Χριστὸν ἐκ
into the abyss? this is Christ out of
νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what
λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν
is it saying? Near you the saying is, in
τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·
the mouth of you and in the heart of you;
τοῦτ' ἐστίν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which
κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess
τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord
Ἰησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.
2 For I bear them
witness that they
have a zeal for God;
but not according to
accurate knowledge;
3 for, because of not
knowing the right-
eousness of God but
seeking to establish
their own, they did
not subject themselves
to the righteousness
of God. 4 For Christ
is the end of the
Law, so that everyone
exercising faith may
have righteousness.
5 For Moses writes
that the man that has
done the righteous-
ness of the Law will
live by it. 6 But the
righteousness result-
ing from faith speaks
in this manner: "Do
not say in your heart,
'Who will ascend into
heaven?' that is, to
bring Christ down;
7 or, 'Who will de-
scend into the abyss?'
that is, to bring Christ
up from the dead."
8 But what does it
say? "The word is
near you, in your own
mouth and in your
own heart"; that is,
the "word" of faith,
which we are preach-
ing. 9 For if you
publicly declare that
'word in your own
mouth,' that Jesus is
Lord," and exercise
faith in your heart

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ
dead (ones), you will be saved; to heart for
πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;
11 λέγει γὰρ ἡ γραφὴ Πᾶς ὁ
Is saying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.
believing upon him not will be made ashamed.
12 οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),
πλοῦτων εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely
ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.
14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe
οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but
κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?
καθάπερ
According to which (things) indeed
γέγραπται Ὡς ὠραῖοι οἱ πόδες
it has been written As beautiful the feet
τῶν εὐαγγελιζομένων ἀγαθὰ.
of the (ones) declaring as good news good things.
16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the
εὐαγγελίῳ· Ἡσαίας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him
up from the dead, you
will be saved. 10 For
with the heart one
exercises faith for
righteousness, but
with the mouth one
makes public declara-
tion for salvation.
11 For the Scrip-
ture says: "None that
rests his faith on him
will be disappointed."
12 For there is no
distinction between
Jew and Greek, for
there is the same Lord
over all, who is rich to
all those calling upon
him. 13 For "every-
one who calls on the
name of Jehovah" will
be saved." 14 How-
ever, how will they
call on him in whom
they have not put
faith? How, in turn,
will they put faith
in him of whom they
have not heard? How,
in turn, will they hear
without someone to
preach? 15 How, in
turn, will they preach
unless they have been
sent forth? Just as
it is written: "How
comely are the feet
of those who declare
good news of good
things!"
16 Nevertheless,
they did not all obey
the good news. For
Isaiah says: "Jeho-
vah," who put faith
in the thing heard
from us?" 17 So
faith follows the thing
heard. In turn the
thing heard is through

9* Lord (Κύριος, ky'-ri-os), KAB; יְהוָה, ha-'a-dhohn', J12,14,16,18,22. Not "Jehovah."

13* Jehovah, J7,8,10,13,18,22,24; Lord, KAB. 16* Jehovah, J7,8,10,13,18,23; Lord, KAB.

ρήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
 saying of Christ. But I am saying, not
 οὐκ ἤκουσαν; μενούγγε Εἰς
 not they heard? Indeed-therefore-in fact Into
 πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
 all the earth went out the sound of them,
 καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
 and into the limits of the inhabited [earth]
 τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
 the sayings of them. But I am saying, not
 Ἰσραὴλ οὐκ ἔγνων; πρῶτος Μωυσῆς λέγει
 Israel not knew? First Moses is saying
 Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
 I shall incite to jealousy you upon not
 ἔθνεϊ, ἐπ' ἔθνεϊ ἀσυνέτῳ
 nation, upon nation not comprehending
 παροργισθῶ ὑμᾶς. 20 Ἡσαίας δὲ
 I shall incite to wrath you. Isaiah but
 ἀποτολμᾷ καὶ λέγει Εὐρέθην
 is daring off and he is saying I was found
 τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς
 to the (ones) me not seeking, apparent
 ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
 I became to the (ones) me not questioning upon.
 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλὴν
 Toward but the Israel he is saying Whole
 τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
 the day I stretched out the hands of me
 πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
 toward people disobeying and speaking against.

11 Λέγω οὖν, μὴ ἀπώσαστο
 I am saying therefore, not pushed from self
 ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
 the God the people of him? Not may it occur; also
 γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος
 for I Israelite I am, out of seed
 Ἀβραάμ, φυλῆς Βενιαμὲν. 2 οὐκ
 of Abraham, of tribe of Benjamin. Not
 ἀπώσαστο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
 pushed from self the God the people of him whom
 προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλείᾳ
 he foreknew. Or not have you known in Elijah
 τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
 what is saying the Scripture, as he is happening on
 τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; 3 Κύριε,
 to the God down on the of Israel? Lord,

17* Word about Christ, P⁴⁶K²⁷BCD²⁷Vg; word of God, K²⁷ASy²⁷; word of Jehovah, J7.8.10. 3* Jehovah, J7.8.10-18, 23, 25; Lord, K²⁷AB.

the word about Christ.* 18 Nevertheless I ask, They did not fail to hear, did they? Why, in fact, "into all the earth their sound went out, and to the extremities of the inhabited earth their utterances." 19 Nevertheless I ask, Israel did not fail to know, did they? First Moses says: "I will incite you people to jealousy through that which is not a nation; I will incite you to violent anger through a stupid nation." 20 But Isaiah becomes very bold and says: "I was found by those who were not seeking me; I became manifest to those who were not asking for me." 21 But as respects Israel he says: "All day long I have spread out my hands toward a people that is disobedient and talks back."

11 I ask, then, God did not reject his people, did he? Never may that happen! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not reject his people, whom he first recognized. Why, do you not know what the Scripture says in connection with Elijah, as he pleads with God against Israel? 3 "Jehovah,"

τοὺς προφῆτας σου ἀπέκτειναν, τὰ
 the prophets of you they killed, the
 θυσιαστήρια σου κατέσκαψαν, καὶ
 altars of you they dug down, and I
 ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
 was left under alone, and they are seeking the
 ψυχὴν μου. 4 ἀλλὰ τί λέγει αὐτῷ
 soul of me. But what is saying to him
 ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ
 the divine pronouncement? I left down to myself
 ἑπτακισχιλίου ἀνδρας, οἵτινες οὐκ
 seven thousand male persons, who not
 ἔκαμψαν γόνυ τῇ Βαάλ. 5 οὕτως οὖν
 bent knee to the Baal. Thus therefore
 καὶ ἐν τῷ νῦν καιρῷ λίμμα
 also in the now appointed time something left over
 κατ' ἐκλογὴν χάριτος
 according to choosing of undeserved kindness
 γέγονεν· 6 εἰ δὲ χάριτι,
 has come to be; if but to undeserved kindness,
 οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
 not yet out of works, since the
 χάρις οὐκέτι γίνεταί
 undeserved kindness not yet is becoming
 χάρις.
 undeserved kindness.

7 τί οὖν; δ
 What therefore? which (thing)
 ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ
 is seeking upon Israel, this not
 ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέτυχεν;
 he happened upon, the but choosing happened upon;
 οἱ δὲ λοιποὶ ἐπαρώθησαν,
 the but leftover (ones) were made callous,
 8 καθάπερ
 according to which (things) even
 γέγραπται Ἐδωκεν αὐτοῖς ὁ θεός
 it has been written Gave to them the God
 πνεῦμα κατανύψεως, ὀφθαλμοὺς τοῦ
 spirit of deep sleep, eyes of the not
 βλέπειν καὶ ὦτα τοῦ μὴ ἀκοῦειν,
 to be looking and ears of the not to be hearing,
 ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
 until the today day. And David
 λέγει Γενθήτω ἡ τράπεζα αὐτῶν εἰς
 is saying Let become the table of them into
 παγίδα καὶ εἰς θῆραν καὶ εἰς σκάνδαλον καὶ
 snare and into trap and into fall-causer and

they have killed your prophets, they have dug up your altars, and I alone am left, and they are looking for my soul." 4 Yet, what does the divine pronouncement say to him? "I have left seven thousand men over for myself, [men] who have not bent the knee to Ba'al." 5 In this way, therefore, at the present season also a remnant has turned up according to a choosing due to undeserved kindness. 6 Now if it is by undeserved kindness, it is no longer due to works; otherwise, the undeserved kindness no longer proves to be undeserved kindness. 7 What, then? The very thing Israel is earnestly seeking he did not obtain, but the ones chosen* obtained it. The rest had their sensibilities blunted; 8 just as it is written: "God* has given them a spirit of deep sleep, eyes so as not to see and ears so as not to hear, down to this very day." 9 Also, David says: "Let their table become for them a snare and a trap and a stumbling block and

7* Or, "the ones elected." 8* God, K²⁷ABVgSy²⁷; Jehovah, J7.8.10, 13-15, 20.

εἰς ἀναπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
into retribution to them, let be darkened
οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
the eyes of them of the not to be looking, and
τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμνον.
the back of them through all [time] bend together.

11 Λέγω οὖν, μὴ ἔπαισαν
I am saying therefore, not they stumbled
ἵνα πέσωσιν; μὴ γένοιτο·
in order that they might fall? Not may it occur;
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
but to the of them falling beside the salvation
τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτοῦς.
to the nations, into the to incite to jealousy them.
12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλουτοῦς
if but the falling beside of them riches
κόσμου καὶ τὸ ἥττημα αὐτῶν πλουτοῦς
of world and the decrease of them riches
ἐθνῶν, πόσῳ μᾶλλον τὸ πληρῶμα
of nations, to how much rather the fullness
αὐτῶν.
of them.

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἔφ'
To you but I am saying to the nations. Upon
ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν
as much as indeed therefore am I of nations
ἀπόστολος, τὴν διακονίαν μου δοξάζω,
apostle, the service of me I glorify,
14 εἰ πῶς παραζηλώσω μου τὴν σάρκα
if somehow I might incite of me the flesh
καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
and I might save some out of them. If
γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
for the throwing off of them reconciliation
κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωῇ
of world, what the toward receiving if not life
ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
out of dead (ones)? If but the firstfruits
ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
holy, also the lump; and if the root holy,
καὶ οἱ κλάδοι.
also the branches.

17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν,
If but some of the branches were broken out,
σὺ δὲ ἀγριελαῖος ὢν ἐνεκεντρίσθης
you but field olive tree being you were grafted in
ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
in them and taking in common with of the root
τῆς πλοῦτος τῆς ἐλαίας ἐγένου,
of the fatness of the olive you became,

a retribution; 10 let their eyes become darkened so as not to see, and always bow down their back."

11 Therefore I ask, Did they stumble so that they fell completely? Never may that happen! But by their false step there is salvation to people of the nations, to incite them to jealousy. 12 Now if their false step means riches to the world, and their decrease means riches to people of the nations, how much more will the full number of them mean it!

13 Now I speak to you who are people of the nations. Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry, 14 if I may by any means incite [those who are] my own flesh to jealousy and save some from among them.

15 For if the casting of them away means reconciliation for the world, what will the receiving of them mean but life from the dead? 16 Further, if the [part taken as] firstfruits is holy, the lump is also; and if the root is holy, the branches are also.

17 However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a sharer of the olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but
κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying
ἀλλὰ ἡ ῥίζα σέ. 19 ἔρεῖς οὖν
but the root you. You will say therefore
Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I
ἐνεκεντρίσθῃ. 20 καλῶς τῇ ἀπιστίᾳ
might be grafted in. Finally; to the unbelief

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith
ἔστηκα. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,
ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the

κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,
οὐδὲ σοὺ φείσεται. 22 ἴδε οὖν
not-but of you he will spare. See therefore

χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed
τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you
χρηστότης θεοῦ, ἐάν
kindness of God, if ever

ἐπιμένῃς τῇ χρηστότητι,
you may be remaining upon the kindness,
ἔπει καὶ σὺ ἐκκοπήσῃ. 23 κἀκεῖνοι
since also you will be cut out. And those

δέ, ἐάν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the
ἀπιστίᾳ, ἐνεκεντρίσθονται· δυνατὸς γὰρ
unbelief, they will be grafted in; powerful for
ἐστὶν ὁ θεὸς πάλιν ἐνεκεντρίσαι αὐτοῦς.
is the God again to graft in them.

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature
ἐξεκόπησ ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside
φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,

πόσῳ μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to
φύσιν ἐνεκεντρίσθονται τῇ ἰδίᾳ
nature they will be grafted in to the own
ἐλαίᾳ.
olive tree.

18 do not be exulting over the branches. If, though, you are exulting over them, it is not you that bear the root, but the root [bears] you. 19 You will say, then: "Branches were broken off that I might be grafted in." 20 All right! For [their] lack of faith they were broken off, but you are standing by faith. 21 For if God did not spare the natural branches, neither will he spare you. 22 See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off. 23 They also, if they do not remain in their lack of faith, will be grafted in; for God is able to graft them in again. 24 For if you were cut out of the olive tree that is wild by nature and were grafted contrary to nature into the garden olive tree, how much rather will these who are natural be grafted into their own olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
Not for I am willing you
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
to be ignorant, brothers, the mystery
τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς
this, in order that not you may be in selves
φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ
discreet, that callousness from part to the
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
Israel has occurred until which (time) the
πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
fullness of the nations should come in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
thus all Israel will be saved; according as
γέγραπται· "Ἦξει ἐκ Σιὼν ὁ
it has been written Will come out of Zion the (one)
ρύόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
drawing to self, he will turn away irreverence from
Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ'
Jacob. And this to them the beside
ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
of me covenant, whenever I should take off the
ἀμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
sins of them. According to indeed the
εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
good news enemies through you, according to
δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
but the choosing loved (ones) through the
πατέρας· 29 ἀμεταμέλητα γὰρ
fathers; not to be regretted afterward for
τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.
the gracious gifts and the calling of the God.
30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
As-even for you sometime you disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
to the God, now but you were shown mercy to the
τούτων ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι
of them disobedience, thus also these
νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει
now disobeyed to the your mercy
ἵνα καὶ αὐτοὶ νῦν
in order that also they now
ἐλεηθῶσιν· 32 συνέκλεισεν γὰρ
might be shown mercy; shut up together for
ὁ θεὸς τοὺς πάντας εἰς ἀπειθίαν
the God the all into disobedience
ἵνα τοὺς πάντας
in order that the (ones) all
ἐλεήσῃ.
he might show mercy to.

25 For I do not
want you, brothers,
to be ignorant of this
sacred secret, in order
for you not to be
discreet in your own
eyes: that a dulling
of sensibilities has
happened in part to
Israel until the full
number of people of
the nations has come
in, 26 and in this
manner all Israel will
be saved. Just as it is
written: "The deliverer
will come out of
Zion and turn away
ungodly practices
from Jacob. 27 And
this is the covenant
on my part with them,
when I take their sins
away." 28 True, with
reference to the good
news they are enemies
for your sakes, but
with reference to
[God's] choosing they
are beloved for the
sake of their forefa-
thers. 29 For the
gifts and the calling of
God are not things he
will regret. 30 For
just as you were once
disobedient to God
but have now been
shown mercy because
of their disobedience,
31 so also these now
have been disobedient
with mercy resulting
to you, that they
themselves also may
now be shown mercy.
32 For God has shut
them all up together
in disobedience, that
he might show all of
them mercy.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ
O depth of riches and of wisdom and
γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ
of knowledge of God; as unsearchable the
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
judgments of him and untraceable the ways
αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
of him. Who for knew mind of Lord,
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ
or who counselor of him became? 35 ἢ
τίς πρόεδωκεν αὐτῷ, καὶ
Who gave before to him, and
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
it will be recompensed to him? Because out of
αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
him and through him and into him the
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας·
all (things); to him the glory into the ages;
ἀμήν.
amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
I am entreating therefore you, brothers,
διὰ τῶν οἰκτιρῶν τοῦ θεοῦ
through the compassions of the God
παραστήσαι τὰ σώματα ὑμῶν
to make stand alongside the bodies of you
θεοσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
sacrifice living holy to the God well pleasing,
τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
the logical sacred service of you; 2 and not
συναγχαρίζεσθε τῷ αἰῶνι τούτῳ,
be you being fashioned with to the age this,
ἀλλὰ μεταμορφώσθε τῇ ἀνακαινώσει
but be you transformed to the renewing
τοῦ νοῦς, εἰς τὸ δοκιμαζεῖν ὑμᾶς τί τὸ
of the mind, into the to be proving you what the
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will of the God, the good and well pleasing
καὶ τέλειον.
and perfect.

3 Λέγω γὰρ διὰ τῆς
I am saying for through the
χάριτος τῆς δοθείσης
undeserved kindness the (one) having been given
μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
to me to everyone the being in you not
ὑπερρφρονεῖν παρ' ὃ δεῖ
to be minding over beside which it is necessary

33 O the depth of
God's riches and wis-
dom and knowledge!
How unsearchable his
judgments [are] and
past tracing out his
ways [are]! 34 For
"who has come to
know Jehovah's"
mind, or who has be-
come his counselor?"
35 Or, "Who has first
given to him, so that
it must be repaid to
him?" 36 Because
from him and by him
and for him are all
things. To him be the
glory forever. Amen.

12 Consequently
I entreat you
by the compassions
of God, brothers, to
present your bodies
a sacrifice living,
holy, acceptable to
God, a sacred service
with your power of
reason. 2 And quit
being fashioned after
this system of things,
but be transformed
by making your mind
over, that you may
prove to yourselves
the good and accept-
able and perfect will
of God.

3 For through the
undeserved kindness
given to me I tell
everyone there among
you not to think
more of himself
than it is necessary

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέριπεν μέτρον πίστεως.
apportioned measure of faith.
4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having
πράξιν, 5 οὕτως οἱ πολλοὶ ἐν σώματι
performance, thus the many one body
ἔσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς
we are in Christ, the but downward one
ἀλλήλων μέλη. 6 Ἐχοντες δὲ
of one another members. Having but
χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness
τὴν δοθείσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion
τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the
διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the
διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging
ἐν τῇ παρακλήσει, ὁ μεταδίδους ἐν
in the encouragement, the (one) imparting in
ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,
ὁ ἐλεῶν ἐν ἰλαρότητι.
the (one) showing mercy in cheerfulness.
9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες
The love unhypocritical. Abhorring
τὸ πονηρόν, κολλώμενοι τῷ
the (thing) wicked, gluing selves to the (thing)
ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into
ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affectionate, to the honor
ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup
μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

to think; but to think
so as to have a sound
mind, each one as
God has distributed
to him a measure of
faith. 4 For just as
we have in one body
many members, but
the members do not
all have the same
function, 5 so we, al-
though many, are one
body in union with
Christ, but members
belonging individually
to one another.
6 Since, then, we
have gifts differing
according to the
undeserved kindness
given to us, whether
prophecy, [let us
prophecy] according
to the faith propor-
tioned [to us]; 7 or
a ministry, [let us be]
at this ministry; or he
that teaches, [let him
be] at his teaching;
8 or he that exhorts,
[let him be] at his
exhortation; he that
distributes, [let him
do it] with liberality;
he that presides, [let
him do it] in real
earnest; [let that shows
mercy, [let him do it]
with cheerfulness.
9 Let [YOUR] love
be without hypocrisy.
Abhor what is wicked,
cling to what is good.
10 In brotherly love
have tender affection
for one another. In
showing honor to one
another take the lead.
11 Do not loiter at
your business. Be
aglow with the spirit.

κυρίῳ δουλεύοντες, 12 τῇ ἐλπίδι
Lord slaving, to the hope
χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
rejoicing, to the tribulation enduring, to the
προσευχῇ προσκαρτεροῦντες, 13 ταῖς
prayer persevering, to the
χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
needs of the holy (ones) having in common, the
φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
hospitality pursuing. Be you blessing
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
the (ones) persecuting, be you blessing and not
καταράσθε. 15 χαίρειν μετὰ
you should curse. To be rejoicing with
χαιρόντων, κλαίειν μετὰ
(ones) rejoicing, to be weeping with
κλαίωντων. 16 τὸ αὐτὸ εἰς
(ones) weeping. The very (thing) into
ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ
one another minding, not the high (things)
φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
minding but to the lowly (things)
συναπαγόμενοι. Μὴ γίνεσθε
being led off together. Not be you becoming
φρόνιμοι παρ' ἑαυτοῖς.
discreet (ones) beside selves.
17 μηδὲν κακὸν ἀντὶ κακοῦ
To no one bad instead of bad
ἀποδίδόντες· προνοοῦμενοι καλὰ
giving back; thinking of beforehand fine (things)
ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν,
in sight of all men; if possible,
τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
the out of you with all men
εἰρηνεύοντες· 19 μὴ ἑαυτοὺς ἐκδικοῦντες,
being peaceable; not selves avenging,
ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
loved (ones), but give you place to the wrath,
γέγραπται γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ
it has been written for To me vengeance, I
ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
shall give back instead, is saying Lord. But
ἐάν πεινᾷ ὁ ἐχθρὸς σου,
if ever is hungering the enemy of you,
ὠμίζε αὐτόν· ἐάν διψᾷ,
be you feeding him; if ever he is thirsting,
πότιζε αὐτόν· τοῦτο γὰρ ποιεῖν
be you making drink him; this for doing

Slave for Jehovah.*
12 Rejoice in the
hope. Endure under
tribulation. Persevere
in prayer. 13 Share
with the holy ones ac-
cording to their needs.
Follow the course of
hospitality. 14 Keep
on blessing those who
persecute; be blessing
and do not be cursing.
15 Rejoice with
people who rejoice;
weep with people
who weep. 16 Be
minded the same way
toward others as to
yourselves; do not be
minding lofty things,
but be led along with
the lowly things. Do
not become discreet in
your own eyes.
17 Return evil
for evil to no one.
Provide fine things in
the sight of all men.
18 If possible, as far
as it depends upon
you, be peaceable
with all men. 19 Do
not avenge yourselves,
beloved, but yield
place to the wrath;
for it is written:
"Vengeance is mine;
I will repay, says
Jehovah." 20 But,
"if your enemy is
hungry, feed him; if
he is thirsty, give him
something to drink;
for by doing this

11* Jehovah, J7,8,10,13,16,18; the Lord, κΑΒ. 19* Jehovah, J7,8,10-18,22-24; Lord, κΑΒ.

ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
coals of fire you will heap upon the head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
of him. Not be you being conquered by the
κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ
bad, but be conquering in the good the
κακόν.
bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
Every soul to authorities having over
ὑποτάσσεται, οὐ γὰρ ἔστιν ἐξουσία
let be subjecting himself, not for is authority
εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι ὑπὸ
if not by God, the [authorities] but being by
θεοῦ τεταγμέναι εἰσὶν· ὥστε
God having been set in order they are; as-and
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
the (one) setting self against the authority to the
τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
of the God thorough setting has taken stand against,
οἱ δὲ ἀνθεστηκότες
the (ones) but having taken stand against
ἑαυτοῖς κρίμα λήψονται. 3 οἱ
to themselves judgment they will receive. The
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
for rulers not are fear to the good
ἔργα ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
work but to the bad. You are willing but not
φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
to be fearing the authority? the (thing) good
ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς·
be doing, and you will have praise out of her;
4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
of God for servant she is to you into the
ἀγαθόν. ἐάν δὲ τὸ κακὸν
good. If ever but the (thing) bad
ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ
you may be doing, be fearing; not for purposelessly
τὴν μάχαιραν φορεῖ θεοῦ γὰρ
the sword she is bearing; of God for
διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ
servant she is, avenger into wrath to the (one)
τὸ κακὸν πράσσοντι.
the (thing) bad performing.

5 διὸ ἀνάγκη
Through which necessity
ὑποτάσσεται, οὐ μόνον διὰ τὴν
to be subjecting oneself, not only through the
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
wrath but also through the conscience,

you will heap fiery
coals upon his head."
21 Do not let yourself
be conquered by
the evil, but keep
conquering the evil
with the good.

13 Let every soul
be in subjection
to the superior
authorities, for
there is no authority
except by God; the
existing authorities
stand placed in their
relative positions by
God. 2 Therefore
he who opposes the
authority has taken
a stand against the
arrangement of God;
those who have taken
a stand against it will
receive judgment to
themselves. 3 For
those ruling are an
object of fear, not to
the good deed, but to
the bad. Do you, then,
want to have no fear
of the authority? Keep
doing good, and you
will have praise from
it; 4 for it is God's
minister to you for
your good. But if you
are doing what is bad,
be in fear: for it is not
without purpose that
it bears the sword; for
it is God's minister,
an avenger to express
wrath upon the one
practicing what
is bad.
5 There is therefore
compelling reason
for you people to
be in subjection,
not only on account
of that wrath but
also on account of
[your] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought
τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν
you are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο προσκατεροῦντες.
into very this (thing) persevering.
7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give you back to all (ones) the dues,
τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,
τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)
τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor
τὴν τιμὴν.
the honor.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be you owing, if not the
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπᾶν
one another to be loving; the (one) for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The
γὰρ οὐ μοιχεύσεις, οὐ
for Not you will commit adultery, Not
φονεύσεις, οὐ κλέψεις, οὐκ
you will murder, Not you will steal, Not
ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή,
you will desire, and if any different commandment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται, ἐν τῷ
in the word this it is being summed up, in the
Ἰαγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
You will love the neighbor of you as yourself.
10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not
ἐργάζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.

11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the
καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already you out of
ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν
sleep to be roused, now for nearer of us
ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The
νύξ προέκειν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.
ἀποθνήσκωμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works
τοῦ σκοτούς, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
you are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.
7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.

8 Do not you peo-
ple be owing anybody
a single thing, except
to love one another;
for he that loves his
fellowman has fulfilled
[the] law. 9 For the
[law code], "You must
not commit adultery,
You must not murder,
You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."
10 Love does not
work evil to one's
neighbor; therefore
love is the law's
fulfillment.

11 [Do] this, too,
because you people
know the season,
that it is already
the hour for you to
awake from sleep, for
now our salvation is
nearer than at the
time when we became
believers. 12 The
night is well along;
the day has drawn
near. Let us therefore
put off the works
belonging to darkness
and let us put on the

ὄπλα τοῦ φωτός. 13 ὥς ἐν ἡμέρᾳ
weapons of the light. As in day
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries
καὶ ἐν μέθαις, μὴ κοιταῖς καὶ
and to drunken bouts, not to beds and
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.
14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν.
But put you on selves the Lord Jesus
Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
Christ, and of the flesh forethought not
ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
The but one being weak to the faith
προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into
διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed
πιστεύει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but
ἀσθενῶν λαβάνᾳ ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)
ἐσθίων τὸν μὴ ἐσθίοντα μὴ
eating the (one) not eating not
ἐξουθενείτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not
ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You
τίς εἰ ὁ κρίνων ἀλλότριον
who are the (one) judging another's
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house servant? To the own lord he is standing
ἢ πίπτει; σταθήσεται δέ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for
ὁ κύριος στήσαι αὐτόν.
the Lord to make stand him.
5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside
ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν
day, who but is judging every day;
ἕκαστος ἐν τῷ ἰδίῳ νοίᾳ πληροφορεῖσθαι
each (one) in the own mind let him be fully borne;

weapons of the light.
13 As in the daytime
let us walk decently,
not in revelries and
drunken bouts, not in
illicit intercourse and
loose conduct, not in
strife and jealousy.
14 But put on the
Lord Jesus Christ, and
do not be planning
ahead for the desires
of the flesh.

14 Welcome the
[man] having
weaknesses in [his]
faith, but not to make
decisions on inward
questionings. 2 One
[man] has faith to
eat everything, but
the [man] who is
weak eats vegetables.
3 Let the one eating
not look down on the
one not eating, and let
the one not eating not
judge the one eating,
for God has welcomed
that one. 4 Who are
you to judge the house
servant of another?
To his own master he
stands or falls. Indeed,
he will be made to
stand, for Jehovah*
can make him stand.
5 One [man] judges
one day as above an-
other; another [man]
judges one day as all
others; let each [man]
be fully convinced
in his own mind.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord
φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,
καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. No one
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
for of us to himself is living, and no one
ἑαυτῷ ἀποθνήσκει. 8 ἂν τε γὰρ
to himself is dying; if ever and for
ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,
ἂν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord
ἀποθνήσκομεν. 9 ἂν τε οὖν
we are dying. If ever and therefore
ζῶμεν ἂν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,
τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. Into this for
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ
Christ died and he lived in order that and
νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother
σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing
τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for
παρὰστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the
θεοῦ. 11 γέγραπται γὰρ Ζῶ
God; it has been written for Am living
ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every
γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the
θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. Really therefore each (one) of us about
ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes
the day observes it
to Jehovah.* Also,
he who eats, eats to
Jehovah,* for he gives
thanks to God; and he
who does not eat does
not eat to Jehovah,*
and yet gives thanks
to God. 7 None of
us, in fact, lives with
regard to himself
only, and no one dies
with regard to himself
only; 8 for both if
we live, we live to Je-
hovah,* and if we die,
we die to Jehovah.*
Therefore both if we
live and if we die, we
belong to Jehovah.*
9 For to this end
Christ died and came
to life again, that he
might be Lord over
both the dead and the
living.

10 But why do you
judge your brother?
Or why do you also
look down on your
brother? For we shall
all stand before the
judgment seat of
God; 11 for it is
written: "As I live,"
says Jehovah,* "to
me every knee will
bend down, and every
tongue will make open
acknowledgment to
God." 12 So, then,
each of us will render
an account for himself
to God.*

4* Jehovah, J18,23; the Lord, P46ABC; God, DVGsyh.

6* Jehovah, J7,8,10,13,16,18,22,24; Lord, KAB. 6* Jehovah, J7,8,10,13,16,22,24; Lord, KAB. 8* Jehovah, J7,8,10,13,16,18; the Lord, KAB. 11* Jehovah, J7,8,10,13,22,25; Lord, KAB. 12* To God, ADVgSyh; omitted by B.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another
κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον,
we may judge; but this judge you rather,
τὴ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother
ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that
οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not
τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,
ἐκεῖν· κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through
βρώμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.
μὴ τῷ βρώματι σου ἐκείνῳ
Not to the thing eaten of you that (one)
ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.
16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of you the
ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία
good (thing). Not for is the kingdom
τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit
ἀγίῳ. 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving
τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and
δόκιμος τοῖς ἀνθρώποις.
approved to the men.

19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace
διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the
οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ
upbuilding the (one) into one another; not
ἐνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down to the
ἔργον τοῦ θεοῦ. πάντα μὲν καθάρα,
work of the God. All (things) indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us
not be judging one
another any longer,
but rather make this
your decision, not to
put before a brother
a stumbling block or
a cause for tripping.
14 I know and am
persuaded in the Lord
Jesus that nothing
is defiled in itself;
only where a man
considers something
to be defiled, to him
it is defiled. 15 For
if because of food
your brother is being
grieved, you are no
longer walking in
accord with love. Do
not by your food ruin
that one for whom
Christ died. 16 Do
not, therefore, let the
good you people do be
spoken of with injury
to you. 17 For the
kingdom of God does
not mean eating and
drinking, but [means]
righteousness and
peace and joy with
holy spirit. 18 For
he who in this regard
slaves for Christ is
acceptable to God and
has approval with
men.
19 So, then, let
us pursue the things
making for peace and
the things that are
upbuilding to one
another. 20 Stop
tearing down the work
of God just for the
sake of food. True,
all things are clean,
but it is injurious
to the man who
with an occasion

προσκόμματος ἐσθίοντι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the
μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in
ὧ which (thing) ὁ ἀδελφός σου
the brother of you
προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which
ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having
ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not
κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;
23 ὁ δὲ διακρινόμενος ἐάν
the (one) but being made undecided if ever
φάγῃ κατακρίνεται, ὅτι οὐκ
he should eat has been judged down, because not
ἐκ πίστεως· πάντα δὲ οὐκ ἐκ
out of faith; everything but which not out of
πίστεως ἀμαρτία ἐστίν.
faith sin is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατόι
We are owing but we the powerful (ones)
τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful
βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.
2 ἕκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward
οἰκοδομῆν· 3 καὶ γὰρ ὁ Χριστὸς οὐχ
upbuilding; and for the Christ not
ἑαυτῷ ἠρέσεν· ἀλλὰ καθὼς
to himself pleased; but according as
γέγραπται· Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)
ὀνειδίζοντων σὲ ἐπέτεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.
4 ὅσα γὰρ προεγράφη,
As many (things) for was written before,
πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures
τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς
the hope we may be having. The but God

for stumbling eats.
21 It is well not to
eat flesh or to drink
wine or do anything
over which your
brother stumbles.
22 The faith that
you have, have it in
accord with yourself
in the sight of God.
Happy is the man
that does not put
himself on judgment
by what he approves.
23 But if he has
doubts, he is already
condemned if he eats,
because [he does]
not [eat] out of faith.
Indeed, everything
that is not out of faith
is sin.

15 We, though, who
are strong ought
to bear the weaknes-
ses of those not strong,
and not to be pleasing
ourselves. 2 Let
each of us please [his]
neighbor in what is
good for [his] upbuild-
ing. 3 For even the
Christ did not please
himself; but just as
it is written: "The re-
proaches of those who
were reproaching you
have fallen upon me."
4 For all the things
that were written
aforetime were written
for our instruction,
that through our
endurance and
through the comfort
from the Scriptures
we might have hope.
5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort
δῶν ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding
ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν
in one another according to Christ Jesus,
6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
in order that like-mindedly in one mouth
δοξάζετε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.

7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves
ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
one another, according as also the Christ
προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.
8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant
γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth
θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises
τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy
δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written
Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν
Through this (thing) I shall confess out to you in
ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you
ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying
Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.
11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,
τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all
οἱ λαοί. 12 καὶ πάλιν Ἰσαΐας λέγει
the peoples. And again Isaiah is saying
"Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him
ἔθνη ἐλπίουσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

9* Nations, ABSy; nations, O Lord, wVge. 11* Jehovah, J7.8,10-18,20,22,23,25; the Lord, wAB.

who supplies endurance and comfort
grant you to have among yourselves the same mental attitude that Christ Jesus had, 6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

7 Therefore welcome one another, just as the Christ also welcomed us, with glory to God in view. 8 For I say that Christ actually became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers, 9 and that the nations might glorify God for his mercy. Just as it is written: "That is why I will openly acknowledge you among the nations* and to your name I will make melody." 10 And again he says: "Be glad, you nations, with his people."

11 And again: "Praise Jehovah,* all you nations, and let all the peoples praise him." 12 And again Isaiah says: "There will be the root of Jesse, and there will be one arising to rule nations; on him nations will rest their hope." 13 May the God who gives

ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ
hope may he fill you of all joy and
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
peace in the to be believing, into the
περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
to be abounding you in the hope in power
πνεύματος ἁγίου.
of spirit holy.

14 Πέπεισμαι δέ, ἀδελφοί μου,
I have been persuaded but, brothers of me,
καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
also very I about you, that also very (ones)
μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
full you are of goodness, having been filled
πάσης τῆς γνώσεως, δυνάμενοι καὶ
of all the knowledge, being powerful (ones) also
ἀλλήλους νοουθετεῖν.
one another to be putting mind in.

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
More daringly but I wrote to you from
μέρους, ὡς ἐπαναμνήσκων
part, as putting back in remembrance again
ὑμᾶς, διὰ τὴν χάριν τὴν
you, through the undeserved kindness the (one)
δοθεῖσάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
having been given to me from the God into
τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
the to be me public servant of Christ Jesus into
τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον
the nations, administering sacrally the good news
τοῦ θεοῦ, ἵνα γένηται ἡ
of the God, in order that might become the
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
offering of the nations well receivable,
ἡγιασμένη ἐν πνεύματι ἁγίῳ.
having been sanctified in spirit holy.

17 ἔχω οὖν τὴν καύχησιν ἐν
I am having therefore the boasting in
Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
Christ Jesus the (things) toward the God;
18 οὐ γὰρ τολμήσω τι λαλεῖν
not for I shall dare anything to be speaking
ὧν οὐ κατεργάσατο Χριστὸς
of which (things) not worked down Christ
δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
through me into obedience of nations, to word
καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
and to work, in power of signs and
τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
portents, in power of spirit holy; as-and

hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.

14 Now I myself also am persuaded about you, my brothers, that you yourselves are also full of goodness, as you have been filled with all knowledge, and that you can also admonish one another. 15 However, I am writing you the more outspokenly on some points, as if reminding you again, because of the undeserved kindness given to me from God 16 for me to be a public servant of Christ Jesus to the nations, engaging in the holy work of the good news of God, in order that the offering, namely, these nations, might prove to be acceptable, it being sanctified with holy spirit.

17 Therefore I have cause for exulting in Christ Jesus when it comes to things pertaining to God. 18 For I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by [my] word and deed, 19 with the power of signs and portents, with the power of holy spirit; so that

με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as
τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled
εὐαγγέλιον τοῦ Χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but
φιλοτιμούμενον εὐαγγελιζέσθαι οὐχ
being fond of honor to be declaring good news not
ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon
ἄλλοτριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,
21 ἀλλὰ καθὼς γέγραπται
but according as it has been written
"Ὅφονται οἷς οὐκ ἀνηγγέλη περὶ
They will see to whom not it was announced about
αὐτοῦ, καὶ οἱ οὐκ ἀκηκόσιν
him, and which (ones) not have heard
συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the
πολλά τοῦ ἐλθεῖν πρὸς ὑμᾶς
many (things) of the to come toward you;
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the
κλίμασι τοῦτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the
ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτών,
to come toward you from sufficient years,
24 ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view
ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
you and by you to be sent forward there
ἐάν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of you first from part
ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but
πορεύωμαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the
ἁγίοις. 26 ἡδύοκῃσαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia
καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
and Achaia sharing some to make into
τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)
ἐν Ἱερουσαλὴμ. 27 ἡδύοκῃσαν γάρ,
in Jerusalem. They thought well for,

from Jerusalem and in a circuit as far as
as Illyricum I have thoroughly preached
the good news about the Christ. 20 In
this way, indeed, I made it my aim not
to declare the good news where Christ
had already been named, in order that I
might not be building on another man's
foundation; 21 but, just as it is written:
"Those to whom no announcement has
been made about him will see, and those
who have not heard will understand."

22 Therefore also I was many times
hindered from getting to you. 23 But now
that I no longer have [untouched] territory
in these regions, and for some years having
had a longing to get to you 24 whenever
I am on my way to Spain, I hope, above
all, when I am on the journey there, to get
a look at you and to be escorted partway
there by you after I have first in some
measure been satisfied with your company.
25 But now I am about to journey to
Jerusalem to minister to the holy ones.
26 For those in Macedonia and Achaia
have been pleased to share up their things
by a contribution to the poor of the holy
ones in Jerusalem.
27 True, they have been pleased to do so,

καὶ ὀφείλονται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
also debtors they are of them; if for to the
πνευματικοῖς αὐτῶν ἔκοινωνησαν τὰ ἔθνη,
spiritual (things) of them they shared the nations,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
they are owing also in the fleshly (things)
λειτουργεῖν αὐτοῖς. 28 τοῦτο οὖν
to serve publicly to them. This therefore
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
having finished, and having sealed to them
τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
the fruit this, I shall come off through
ὑμῶν εἰς Σπανίαν· 29 οἶδα δὲ ὅτι
you into Spain; I have known but that
ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
coming toward you in fullness of blessing
Χριστοῦ ἐλεύσομαι.
of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am entreating but you, brothers, through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
the Lord of us Jesus Christ and through
τῆς ἀγάπης τοῦ πνεύματος
the love of the spirit
συναγωνίσασθαι μοι ἐν ταῖς
to exert yourselves together with me in the
προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
prayers over me toward the God,
31 ἵνα ῥυσθῶ ἀπὸ
in order that I might be drawn to self from
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
the (ones) disobeying in the Judea and the
διακονία μου ἡ εἰς Ἱερουσαλὴμ
service of me the (one) into Jerusalem
εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
well receivable to the holy (ones) might become,
32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς
in order that in joy having come toward
ὑμᾶς διὰ θελήματος θεοῦ
you through will of God
συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
I might rest up with you. The but God
τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
of the peace with all of you; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
I am putting together but to you Phoebe the
ἀδελφὴν ἡμῶν, οὗσαν καὶ διάκονον τῆς
sister of us, being also servant of the
ἐκκλησίας τῆς ἐν Κενχρεαίς,
ecclesia the (one) in Cenchreae,

and yet they were debtors to them;
for if the nations have shared in their
spiritual things, they also owe it to minister
publicly to these with things for the fleshly
body. 28 Hence after I have finished with
this and have got this fruit securely to them,
I shall depart by way of Spain.
29 Moreover, I know that when I do come
to you I shall come with a full measure of
blessing from Christ.
30 Now I exhort you, brothers, through
our Lord Jesus Christ and through the love
of the spirit, that you exert yourselves
with me in prayers to God for me, 31 that
I may be delivered from the unbelievers
in Judea and that my ministry which
is for Jerusalem may prove to be acceptable
to the holy ones, 32 so that when I
get to you with joy by God's will I shall
be refreshed together with you. 33 May
the God who gives peace be with all of
you. Amen.

16 I recommend to you Phoebe
our sister, who is a minister of the
congregation that is in Cenchreae,

2 ἵνα προσδέξησθε
in order that you might receive toward selves
αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ
her in Lord worthily of the holy (ones), and
παρὰστίητε αὐτῇ ἐν ᾧ ἂν ὑμῶν
you might stand beside her in what likely of you
χρῆσθαι πράγματι, καὶ γὰρ αὐτῇ
she may be needing matter, also for she
προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
protectress of many she became also of me very.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς
Greet you Prisca and Aquila the
συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
fellow workers of me in Christ Jesus,

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτοῦ
who over of the soul of me the of selves
τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ
neck they placed under, to whom not I

μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
alone am thanking but also all the
ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν
ecclesias of the nations, and the

κατ' οἶκον αὐτῶν ἐκκλησίαν.
according to house of them ecclesia.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν
Greet you Epaphroditus the (one) loved

μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς
of me, who is firstfruits of the Asia into
Χριστόν. 6 ἀσπάσασθε Μαρίαν, ἣτις
Christ. 6 Greet you Mary, who

πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
many (things) labored into you.

7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουλίαν τοὺς
Greet you Andronicus and Junias the
συγγενεῖς μου καὶ συναϊχμαλώτους μου,
relatives of me and fellow captives of me,

οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς
who are notable (ones) in the
ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν
apostles, who also before me have become

ἐν Χριστῷ.
in Christ.

8 Ἀσπάσασθε Ἀμπλιᾶτον τὸν
Greet you Ampliatius the (one)
ἀγαπητόν μου ἐν κυρίῳ. 9 ἀσπάσασθε
loved of me in Lord. 9 Greet you

Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν Χριστῷ καὶ
Urbanus the fellow worker of us in Christ and
Στάχυν τὸν ἀγαπητόν μου.
Stachys the (one) loved of me.

2 that you may welcome her in [the] Lord
in a way worthy of the holy ones, and that
you may assist her in any matter where she
may need you, for she herself also proved to
be a defender of many, yes, of me myself.

3 Give my greetings to Prisca and Aquila my fellow workers in
Christ Jesus, 4 who have risked their own
necks for my soul, to whom not only
I but also all the

congregations of the nations render thanks;
5 and [greet] the congregation that is in
their house. Greet my beloved Epaphroditus,
who is a firstfruits of Asia for Christ.

6 Greet Mary, who has performed many
labors for you.

7 Greet Andronicus and Junias my relatives and my fellow
captives, who are men of note among the
apostles and who have been in union with
Christ longer than I have.

8 Give my greetings to Ampliatius my
beloved in [the] Lord. 9 Greet Urbanus
our fellow worker in Christ, and my
beloved Stachys.

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
Greet you Apelles the (one) approved
ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
in Christ. Greet you the (ones) out of

τῶν (ones) Ἀριστοβούλου. 11 ἀσπάσασθε
the (ones) of Aristobulus. 11 Greet you
Ἡρωδίωνα τὸν συγγενὴ μου. ἀσπάσασθε
Herodion the relative of me. Greet you

τοὺς ἐκ τῶν Ναρκίσσου τοὺς
the (ones) out of the (ones) of Narcissus the (ones)
ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρυφῆαν
being in Lord. 12 Greet you Tryphaina

καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
and Tryphosa the [women] laboring in Lord.
ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις
Greet you Persis the loved [woman], who

πολλὰ ἐκοπίασεν ἐν κυρίῳ.
many (things) labored in Lord.

13 ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν
Greet you Rufus the chosen (one) in
κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Lord and the mother of him and of me.

14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
Greet you Asyncrius, Phlegon,
Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς
Hermes, Patrobas, Hermas, and the

σὺν αὐτοῖς ἀδελφοὺς. 15 ἀσπάσασθε
together with them brothers. 15 Greet you
Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
Philologus and Julia, Nereus and the

ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
sister of him, and Olympos, and the (ones)
σὺν αὐτοῖς πάντας ἁγίους.
together with them all (ones) holy.

16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
Greet you one another in kiss
ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
holy. Are greeting you the ecclesias

πᾶσαι τοῦ χριστοῦ.
all of the Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am entreating but you, brothers,
σκοπεῖν τοὺς τὰς διχοστασίας
to be keeping eyes on the (ones) the divisions

καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν
and the fall-causers beside the teaching which
ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
you learned making, and
ἐκκλίνετε ἀπ' αὐτῶν. 18 οἱ γὰρ
be you inclining out from them; the for

10 Greet Apelles, the approved one in
Christ. Greet those from the household
of Aristobulus.

11 Greet Herodion my relative. Greet
those from the household of Narcissus
who are in [the] Lord.

12 Greet Tryphaina and Tryphosa,

[women] who are working hard in [the]
Lord. Greet Persis our beloved one, for
she performed many labors in [the] Lord.

13 Greet Rufus the chosen one in [the]
Lord, and his mother and mine. 14 Greet

Asyncrius, Phlegon, Hermes, Patrobas,
Hermas, and the brothers with them.

15 Greet Philologus and Julia, Nereus
and his sister, and Olympos, and all the
holy ones with them.

16 Greet one another with a holy kiss. All
the congregations of the Christ greet you.

17 Now I exhort you, brothers, to keep
your eye on those who cause divisions
and occasions for stumbling contrary
to the teaching that you have learned, and
avoid them. 18 For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not
δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and
εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts
τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of you
ὕπακοι εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon you
οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but you
σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,
ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The
δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the
Σατανάν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of you in quickness.
Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
'Ιησοῦ μεθ' ὑμῶν.
Jesus with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting you Timothy the
συνεργός μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason
καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.
22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting you I Tertius the (one)
γράφας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.
23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting you Gaius the
ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστός ὁ
ecclesia. Is greeting you Erastus the
οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the
ἀδελφός.
brother.

men of that sort are
slaves, not of our
Lord Christ, but of
their own bellies;
and by smooth talk
and complimentary
speech they seduce
the hearts of guileless
ones. 19 For your
obedience has come
to the notice of all. I
therefore rejoice over
you. But I want you
to be wise as to what
is good, but innocent
as to what is evil.
20 For his part, the
God who gives peace
will crush Satan under
your feet shortly.
May the undeserved
kindness of our Lord
Jesus be with you.

21 Timothy my fellow
worker greets you,
and so do Lucius and
Jason and Sosipater
my relatives.

22 I, Tertius, who
have done the writing
of this letter, greet
you in [the] Lord.

23 Gaius, my host
and that of all the
congregation, greets
you. Erastus the city
steward greets you,
and so does Quartus
his brother. 24 —

25 Τῷ δὲ δυναμένῳ ὑμᾶς
To the (one) but being powerful you
στηρίξει κατὰ τὸ εὐαγγέλιον
to make firmly fixed according to the good news
μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
of me and the preaching of Jesus Christ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
according to revelation of mystery to times
αἰωνίοις ἐσσιγημένου
everlasting of (one) having been kept silenced
26 φανερωθέντος δὲ νῦν
of (one) having been manifested but now
διὰ τε γραφῶν προφητικῶν κατ'
through and scriptures prophetic according to
ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
enjoiner of the everlasting God into obedience
πίστεως εἰς πάντα τὰ ἔθνη
of faith into all the nations
γνωρισθέντος, 27 μόνῳ
of (one) having been made known, to alone
σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
wise God through Jesus Christ to whom
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
the glory into the ages; amen.

25. Now to him who
can make you firm in
accord with the good
news I declare and
the preaching of Jesus
Christ, according
to the revelation of
the sacred secret
which has been
kept in silence for
long-lasting times
26 but has now been
made manifest and
has been made known
through the prophetic
scriptures among all
the nations in accord
with the command of
the everlasting God
to promote obedience
by faith; 27 to God,
wise alone, be the
glory through Jesus
Christ forever. Amen.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α
TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένους
through will of God and Sosthenes
ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ (ὁ) οὖση ἐν Κορίνθῳ,
the (one) being in Corinth,
ἡγιασμένοις ἐν Χριστῷ
to (ones) having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πάνσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν
place of them and of us;

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given to you in Christ.

Ἰησοῦ, 5 ὅτι ἐν παντί ἐπλουτίσθητε
Jesus, that in every (thing) you were enriched
ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνώσει,
in him, in all word and all knowledge,

6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ
according as the witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς
was stabilized in you, as-and you

μὴ ὑστερεῖσθαι ἐν μηδενὶ χάρισματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ. 8 ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in the day

1 Paul, called to be
an apostle of Jesus
Christ through God's
will, and Sosthenes
our brother 2 to the
congregation of God
that is in Corinth, to
you who have been
sanctified in union
with Christ Jesus,
called to be holy ones,
together with all who
everywhere are calling
upon the name of our
Lord, Jesus Christ,
their Lord and ours:

3 May you have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.

4 I always thank
God for you in view
of the undeserved
kindness of God given
to you in Christ
Jesus; 5 that in
everything you have
been enriched in him,
in full ability to speak
and in full knowledge,
6 even as the witness
about the Christ has
been rendered firm
among you, 7 so
that you do not fall
short in any gift
at all, while you
are eagerly waiting
for the revelation
of our Lord Jesus
Christ. 8 He will
also make you firm
to the end, that you
may be open to no
accusation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 πιστὸς
of the Lord of us of Jesus Christ. Faithful
ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)

λέγητε πάντες, καὶ μὴ ἡ ἐν
you may be saying all (ones), and not may be in
ὑμῖν σχίσματα, ἥτε δὲ
you splits, you may be but
κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γὰρ
in the very opinion. It was made evident for

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἐρίδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this that each (one) of you
λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but
Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. 13 μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?

14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάιον,
I baptized if not Crispus and Gaius,

15 ἵνα μὴ τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε;
into the my name you were baptized;

16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνον οἶκον
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I have known if anybody

of our Lord Jesus
Christ. 9 God is
faithful, by whom you
were called into a
sharing with his Son
Jesus Christ our Lord.

10 Now I exhort
you, brothers, through
the name of our Lord
Jesus Christ that you
should all speak in
agreement, and that
there should not be
divisions among you,
but that you may be
fitly united in the
same mind and in the
same line of thought.

11 For the disclosure
was made to me about
you, my brothers, by
those of [the house
of] Chloe, that dis-
sensations exist among
you. 12 What I mean
is this, that each
one of you says: "I
belong to Paul," "But
I to A-pol'los," "But
I to Ce'phas," "But I
to Christ." 13 The
Christ exists divided.
Paul was not impaled
for you, was he? Or
were you baptized
in the name of Paul?
14 I am thankful I
baptized none of you
except Cris'pus and
Ga'ius, 15 so that
no one may say that
you were baptized in
my name. 16 Yes,
I also baptized the
household of Steph'a-
nas. As for the rest, I
do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλὲν με
other I baptized. Not for sent off me

Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but

εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,

ἵνα μὴ κενωθῇ ὁ
in order that not might be made empty the

σταυρὸς τοῦ Χριστοῦ.
stake of the Christ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake

τοῖς μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves

μωρία ἐστίν, τοῖς δὲ σωζομένοις
foolishness it is, to the (ones) but being saved

ἡμῖν δυνάμις Θεοῦ ἐστίν.
to us power of God it is.

19 γέγραπται γὰρ Ἀπολὼ τὴν
It has been written for I will destroy the

σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension

τῶν συνετῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
Where wise (one)? Where scribe? Where

συνζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not

ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?

21 ἐπεὶ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ
Since for in the wisdom of the God

οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom the

Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς
God, thought well the God through the

μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)

πιστεύοντας.
believing.

22 ἐπεὶ καὶ Ἰουδαῖοι σημεία
Since and Jews signs

αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν;
are asking for and Greeks wisdom are seeking;

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ

ἐσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody else. 17 For Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake* of the Christ should not be made useless.

18 For the speech about the torture stake* is foolishness to those who are perishing, but to us who are being saved it is God's power. 19 For it is written: "I will make the wisdom of the wise [men] perish, and the intelligence of the intellectual [men] I will shove aside." 20 Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?

21 For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing.

22 For both the Jews ask for signs and the Greeks look for wisdom; 23 but we preach Christ impaled, to the Jews a

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,

24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews

τε καὶ Ἕλλησιν, Χριστὸν Θεοῦ δυνάμιν
and and to Greeks, Christ of God power

καὶ Θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish

τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,

καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger

τῶν ἀνθρώπων.
of the men.

26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν,
You are looking at for the calling of you,

ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to

σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many

εὐγενεῖς; 27 ἀλλὰ τὰ μωρά
well-generated (ones); but the (things) foolish

τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα
of the world chose the God, in order that

καταισχύνη τοὺς σοφούς, καὶ
he might shame down the wise (ones), and

τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose ὁ

Θεός, ἵνα καταισχύνη τὰ
God, in order that he might shame down the (things)

ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the

κόσμου καὶ τὰ
world and the (things)

ἔξουθενημένα ἐξελέξατο ὁ Θεός,
having been treated as nothing chose the God,

καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)

ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not

καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ.
might boast all flesh in sight of the God.

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ
Out of him but you are in Christ

Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ,
Jesus, who became wisdom to us from God,

δικαιοσύνη τε καὶ ἁγιασμός καὶ
righteousness and and sanctification and

ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling but to the nations foolishness; 24 however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men.

26 For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; 27 but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the ignoble things of the world, and the things looked down upon, the things that are not, that he might bring to nothing the things that are, 29 in order that no flesh might boast in the sight of God. 30 But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; 31 that it may be just as

γέγραπται ὁ καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ κατ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, **2** οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστόν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον· **3** κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῶ ἐγενόμην πρὸς ὑμᾶς, **4** καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, **5** ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων· **7** ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν· **8** ἣν οὐδεὶς τῶν
into glory of us; which no one of the

it is written: "He that
boasts, let him boast
in Jehovah."

2 And so I, when
I came to you,
brothers, did not come
with an extravagance
of speech or of
wisdom declaring
the sacred secret of
God to you. **2** For I
decided not to know
anything among you
except Jesus Christ,
and him impaled.
3 And I came to you
in weakness and in
fear and with much
trembling; **4** and
my speech and what
I preached were not
with persuasive words
of wisdom but with a
demonstration of spir-
it and power, **5** that
your faith might be,
not in men's wisdom,
but in God's power.

6 Now we speak
wisdom among those
who are mature, but
not the wisdom of this
system of things nor
that of the rulers of
this system of things,
who are to come to
nothing. **7** But we
speak God's wisdom
in a sacred secret, the
hidden wisdom, which
God foreordained
before the systems of
things for our glory.
8 This [wisdom]
not one of the

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
rulers of the age this has known, if
γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
for they knew, not likely the Lord of the
δόξης ἐσταύρωσαν· **9** ἀλλὰ καθὼς
glory they put on stake; but according as
γέγραπται· ὁ ὀφθαλμὸς οὐκ
it has been written Which (things) eye not
εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
saw and ear not heard and upon heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα
of man not ascended, as many (things) as
ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
prepared the God to the (ones) loving
αὐτόν. **10** ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. To us for revealed the God
διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
through the spirit, the for spirit
πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ
all (things) is searching, and the depths of the
θεοῦ.
God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
Who for has known of men the (things)
τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
of the man if not the spirit of the
ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
man the in him? Thus also the (things)
τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
of the God no one has known if not the spirit
τοῦ θεοῦ. **12** ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
of the God. We but not the spirit of the
κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
world received but the spirit the out of
τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
the God, in order that we might know the (things)
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·
by the God having been graciously given to us;
13 ἃ καὶ λαλοῦμεν οὐκ
which (things) also we are speaking not
ἐν διδασκαίᾳ ἀνθρωπίνης σοφίας λόγοις,
in (ones) taught of human wisdom words,
ἀλλ' ἐν διδασκαίᾳ πνεύματος,
but in (ones) taught of spirit,
πνευματικῶς
to spiritual (things)
συγκρίνοντες.
judging with.

rulers of this system
of things came to
know, for if they had
known [it] they would
not have impaled
the glorious Lord.
9 But just as it is
written: "Eye has not
seen and ear has not
heard, neither have
there been conceived
in the heart of man
the things that God
has prepared for
those who love him."
10 For it is to us God
has revealed them
through his spirit, for
the spirit searches
into all things, even
the deep things of
God.

11 For who among
men knows the things
of a man except the
spirit of man that is
in him? So, too, no
one has come to know
the things of God, ex-
cept the spirit of God.
12 Now we received,
not the spirit of the
world, but the spirit
which is from God,
that we might know
the things that have
been kindly given us
by God. **13** These
things we also speak,
not with words taught
by human wisdom,
but with those taught
by [the] spirit, as we
combine spiritual
[matters] with spiri-
tual [words].

14 ψυχικός δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving
τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able
γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;

15 ὁ δὲ πνευματικός ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed
πάντα, αὐτὸς δὲ ὑπὸ οὐδενός
all (things), he but by no one
ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind
Κυρίου, ὃς συνβιβάζει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We
δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.

3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθηνα λαλῆσαι
And I, brothers, not I was able to speak
ὕμιν ὡς πνευματικοῖς ἀλλ' ὡς
to you as to spiritual (ones) but as

σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.

2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk you I made drink, not thing eaten,
οὕτω γὰρ ἐδύνασθε. Ἄλλ'
not as yet for you were being able. But

οὐδὲ ἔτι νῦν δύνασθε, 3 ἐτι γὰρ σαρκικοί
neither yet now you are able, yet for fleshly (ones)
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις,
you are. Where for in you jealousy and strife,
οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are you and according to

ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man you are walking about? Whenever for
λέγει τις Ἐγὼ μὲν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,

ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ
different (one) but I of Apollos, not
ἄνθρωποι ἐστε;
men are you?

5 τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν
What therefore is Apollos? What but is
Παύλος; διάκονοι δι' ὧν ἐπίστευσατε,
Paul? Servants through whom you believed,
καὶ ἐκάστου ὡς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

16* Jehovah, J13,14,16-18,22-24; Lord, KAB; God, J8. 16* Christ, P46KACVGSyP, J17,18,22;
Lord, BD'It.

14 But a physical
man does not receive
the things of the
spirit of God, for they
are foolishness to
him; and he cannot
get to know [them],
because they are
examined spiritually.

15 However, the spir-
itual man examines
indeed all things,
but he himself is not
examined by any man.
16 For "who has come
to know the mind of
Jehovah," that he may
instruct him?" But we
do have the mind of
Christ."

3 And so, brothers,
I was not able to
speak to you as to
spiritual men, but as
to fleshly men, as to
babes in Christ. 2 I
fed you milk, not
something to eat,
for you were not yet
strong enough. In fact,
neither are you strong
enough now, 3 for
you are yet fleshly.
For whereas there are
jealousy and strife
among you, are you
not fleshly and are
you not walking as
men do? 4 For when
one says: "I belong
to Paul," but another
says: "I to Apollos,"
are you not simply
men?

5 What, then, is
Apollos? Yes, what
is Paul? Ministers
through whom you
became believers,
even as the Lord
granted each one.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
I planted, Apollos made to drink,
ἀλλὰ ὁ θεὸς ἡύξανε· 7 ὥστε
but the God was making to grow; as-and

οὔτε ὁ φυτεύων ἐστίν τι οὔτε
neither the (one) planting he is anything nor
ὁ ποτιζών, ἀλλ' ὁ
the (one) making to drink, but the (one)

αὐξάνων θεός. 8 ὁ φυτεύων δὲ
making to grow God. The (one) planting but
καὶ ὁ ποτιζών ἐν εἰσίν,
and the (one) making to drink one (thing) they are,
ἐκάστος δὲ τὸν ἴδιον μισθὸν λήμψεται
each (one) but the own reward he will receive

κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γὰρ
according to the own labor, of God for
ἐσμεν συνεργοί· θεοῦ γεωργίον, θεοῦ
we are fellow workers; of God farmed field, of God
οικοδομὴ ἐστε.
building you are.

10 Κατὰ τὴν χάριν τοῦ
According to the undeserved kindness of the
θεοῦ τὴν δοθεῖσάν μοι ὡς σοφῶς
God the having been given to me as wise

ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
chief craftsman foundation I put, another (one)
δὲ ἐποικοδομεῖ. Ἐκάστος δὲ
but is building upon. Each (one) but

βλεπῶν πῶς ἐποικοδομεῖ·
let him be looking at how he is building upon;

11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
foundation for other no one is able
θεῖναι παρὰ τὸν κείμενον, ὃς
to put beside the (one) lying, which

ἐστὶν Ἰησοῦς Χριστός· 12 εἰ δὲ τις
is Jesus Christ; if but anyone
ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
is building upon upon the foundation gold,

ἀργύριον, λίθους τιμίους, ξύλα, χόρτον,
silver, stones precious, woods, hay,
καλάμην, 13 ἐκάστου τὸ ἔργον φανερόν
stubble, of each (one) the work manifest

γενήσεται, ἡ γὰρ ἡμέρα δηλώσει·
will become, the for day will make evident;
ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
because in fire it is being revealed, and

ἐκάστου τὸ ἔργον ὁποῖον ἐστὶν τὸ
of each (one) the work of what sort it is the
πῦρ αὐτὸ δοκιμάσει. 14 εἴ τις τὸ ἔργον
fire very will prove. If of anyone the work

6 I planted, Apollos
watered, but God kept
making [it] grow;
7 so that neither is he
that plants anything
nor is he that waters,
but God who makes
[it] grow. 8 Now he
that plants and he
that waters are one,
but each [person]
will receive his own
reward according to
his own labor. 9 For
we are God's fellow
workers. You people
are God's field under
cultivation, God's
building.

10 According to the
undeserved kindness
of God that was
given to me, as a wise
director of works I
laid a foundation, but
someone else is build-
ing on it. But let each
one keep watching
how he is building on
it. 11 For no man
can lay any other
foundation than what
is laid, which is Jesus
Christ. 12 Now if
anyone builds on
the foundation gold,
silver, precious stones,
wood materials, hay,
stubble, 13 each
one's work will
become manifest, for
the day will show it
up, because it will be
revealed by means of
fire; and the fire itself
will prove what sort
of work each one's is.
14 If anyone's work

μενεῖ δὲ ἐποικοδόμησεν, μισθὸν
will remain which he built upon, reward
λήμψεται· 15 εἴ τινος τὸ ἔργον
he will receive; if of anyone the work
κατακαίσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.

16 Οὐκ οἴδατε ὅτι ναὸς
Not you have known that divine habitation
θεοῦ ἐστὶ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God you are and the spirit of the God in
ὑμῖν οἰκεῖ; 17 εἴ τις τὸν
you is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθереῖ τοῦτον ὁ θεός· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἁγίος ἐστίν,
divine habitation of the God holy is,
οἵτινές ἐστε ὑμεῖς.
which (ones) are you.

18 Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out; if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in you in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γὰρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν· 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of you is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on it remains, he will receive a reward;
15 if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, [it will be] as through fire.

16 Do you not know that you people are God's temple, and that the spirit of God dwells in you? 17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which [temple] you people are.

18 Let no one be seducing himself: If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God; for it is written: "He catches the wise in their own cunning." 20 And again: "Jehovah* knows that the reasonings of the wise men are futile." 21 Hence let no one be boasting in men; for all things belong to you, 22 whether Paul or A-pollos or Ce'phas or the world or life or

θάνατος εἴτε ἐνεστῶτα εἴτε
death whether (things) having stood in whether
μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
(things) being about, all (things) of you, you
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
but of Christ, Christ but of God.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
Thus us let reckon man as
ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
subordinates of Christ and stewards of mysteries
θεοῦ. 2 Ὡς λοιπὸν ζητεῖται
of God. Here leftover (thing) it is being sought
ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις
in the stewards in order that faithful someone
εὑρεθῇ. 3 Ἐμοὶ δὲ εἰς ἐλάχιστόν
might be found. To me but into least (thing)
ἐστίν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
it is in order that by you I should be judged up
ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
or by human day; but not-but
ἐμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ
myself I am judging up; nothing for to myself
σύννοια, ἀλλ' οὐκ ἐν τούτῳ
I have been conscious, but not in this
δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
I have been justified, the (one) but judging up me
κύριος ἐστίν. 5 ὥστε μὴ πρὸ καιροῦ
Lord is. As-and not before appointed time
τι κρίνετε, ἕως ἂν ἔλθῃ
anything be you judging, until likely should come
ὁ κύριος, ὃς καὶ φωτίσει τὰ
the Lord, who also will bring to light the
κρυπτὰ τοῦ σκότους καὶ
hidden (things) of the darkness and
φανερώσει τὰς βουλὰς τῶν καρδιῶν,
he will make manifest the counsels of the hearts,
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ
and then the praise will come to be to each (one)
ἀπὸ τοῦ θεοῦ.
from the God.

6 Ταῦτα δέ, ἀδελφοί,
These (things) but, brothers,
μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν
I refashioned into myself and Apollos
δι' ὑμᾶς, ἵνα ἐν ἡμῖν
through you, in order that in us
μάθῃτε τὸ Μὴ ὑπὲρ ἃ
you might learn the Not over what (things)

death or things now here or things to come, all things belong to you; 23 in turn you belong to Christ; Christ, in turn, belongs to God.

4 Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God. 2 Besides, in this case, what is looked for in stewards is for a man to be found faithful. 3 Now to me it is a very trivial matter that I should be examined by you or by a human tribunal. Even I do not examine myself. 4 For I am not conscious of anything against myself. Yet by this I am not proved righteous, but he that examines me is Jehovah.* 5 Hence do not judge anything before the due time, until the Lord comes, who will both bring the secret things of darkness to light and make the counsels of the hearts manifest, and then each one will have his praise come to him from God.

6 Now, brothers, these things I have transferred so as to apply to myself and A-pollos for your good, that in our case you may learn the [rule]: "Do not go beyond the things

γέγραπται, ἵνα μὴ εἰς ὑπὲρ
has been written, in order that not one over
τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ
the one you are being puffed up down on the

ἑτέρου. 7 τίς γάρ σε διακρίνει;
different (one). Who for you judges through?

τί δὲ ἔχεις δ οὐκ ἔλαβες;
What but are you having which not you received?

εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting

ὡς μὴ λαβών;
as not having received?

8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are you?

ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already you became rich? Apart from us

ἐβασίλευσατε; καὶ ὀφελὸν γε ἐβασίλευσατε,
you reigned? and I owed in fact you reigned,

ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to you

συνβασίλευσωμεν. 9 δοκῶ γάρ, ὁ
we might reign together. I am thinking for, the

θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)

ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
showed off from as appointed to death, because

θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels

καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through

Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ.
Christ, you but discreet (ones) in Christ;

ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροὶ
we weak (ones), you but strong (ones);

ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ
you glorious (ones), we but

ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour

καὶ πεινῶμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and

γυμνιτεύμεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist

καὶ ἀστατοῦμεν. 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring

ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled

εὐλογούμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,

13 δυσφημούμενοι παρακαλοῦμεν ὡς
being defamed we are entreating; as

that are written," in order that you may not be puffed up individually in favor of the one against the other. 7 For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive [it], why do you boast as though you did not receive [it]?

8 You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, and to angels, and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor.

11 Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be knocked about and to be homeless 12 and to toil, working with our own hands. When being reviled, we bless; when being persecuted, we bear up; 13 when being defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,
πάντων περιψήμα, ἕως ἄρτι.
of all offscouring, until right now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on you I am writing

ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)

νοουθετῶν· 15 ἐὰν γὰρ μυρίους
putting mind into; if ever for myriad

παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders you may have in Christ, but

οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus

διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I you I generated.

16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου
I am entreating therefore you, imitators of me

γίνεσθε. 17 Διὰ τοῦτο ἐπέμψα ὑμῖν
be becoming. Through this I sent to you

Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν
Timothy, who is of me child loved

καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who you

ἀναμνησεί τὰς ὁδοὺς μου
will put back in remembrance the ways of me

τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere

ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward

ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι
you were puffed up some ones; I shall come

δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος
but quickly toward you, if ever the Lord

θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
should will, and I shall know not the word

τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the

δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom

τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What

θέλετε; ἐν ράβδῳ ἔλθω πρὸς
are you willing? In staff I should come toward

ὑμᾶς, ἢ ἐν ἀγάπῃ πνευματί τε πραΰτητος;
you, or in love to spirit and of mildness?

we have become as the refuse of the world, the offscouring of all things, until now.

14 I am writing these things, not to shame you, but to admonish you as my beloved children. 15 For though you may have ten thousand tutors in Christ, [you] certainly [do] not [have] many fathers; for in Christ Jesus I have become your father through the good news. 16 I entreat you, therefore, become imitators of me. 17 That is why I am sending Timothy to you, as he is my beloved and faithful child in [the] Lord; and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation.

18 Some are puffed up as though I were in fact not coming to you. 19 But I will come to you shortly, if Jehovah* wills, and I shall get to know, not the speech of those who are puffed up, but [their] power. 20 For the kingdom of God [lies] not in speech, but in power. 21 What do you want? Shall I come to you with a rod, or with love and mildness of spirit?

5 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, Wholly it is being heard in you fornication, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς and such fornication which not-but in the ἔθνεσιν, ὥστε γυναῖκά τινά τοῦ πατρὸς nations, as-and woman someone of the father ἔχειν. **2** καὶ ὑμεῖς πεφυσιωμένοι to be having. And you having been puffed up ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, you are, and not rather you mourned, ἵνα ἄρθῃ ἐκ μέσου ὑμῶν in order that might be lifted up out of midst of you ὁ τὸ ἔργον τοῦτο πράξας; the (one) the work this having performed? **3** Ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι I indeed for, being absent to the body παρὼν δὲ τῷ πνεύματι, ἤδη being alongside but to the spirit, already κέκρικα ὡς παρὼν τὸν οὕτως I have judged as being alongside the (one) thus τοῦτο κατεργασάμενον **4** ἐν τῷ ὀνόματι τοῦ this having worked down in the name of the κυρίου ἡμῶν Ἰησοῦ, συναχθέντων Lord of us of Jesus, having been led together ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν of you and of the my spirit together with τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, the power of the Lord of us of Jesus, **5** παραδουναί τὸν τοιοῦτον τῷ Σατανᾷ to give beside the such (one) to the Satan εἰς ὀλεθρὸν τῆς σαρκός, ἵνα τὸ into destruction of the flesh, in order that the πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ spirit might be saved in the day of the κυρίου. Lord. **6** Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ Not fine the boasting of you. Not οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ you have known that little leaven whole the φύραμα ζυμοί; **7** ἐκκαθάρατε τὴν lump is leavening? Clean you out the παλαιὰν ζύμην, ἵνα ἦτε νέον old leaven, in order that you may be new φύραμα, καθὼς ἐστε ἀζύμοι. καὶ lump, according as you are unleavened. And γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός; for the passover of us was sacrificed Christ: **8** ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ as-and may we be keeping festival, not in leaven

5 Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain [man] has of [his] father. **2** And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from your midst? **3** I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this, **4** that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, **5** you hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord. **6** Your [cause for] boasting is not fine. Do you not know that a little leaven ferments the whole lump? **7** Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. **8** Consequently let us keep the festival, not with old leaven,

παλαιᾷ μὴδὲ ἐν ζύμῃ κακίας καὶ old not-but in leaven of badness and πορνείας, ἀλλ' ἐν ἀζύμοις of wickedness, but in unleavened [cakes] εἰλικρινείας καὶ ἀληθείας. of sincerity and of truth. **9** Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ I wrote to you in the letter not συναμίγνυσθαι πόρνοις, **10** οὐ to be mixing selves up with fornicators, not πάντως τοῖς πόρνοις τοῦ κόσμου τούτου altogether to the fornicators of the world this ἢ τοῖς πλεονέκταις καὶ ἀρπαξίῃς ἢ or to the covetous (ones) and to snatchers or εἰδωλολάτραις, ἐπεὶ ὀφείλετε ἄρα ἐκ to idolaters, since you were owing really out of τοῦ κόσμου ἐξελεθῆναι. **11** νῦν δὲ ἔγραψα the world to come out. Now but I wrote ὑμῖν μὴ συναμίγνυσθαι εἰάν to you not to be mixing selves up with if ever τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος anyone brother being named may be fornicator ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδόρος or covetous (one) or idolater or reviler ἢ μέθυσορ ἢ ἀρπαξ, τῷ τοιοῦτῳ μὴδὲ or drunkard or snatcher, to the such (one) not-but συνεσθῆναι. **12** τί γάρ μοι τοὺς to be eating with. What for to me the (ones) ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς outside to be judging? Not the (ones) inside you κρίνετε, **13** τοὺς δὲ ἔξω ὁ θεὸς are judging, the (ones) but outside the God κρίνει; ἐξάρατε τὸν πονηρὸν is judging? lift you up out the wicked (one) ἐξ ὑμῶν αὐτῶν. out of you very (ones). **6** Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων Is daring anyone of you matter having πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ toward the different (one) to be judging self upon τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; the unjust (ones), and not upon the holy (ones)? **2** ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι Or not have you known that the holy (ones) τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν the world will judge? And if in you κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε is being judged the world, unworthy are you κριτηρίων ἐλαχίστων; **3** οὐκ οἴδατε of judging places least? Not have you known

neither with leaven of badness and wickedness, but with unleavened cakes of sincerity and truth. **9** In my letter I wrote you to quit mixing in company with fornicators, **10** not [meaning] entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world. **11** But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. **12** For what do I have to do with judging those outside? Do you not judge those inside, **13** while God judges those outside? "Remove the wicked [man] from among yourselves." **6** Does anyone of you that has a case against the other dare to go to court before unrighteous men, and not before the holy ones? **2** Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unfit to try very trivial matters? **3** Do you not know

ὅτι ἀγγέλους κρινοῦμεν, μή τι γέ
that angels we shall judge, not something in fact
βιωτικὰ; 4 βιωτικὰ μὲν
(things) pertaining to life? Pertaining to life indeed
οὖν κριτήρια ἐὰν ἔχητε,
therefore judging places if ever you may be having,
τοὺς ἐξουθενημένους ἐν τῇ
the (ones) being treated as nothing in the
ἐκκλησίᾳ, τοὺς καθίζετε;
ecclesia, these (ones) are you seating?

5 πρὸς ἐντροπήν ὑμῖν λέγω.
Toward embarrassment to you I am saying.
οὕτως οὐκ ἐν ὑμῖν οὐδεὶς σοφὸς ὅς
Thus not is in you no one wise who
δυνήσεται διακρίνειν ἀνὰ μέσον τοῦ
will be able to judge through up midst of the
ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
brother of him, but brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
brother is getting judged, and this upon
ἀπίστων;
unbelievers?

7 ἤδη μὲν οὖν ὅλως ἥττημα
Already indeed therefore wholly decrease
ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ'
to you it is that lawsuits you are having with
ἑαυτῶν διὰ τί οὐχὶ μάλλον
selves; through what not rather
ἀδικεῖσθε; διὰ τί οὐχὶ
be you being treated unjustly? Through what not
μάλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
rather be depriving yourselves? But you
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
are treating unjustly and you are depriving, and
τοῦτο ἀδελφούς.
this brothers.

9 ἢ οὐκ οἴδατε ὅτι ἄδικοι
Or not have you known that unjust (ones)
θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
of God kingdom not they will inherit? Not
πλανᾶσθε· οὔτε πόρνοι οὔτε
be you being misled; neither fornicators nor
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
idolaters nor adulterers nor soft (men)
οὔτε ἄρσενοκοίται 10 οὔτε κλέπται οὔτε
nor liars with males nor thieves nor
πλεονέκται, οὐ μέθυσοι, οὐ λοιδοροί,
covetous (ones), not drunkards, not revilers,
οὐχ ἄρπαγες βασιλείαν θεοῦ
not snatchers kingdom of God

that we shall judge
angels? Why, then,
not matters of this
life? 4 If, then, you
do have matters of
this life to be tried,
is it the men looked
down upon in the
congregation that you
put in as judges? 5 I
am speaking to move
you to shame. Is it
true that there is not
one wise man among
you that will be able
to judge between
his brothers, 6 but
brother goes to court
with brother, and that
before unbelievers?

7 Really, then, it
means altogether
a defeat for you
that you are having
lawsuits with one an-
other. Why do you not
rather let yourselves
be wronged? Why
do you not rather
let yourselves be
defrauded? 8 To the
contrary, you wrong
and defraud, and your
brothers at that.

9 What! Do you not
know that unrighteous
persons will not in-
herit God's kingdom?
Do not be misled.
Neither fornicators,
nor idolaters, nor
adulterers, nor men
kept for unnatural
purposes, nor men
who lie with men,
nor thieves, nor
greedy persons, nor
drunkards, nor revil-
ers, nor extortioners

κληρονομήσουσιν. 11 Καὶ ταῦτα
they will inherit. And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.

12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I
ἐξουσιασθήσομαι ὑπὸ τινος.
shall be brought under authority by anyone.

13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but
θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.

15 οὐκ οἴδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not
οἴδατε ὅτι ὁ κολλώμενος
have you known that the (one) making self stick
τῇ πόρνῃ ἐν σώμα ἔστιν; Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησὶν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)
δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύματι
but making self stick to the Lord one spirit
ἐστίν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

will inherit God's
kingdom. 11 And
yet that is what
some of you were.
But you have been
washed clean, but you
have been sanctified,
but you have been
declared righteous
in the name of our Lord
Jesus Christ and with
the spirit of our God.

12 All things are
lawful for me; but
not all things are
advantageous. All
things are lawful for
me; but I will not let
myself be brought
under authority by
anything. 13 Foods
for the belly, and the
belly for foods; but
God will bring both it
and them to nothing.
Now the body is not
for fornication, but
for the Lord; and the
Lord is for the body.
14 But God both
raised up the Lord
and will raise us up
out of [death] through
his power.

15 Do you not
know that your
bodies are members of
Christ? Shall I, then,
take the members of
the Christ away and
make them members
of a harlot? Never
may that happen!
16 What! Do you not
know that he who is
joined to a harlot is
one body? For, "The
two," says he, "will be
one flesh." 17 But
he who is joined
to the Lord is one
spirit. 18 Flee from
fornication. Every

ἁμαρτήματα δὲ ἂν ποιήσῃ ἄνθρωπος
sinful (thing) which if ever might do man
ἐκτὸς τοῦ σώματος ἐστίν, ὁ δὲ
outside of the body it is, the (one) but
πορνεύων εἰς τὸ ἴδιον σῶμα
committing fornication into the own body
ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ
is sinning. Or not have you known that the
σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν
body of you divine habitation of the in you
ἀγίου πνεύματος ἐστίν, οὗ ἔχετε
holy spirit is, of which you are having
ἀπὸ θεοῦ; καὶ οὐκ ἐστε ἑαυτῶν,
from God? And not you are of selves,
20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε
you were bought for of price; glorify you
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
actually the God in the body of you.

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν
About but which (things) you wrote, fine
ἀνθρώπων γυναικὸς μὴ ἀπτεσθαι·
to man of woman not to be touching;
2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν
through but the fornications each (one) the
ἑαυτοῦ γυναῖκα ἔχεται, καὶ
of himself woman let him be having, and
ἕκαστη τὸν ἴδιον ἄνδρα
each [woman] the own male person
ἔχεται. 3 τῇ γυναικὶ ὁ
let her be having. To the woman the
ἄνθρωπος τὴν ὀφειλὴν ἀποδίδωται,
male person the debt let him be giving off,
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.
likewise but also the woman to the male person.
4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
The woman of the own body not
ἐξουσιάζει ἀλλὰ ὁ ἄνθρωπος ὁμοίως
is having authority but the male person; likewise
δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος
but also the male person of the own body
οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνὴ. 5 μὴ
not is having authority but the woman. Not
ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι
be you depriving one another, if not what
ἂν ἐκ συμφώνου πρὸς καιρὸν
likely out of consent toward appointed time
ἵνα ἐν σχολάσῃτε τῇ
in order that you might have leisure to the
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
prayer and again upon the very (thing)

other sin that a man
may commit is outside
his body, but he that
practices fornication
is sinning against his
own body. 19 What!
Do you not know
that the body of you
people is [the] temple
of the holy spirit
within you, which you
have from God? Also,
you do not belong to
yourselves, 20 for
you were bought with
a price. By all means,
glorify God in the
body of you people.

7 Now concerning
the things about
which you wrote, it
is well for a man not
to touch a woman;
2 yet, because of
prevalence of forni-
cation, let each man
have his own wife
and each woman have
her own husband.
3 Let the husband
render to [his] wife
her due; but let the
wife also do likewise
to [her] husband.
4 The wife does not
exercise authority
over her own body,
but her husband does;
likewise, also, the
husband does not ex-
ercise authority over
his own body, but
his wife does. 5 Do
not be depriving each
other [of it], except by
mutual consent for an
appointed time, that
you may devote time
to prayer and may
come together again,

ἦτε, ἵνα ἐν ᾧ μὴ πειράζῃ
you may be, in order that not may be tempting
ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρᾶσίαν
you the Satan through the lack of might
ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
of you. This but I am saying according to
συγγνώμην, οὐ κατ' ἐπιταγὴν.
opinion together, not according to enjoiner.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
I am willing but all men to be as
καὶ ἑμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει
also myself; but each (one) own he is having
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
gracious gift out of God, the (one) indeed thus,
ὁ δὲ οὕτως.
the (one) but thus.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ
I am saying but to the unmarried (ones) and
ταῖς χήραις, καλὸν αὐτοῖς ἂν
to the widows, fine to them if ever
μείνωσιν ὡς καὶ ἐγώ· 9 εἰ δὲ οὐκ
they should remain as also I; if but not
ἐγκρατεῦνται, γαμησάτωσαν,
they are having might within, let them marry,
κρεῖττον γὰρ ἐστὶν γαμεῖν ἢ
better for it is to be marrying than
πυροῦσθαι.
to be being set on fire.
10 Τοῖς δὲ γεγαμηκόσιν
To the (ones) but having married
παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
I am announcing beside, not I but the Lord,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, —
woman from male person not to be put apart, —
11 ἐὰν δὲ καὶ χωρισθῇ,
if ever but and she should be put apart,
μένειν ἀγαμος ἢ τῷ
let her be remaining unmarried or to the
ἀνδρὶ καταλλαγῆται, — καὶ
male person let her be reconciled, — and
ἄνδρα γυναῖκα μὴ ἀφίεναι.
male person woman not to be letting go off.
12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐκ
To the but leftover (ones) am saying I, not
ὁ κύριος· εἰ τις ἀδελφὸς γυναῖκα ἔχει
the Lord; if any brother woman is having
ἄπιστον, καὶ αὐτὴ
unbelieving, and this [woman]
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
is thinking well together to be dwelling with him,

that Satan may
not keep tempting
you for your lack
of self-regulation.
6 However, I say this
by way of concession,
not in the way of a
command. 7 But
I wish all men were
as I myself am.
Nevertheless, each one
has his own gift from
God, one in this way,
another in that way.
8 Now I say to the
unmarried persons
and the widows, it
is well for them that
they remain even as I
am. 9 But if they do
not have self-control,
let them marry, for
it is better to marry
than to be inflamed
[with passion].
10 To the married
people I give instruc-
tions, yet not I but
the Lord, that a wife
should not depart
from her husband;
11 but if she should
actually depart, let
her remain unmarried
or else make up again
with her husband; and
a husband should not
leave his wife.
12 But to the
others I say, yes,
I, not the Lord: If
any brother has an
unbelieving wife, and
yet she is agreeable
to dwelling with him,

μὴ ἀφιέτω αὐτήν· 13 καὶ γυναῖκα
not let him be letting go off her; and woman
ἡτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and
οὗτος συνουδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling
μετ' αὐτῆς, μὴ ἀφιέτω τὸν
with her, not let her be letting go off the
ἄνδρα. 14 ἡγιασται γὰρ ὁ
male person. Has been sanctified for the
ἄνθρωπος ὁ ἄπιστος ἐν τῇ γυναίκῃ, καὶ
male person the unbelieving in the woman, and
ἡγιασται ἡ γυναῖκα ἡ ἄπιστος ἐν
has been sanctified the woman the unbelieving in
τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν
the brother; since really the children of you
ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστίν.
unclean (ones) is, now but holy (ones) is.
15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,
χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved
ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις,
the brother or the sister in the such (things),
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called you the God. What
γὰρ οἴδατε, γυναῖκα, εἰ τὸν ἄνδρα
for have you known, woman, if the male person
σώσεις; ἢ τί οἴδατε, ἄνθρωπος,
you will save? Or what have you known,
ἄνθρωπος, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?
17 Εἰ μὴ ἕκαστῳ ὥς μεμρίκεν
If not to each (one) as has given part
ὁ κύριος, ἕκαστον ὥς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,
οὕτως περιπατεῖτω καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the
ἐκκλησίαις πάσαις διατάσσονται.
ecclesias all I am ordaining.
18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?
μὴ ἐπισπάσθω· ἐν ἀκροβυστία
Not let him be drawing upon; in uncircumcision
κέκληται τίς; μὴ
has been called anyone? Not

17* Jehovah, in accord with Romans 12:3 and 2 Corinthians 10:13; the Lord, P⁴⁶ ABCD; God, Sy^h and Textus Receptus. 17* God, P⁴⁶ ABCD Vg Sy^h; the Lord, Sy^h and Textus Receptus; Jehovah, J7, 8, 10.

let him not leave her;
13 and a woman who
has an unbelieving
husband, and yet
he is agreeable to
dwelling with her,
let her not leave her
husband. 14 For the
unbelieving husband
is sanctified in rela-
tion to [his] wife, and
the unbelieving wife is
sanctified in relation
to the brother; oth-
erwise, your children
would really be
unclean, but now they
are holy. 15 But if
the unbelieving one
proceeds to depart, let
him depart; a brother
or a sister is not in
servitude under such
circumstances, but
God has called you to
peace. 16 For, wife,
how do you know but
that you will save
[your] husband? Or,
husband, how do you
know but that you
will save [your] wife?

17 Only, as
Jehovah* has given
each one a portion, let
each one so walk as
God* has called him.
And thus I ordain in
all the congregations.
18 Was any man
called circumcised?
Let him not become
uncircumcised. Has
any man been called
in uncircumcision?
Let him not

περιτεμνέσθω. 19 ἡ περιτομὴ
let him be being circumcised. The circumcision
οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision
οὐδὲν ἐστίν, ἀλλὰ τήρησης ἐντολῶν
nothing is, but observance of commandments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ἣ
of God. Each (one) in the calling to which
ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.
21 δούλος ἐκλήθη; μὴ σοι
Slave were you called? Not to you
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free
γενέσθαι, μάλλον χρήσαι. 22 ὁ γὰρ
to become, rather use you. The (one) for
ἐν κυρίῳ κληθεὶς δούλος ἀπελεύθερος
in Lord having been called slave freedman
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)
κληθεὶς δούλος ἐστίν Χριστοῦ.
having been called slave is of Christ.
23 τιμὴς ἡγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming
δούλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in
ὃ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this
μενέτω παρὰ θεῷ.
let him be remaining beside God.
25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord
οὐκ ἔχω, γνώμην δὲ δίδωμι ὥς
not I am having, opinion but I am giving as
ἡληπμένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.
26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.
27 Δέδεσται γυναίκῃ; μὴ ζητεῖ
Have you been bound to woman? Not be seeking
λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not
ζητεῖ γυναῖκα· 28 ἐάν δὲ καὶ
be seeking woman; if ever but also
γαμήσης, οὐχ ἡμαρτες· καὶ ἐάν
you should marry, not you sinned. And if ever

get circumcised.
19 Circumcision does
not mean a thing, and
uncircumcision means
not a thing, but
observance of God's
commandments [does].
20 In whatever state
each one was called,
let him remain in it.
21 Were you called
when a slave? Do not
let it worry you; but if
you can also become
free, rather seize the
opportunity. 22 For
anyone in [the] Lord
that was called when
a slave is the Lord's
freedman; likewise he
that was called when
a freeman is a slave
of Christ. 23 You
were bought with a
price; stop becoming
slaves of men. 24 In
whatever condition
each one was called,
brothers, let him re-
main in it associated
with God.

25 Now concerning
virgins I have no com-
mand from the Lord,
but I give my opinion
as one who had mercy
shown him by the
Lord to be faithful.
26 Therefore I think
this to be well in view
of the necessity here
with us, that it is well
for a man to continue
as he is. 27 Are you
bound to a wife? Stop
seeking a release.
Are you loosed from
a wife? Stop seeking
a wife. 28 But even
if you did marry,
you would commit
no sin. And if a

γῆμη ἢ παρθένος, οὐχ ἡμαρτεν.
should marry the virgin, not she sinned.
θλίψιν δὲ τῇ σαρκὶ ἐξουσιν οἱ
Tribulation but to the flesh will have the
τοιούτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of you I am sparing.

29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ
This but I say, brothers, the
καὶρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;

τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)
ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,

30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and

οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,
31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as

μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the
σχῆμα τοῦ κόσμου τούτου. 32 Θέλω
fashion of the world this. I am willing

δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but you free from anxiety to be. The
ἀγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)

τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;
33 ὁ δὲ γαμήσας
the (one) but having married

μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,
πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and

μεμέρισται. καὶ ἡ γυνὴ ἡ ἀγαμος
he has been parted. And the woman the unmarried
καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)

τοῦ κυρίου, ἵνα ἡ ἀγία καὶ
of the Lord, in order that she may be holy and
τῷ σώματι καὶ τῷ πνεύματι· ἡ
to the body and to the spirit; the [woman]

δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)
τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] married, such one would commit no sin. However, those who do will have tribulation in their flesh. But I am sparing you.

29 Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, 30 and also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing, 31 and those making use of the world as those not using it to the full; for the scene of this world is changing. 32 Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. 33 But the married man is anxious for the things of the world, how he may gain the approval of his wife, 34 and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her

husband. 35 But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction. 36 But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better. 39 A wife is bound during all the time her husband is alive. But if her husband should fall asleep [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she remains as she is, according to my opinion.

ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of you
αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not
ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to you I might throw upon,
ἀλλὰ πρὸς τὸ εὐσχημον καὶ
but toward the (thing) holding well and
εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord
ἀπερισπάστως.
undistractedly.

36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly
ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἔαν
upon the virgin of him he is opining if ever
ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing
γίνεσθαι, ὃ θέλει ποιεῖται·
to be occurring, what he is willing let him be doing;

οὐχ ἁμαρτάνει· γαμεῖτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who
δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ
but has stood in the heart of him settled, not
ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about

τοῦ ἰδίου θελήματος, καὶ τοῦτο ἐκρίκειν
the own will, and this he has judged
ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself

παρθένον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and
ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself

παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not
γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.

39 Γυνὴ δέδετα ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time
ζῇ ὁ ἀνὴρ αὐτῆς· ἐάν δὲ
is living the male person of her; if ever but

κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν
should sleep the male person, free she is
ὃ θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in

κυρίῳ· 40 μακαριώτερα δὲ ἐστὶν ἐάν οὕτως
Lord; happier but she is if ever thus
μείνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better.

39 A wife is bound during all the time her husband is alive. But if her husband should fall asleep [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she remains as she is, according to my opinion.

δοκῶ γὰρ καὶ ἐγὼ πνεῦμα θεοῦ
I am thinking for also I spirit of God
ἔχειν.
to be having.

8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,
οἵδμεν ὅτι πάντες γινώσκοντες
we have known that all (ones) knowledge
ἔχουσιν. ἡ γνῶσις φυσιοῦ, ἡ δὲ
we are having. The knowledge is puffing up, the but
ἀγάπη οἰκοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking
ἐγνωκέναι τι, οὕτως ἔγνω
to have known anything, not as yet he knew
καθὼς δεῖ γινώσκειν. 3 εἰ δὲ τις
according as it is binding to know; if but anyone
ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπὸ
is loving the God, this (one) has been known by
αὐτοῦ.
him.

4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the
εἰδωλοθύτων οἵδμεν ὅτι
(things) sacrificed to idols we have known that
οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God
εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or
ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords
πολλοί, 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and
εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
one Lord Jesus Christ, through whom the
πάντα καὶ ἡμεῖς δι' αὐτοῦ.
all (things) and we through him.

7 Ἀλλ' οὐκ ἐν πάνσιν ἡ γνῶσις· τινὲς
But not in all (ones) the knowledge; some
δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol
ὥς εἰδωλοθύτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the
συνείδησις αὐτῶν ἀσθενῆς οὕσα
conscience of them weak being
μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ
is being defiled. Thing eaten but us not

I certainly think I
also have God's spirit.

8 Now concerning
foods offered to
idols: we know we
all have knowledge.
Knowledge puffs up,
but love builds up.
2 If anyone thinks he
has acquired knowl-
edge of something, he
does not yet know [it]
just as he ought to
know [it]. 3 But if
anyone loves God, this
one is known by him.

4 Now concerning
the eating of foods
offered to idols, we
know that an idol is
nothing in the world,
and that there is no
God but one. 5 For
even though there are
those who are called
"gods," whether in
heaven or on earth,
just as there are many
"gods" and many
"lords," 6 there is
actually to us one
God the Father, out
of whom all things
are, and we for him;
and there is one Lord,
Jesus Christ, through
whom all things are,
and we through him.

7 Nevertheless,
there is not this
knowledge in all
persons; but some,
being accustomed
until now to the idol,
eat food as something
sacrificed to an idol,
and their conscience,
being weak, is defiled.
8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἂν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστεροῦμεθα, οὔτε
not we should eat, we are coming behind, nor
ἂν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.

9 βλέπετε δὲ μή πως ἡ ἐξουσία
Be you looking but not somehow the authority
ὑμῶν αὐτῇ προσκομῶν γένηται
of you this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἂν γὰρ τις
to the weak (ones). If ever for anyone

ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the

τὰ εἰδωλοθύτα ἐσθίειν;
the (things) sacrificed to idols to be eating?
11 ἀπόλλυται γὰρ ὁ ἀσθενὴς ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνῶσει, ὁ ἀδελφὸς δι' ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες
Christ died. Thus but sinning

εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν
into the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ
ἁμαρτάνετε. 13 διόπερ εἰ
you are sinning. Through which even if

βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing to fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίω.
not the brother of me I should cause to fall.

9 Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;
Not am I free? Not am I apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; 2 εἰ
the work of me you are in Lord? If
ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν
to others not I am apostle, but in fact to you
εἰμί, ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship
ὑμεῖς ἐστὲ ἐν κυρίῳ.
you are in Lord.

commend us to God;
if we do not eat, we
do not fall short, and,
if we eat, we have no
credit to ourselves.

9 But keep watching
that this authority
of yours does not
somehow become
a stumbling block
to those who are
weak. 10 For if
anyone should see
you, the one having
knowledge, reclining
at a meal in an idol
temple, will not the
conscience of that one
who is weak be built
up to the point of
eating foods offered to
idols? 11 Really, by
your knowledge, the
man that is weak is
being ruined, [your]
brother for whose sake
Christ died. 12 But
when you people
thus sin against your
brothers and wound
their conscience that
is weak, you are
sinning against Christ.
13 Therefore, if food
makes my brother
stumble, I will never
again eat flesh at all,
that I may not make
my brother stumble.

9 Am I not free? Am
I not an apostle?
Have I not seen Jesus
our Lord? Are not
you my work in [the]
Lord? 2 If I am not
an apostle to others, I
most certainly am to
you, for you are the
seal confirming my
apostleship in relation
to [the] Lord.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ
The my defense to the (ones) me
ἀνακρίνουσιν ἐστὶν αὐτῇ. 4 μὴ οὐκ
judging up is this. 4 Not not
ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;
we are having authority to eat and to drink?
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
Not not we are having authority sister
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover
ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not
ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who
στρατεύεται ἰδιοῖς ὀψωνίοις ποτέ; τίς
serves as soldier to own provisions sometime? Who
φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and
ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ
out of the milk of the flock not
ἐσθίει;
he is eating?

8 Μὴ κατὰ ἄνθρωπον ταῦτα
Not according to man these (things)
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not
λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ
is saying? In for the of Moses law
γέγραπται. Οὐ φιμώσεις βοῦν
it has been written. Not you will muzzle bull
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,
10 ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?
δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because
ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing
ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope
τοῦ μετέχειν.
of the to be partaking.

11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to you the spiritual (things)
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of you the

3 My defense to those who examine me is as follows: 4 We have authority to eat and drink, do we not? 5 We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not? 6 Or is it only Bar-nab-as and I that do not have authority to refrain from [secular] work? 7 Who is it that ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat some of the milk of the flock?

8 Am I speaking these things by human standards? Or does not the Law also say these things? 9 For in the law of Moses it is written: "You must not muzzle a bull when it is threshing out the grain." Is it bulls God is caring for? 10 Or is it altogether for our sakes he says it? Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker.

11 If we have sown spiritual things to you, is it something great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον
of your authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority
ταύτῃ, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering
ἵνα μὴ τινα ἐνκοπήν δώμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not
οἴδατε ὅτι οἱ τὰ ἱερὰ
have you known that the (ones) the sacred (things)
ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar
παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar
συμμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord
διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news
ζῆν.
to be living.

15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ
I but not have used to nothing
τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)
ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine
γάρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the
καύχημά μου οὐδεὶς κενώσει. 16 ἔάν
boasting of me no one will make empty. If ever
γάρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me
καύχημα, ἀνάγκη γάρ μοι ἐπικεῖται· οὐαί
boasting, necessity for to me is lying upon; woe
γάρ μοι ἐστὶν ἐάν μὴ
for to me it is if ever not
εὐαγγελίσωμαι. 17 εἰ γὰρ ἐκὼν
I should declare good news. If for voluntary
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but
ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things for the flesh from you? 12 If other men partake of this authority over you, do we not much more so? Nevertheless, we have not made use of this authority, but we are bearing all things, in order that we might not offer any hindrance to the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? 14 In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news. 15 But I have not made use of a single one of these [provisions]. Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than —no man is going to make my reason for boasting void! 16 If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! 17 If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me.

18 τίς οὖν μου ἐστὶν ὁ μισθός;
What therefore of me is the reward?
ἵνα εὐαγγελιζόμενος ἀδάπανον
In order that declaring good news without expense
θῆσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
I might put the good news, into the not
καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν
to abuse to the authority of me in
τῷ εὐαγγελίῳ.
the good news.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
Free for being out of all (ones)
πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοῖς
to all (ones) myself I enslaved, in order that the
πλείονας κερδήσω. 20 καὶ ἐγενόμην τοῖς
more (ones) I might gain; and I became to the
Ἰουδαίοις ὡς Ἰουδαίος, ἵνα Ἰουδαίους
Jews as Jew, in order that Jews
κερδήσω τοῖς ὑπὸ νόμον ὡς ὑπὸ
I might gain; to the (ones) under law as under
νόμον, μὴ ὢν αὐτός (one) ὑπὸ νόμον,
law, not being very (one) under law,
ἵνα τοῖς ὑπὸ νόμον κερδήσω.
in order that the (ones) under law I might gain;
21 τοῖς ἀνόμοις ὡς ἄνομος,
to the (ones) without law as (one) without law,
μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος
not being without law of God but within law
Χριστοῦ, ἵνα κερδανῶ τοῖς
of Christ, in order that I shall gain the (ones)
ἀνόμοις. 22 ἐγενόμην τοῖς
without law; I became to the
ἀσθενέσιν ἀσθενής, ἵνα τοῖς
strengthless (ones) strengthless, in order that the
ἀσθενεῖς κερδήσω τοῖς πᾶσιν
strengthless (ones) I might gain; to all (ones)
γέγονα πάντα, ἵνα πάντως
I have become all (things), in order that by all means
τινάς σώσω. 23 πάντα δὲ ποίω
some I might save. All (things) but I am doing
διὰ τὸ εὐαγγέλιον, ἵνα συνκκοινωνῶς
through the good news, in order that sharer
αὐτοῦ γένομαι.
of it I should become.

24 Οὐκ οἶδατε ὅτι οἱ ἐν
Not have you known that the (ones) in
σταδίῳ τρέχοντες πάντες μὲν
stadium running all indeed
τρέχουσιν, εἰς δὲ λαμβάνει τὸ
they are running, one but is receiving the

18 What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news.

19 For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. 20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. 21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

24 Do you not know that the runners in a race all run, but only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
prize? Thus be you running in order that
καταλάβετε. 25 πᾶς δὲ ὁ
you might receive down. Everyone but the
ἀγωνιζόμενος πάντα
being contestant all (things)
ἐγκρατεῖται, ἐκεῖνοι μὲν
he is exercising self-control, those indeed
οὖν ἵνα φθαρτὸν στέφανον
therefore in order that corruptible crown
λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.
they might receive, we but incorruptible (one).
26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ
I to you-now thus am running as not
ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
unevidently, thus I am boxing as not air
δέρων. 27 ἀλλὰ ὕπνωπιζῶ
flaying; but I am hitting under (the eye)
μου τὸ σῶμα καὶ δουλαγωγῶ, μὴ
of me the body and I am leading as slave, not
πως ἄλλοις κηρύξας αὐτός
somehow to others having preached very (one)
ἀδόκιμος γένομαι.
disapproved I should become.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
Not I am willing for you to be ignorant,
ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
brothers, that the fathers of us all (ones) under
τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
the cloud they were and all (ones) through the
θαλάσσης διήλθον, 2 καὶ πάντες
sea they went through, and all (ones)
εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ
into the Moses they were baptized in the
νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
cloud and in the sea, and all (ones) the
αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
very spiritual thing eaten they ate and
πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
all (ones) the very spiritual they drank
πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
drink, they were drinking for out of spiritual
ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν
following rock-mass, the rock-mass but was
ὁ χριστός. 5 ἀλλ' οὐκ ἐν τοῖς πλείοσι
the Christ; but not in the more (ones)
αὐτῶν ἠεδόκησεν ὁ θεός,
of them thought well the God,
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
they were strewn down for in the desolate (place).

prize? Run in such a way that you may attain it. 25 Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. 26 Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; 27 but I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.

10 Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ. 5 Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, These (things) but types of us they occurred, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητάς into the not to be us desirers
κακῶν, καθὼς κἀκεῖνοι of bad (things), according as also those ἐπεθύμησαν. 7 μὴδὲ εἰδωλολάτραι desired. Neither idolaters
γίνεσθε, καθὼς τινες αὐτῶν be you becoming, according as some of them; ὥστε γέγραπται Ἐκάθισεν ὁ λαὸς as-even it has been written Sat down the people φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν to eat and to drink, and they stood up παίζειν. 8 μὴδὲ Neither to be playing.
πορνεύωμεν, καθὼς τινες αὐτῶν may we be committing fornication, according as some of them ἐπόρνευσαν, καὶ ἐπεσαν some of them committed fornication, and they fell μιὰ ἡμέρα εἴκοσι τρεῖς χιλιάδες. 9 μὴδὲ to one day twenty-three thousand. Neither ἐκπειράζωμεν τὸν κύριον, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφίων some of them tested, and by the serpents ἀπώλλυντο. 10 μὴδὲ Neither they were destroying selves.
γογγύζετε, καθάπερ some of them murmuring, according to which (things) even τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλλυντο some of them murmured, and they destroyed selves ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ by the destroyer. These (things) but τυπικῶς συνέβαιναν ἐκείνοις, ἐγράφη typically was stepping with to those, it was written δὲ πρὸς νοθεσίαν ἡμῶν, εἰς οὓς τὰ but toward putting mind in of us, into whom the τέλος τῶν αἰώνων κατήντηκεν. ends of the ages has attained down.

12 Ὡστε ὁ δοκῶν ἐστάναι As-and the (one) thinking to stand βλέπω μὴ πείσῃ. let him be looking not he should fall. 13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ Temptation you not has taken if not ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ pertaining to man; faithful but the God, who not

9* Jehovah, J^{18,22,23}; the Lord, κ^{BC}; the Christ, P⁴⁰D; God, A.

6 Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. 7 Neither become idolaters, as some of them did; just as it is written: "The people sat down to eat and drink, and they got up to have a good time." 8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah* to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murderers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived. 12 Consequently let him that thinks he is standing beware that he does not fall. 13 No temptation has taken you except what is common to men. But God is faithful, and he will not

ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ let you be tempted he will permit you to be tested over beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.

14 Διόπερ, ἀγαπητοὶ μου, Through which even, (ones) loved of me, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς be you fleeing from the idolatry. As φρονίμοις λέγω· κρίνατε ὑμεῖς to discreet (ones) I am saying; you judge you ὁ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας δ' φημι. The cup of the blessing what I say. 16 Τὸ ποτήριον τῆς εὐλογίας δ' εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ which we are blessing, not sharing is it of the αἵματος τοῦ χριστοῦ; τὸν ἄρτον δ' blood of the Christ? The loaf which κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος we are breaking, not sharing of the body τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος, of the Christ it is? Because one loaf, ἐν σώμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες one body the many we are, the for all (ones) ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. out of the one loaf we are partaking.

18 βλέπετε τὸν Ἰσραὴλ κατὰ Be you looking at the Israel according to σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας flesh; not the (ones) eating the sacrifices κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί sharers of the altar are they? What οὖν φημί; ὅτι εἰδωλόθυτον say I? That (thing) sacrificed to idol τί ἐστίν, ἢ ὅτι εἰδωλὸν τί ἐστίν; anything is, or that idol anything is? 20 ἀλλ' ὅτι ἃ θύουσιν τὰ But that what (things) are sacrificing the ἔθνη, δαιμονίοις καὶ οὐ θεῷ nations, to demons and not to God θύουσιν, οὐ θέλω δὲ ὑμᾶς they are sacrificing, not I am willing but you κοινωνοὺς τῶν δαιμονίων γίνεσθαι. sharers of the demons to be becoming. 21 οὐ δύνασθε ποτήριον κυρίου Not you are able cup of Lord the cup of Jehovah*

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to men with discernment; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? 17 Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf. 18 Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with* the altar? 19 What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? 20 No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking

18* Or, "in." 21* Jehovah, J^{7,8,10,24}; Lord, κ^{AB}.

πίνειν καὶ ποτήριον δαιμονίων· οὐ
to be drinking and cup of demons; not
δύνασθε τραπέζης Κυρίου μετέχειν καὶ
you are able of table of Lord to be partaking and
τραπέζης δαιμονίων. 22 ἢ
of table of demons. Or
παραζηλοῦμεν τὸν κύριον; μὴ
are we inciting to jealousy the Lord? Not
ἰσχυρότεροι αὐτοῦ ἐσμέν;
stronger of him are we?
23 Πάντα ἔξεστιν· ἀλλ' οὐ
All (things) is being lawful; but not
πάντα συμφέρει. πάντα
all (things) is bearing with. All (things)
ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
is being lawful; but not all (things) is building up.
24 μὴ δεις τὸ ἑαυτοῦ ζητεῖται ἀλλὰ
No one the of himself let him be seeking but
τὸ τοῦ ἑτέρου.
that of the different (one).
25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
Everything the in meat market being sold
ἐσθίετε μὴδὲν ἀνακρίνοντας διὰ τὴν
be you eating nothing judging up through the
συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ
conscience, of the Lord for the earth and
τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
the fullness of it. If anyone is calling
ὑμᾶς τῶν ἀπίστων καὶ θέλετε
you of the unbelievers and you are willing
πορεύεσθαι, πᾶν τὸ παρατιθέμενον
to be going, everything the being set alongside
ὑμῖν ἐσθίετε μὴδὲν ἀνακρίνοντας διὰ
to you be you eating nothing judging up through
τὴν συνείδησιν. 28 εἰ δέ τις ὑμῖν
the conscience; if ever but anyone to you
εἶπη Τοῦτο ἱερὸν ἔστιν,
should say This (thing) sacredly sacrificed is,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν
not be you eating through that [man] the (one)
μηνύσαντα καὶ τὴν συνείδησιν
having disclosed and the conscience;
29 συνείδησιν δὲ λέγω οὐχὶ τὴν
conscience but I am saying not the (one)
ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου.
of self but the (one) of the different (one);

and the cup of demons; you cannot
be partaking of "the
table of Jehovah" and
the table of demons.
22 Or "are we inciting
Jehovah" to jealousy?"
We are not stronger
than he is, are we?
23 All things are
lawful; but not all
things are advan-
tageous. All things
are lawful; but not
all things build up.
24 Let each one keep
seeking, not his own
[advantage], but that
of the other person.
25 Everything that
is sold in a meat
market keep eating,
making no inquiry on
account of your con-
science; 26 for "to
Jehovah" belong the
earth and that which
fills it." 27 If anyone
of the unbelievers
invites you and you
wish to go, proceed
to eat everything that
is set before you,
making no inquiry
on account of your
conscience. 28 But
if anyone should
say to you: "This is
something offered in
sacrifice," do not eat
on account of the one
that disclosed it and
on account of con-
science." 29 "Con-
science," I say, not
your own, but that
of the other person.

21* Jehovah, J7.8,10,24; Lord, καΒ. 22* Jehovah, J7.8,10,14; the Lord, καΒ.
26* Jehovah, J7.8,10,11,13,14,16-18,20,22,23; the Lord, καΒ. 28* Syh and Textus Receptus
add: "(For the earth belongs to the Lord [J7.8,10,11,13,14,16,17, to Jehovah], and so
does its fullness)."

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνείδησος; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὐ
am I being blasphemed over what
εὐχαριστῶ; ἀμὴν
am giving thanks? amen
31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore you are eating or
πίνετε εἴτε τι ποιεῖτε,
you are drinking or anything you are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be you doing.
32 ἀπρόσκοποι καὶ Ἰουδαίοις
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἕλλησιν καὶ τῇ
be you becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς καὶ
ecclesia of the God, according as also I
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἑαυτοῦ σύμφρον ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.
11 μιμηταὶ μου γίνεσθε, καθὼς
Imitators of me be you becoming, according as
καὶ ἐγὼ Χριστοῦ.
also I of Christ.
2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but you because all (things)
μου μέμνησθε καὶ καθὼς
of me you have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to you the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς
you are holding down. I am willing but you
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head
ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the
ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.
male person, head but the Christ the God.
4 πᾶς ἄνθρωπος προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων καταισχύει
prophesying down on head having is shaming

For why should it
be that my freedom
is judged by another
person's conscience?
30 If I am partaking
with thanks, why
am I to be spoken of
abusively over that for
which I give thanks?
31 Therefore,
whether you are
eating or drinking or
doing anything else,
do all things for God's
glory. 32 Keep from
becoming causes for
stumbling to Jews as
well as Greeks and
to the congregation
of God, 33 even
as I am pleasing all
people in all things,
not seeking my own
advantage but that
of the many, in order
that they might get
saved.
11 Become imitators
of me, even as I
am of Christ.
2 Now I commend
you because in all
things you have me
in mind and you
are holding fast the
traditions just as I
handed [them] on to
you. 3 But I want
you to know that the
head of every man is
the Christ; in turn the
head of a woman is
the man; in turn the
head of the Christ is
God. 4 Every man
that prays or prophe-
sies having something
on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ
the head of him; every but woman
προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτος
praying or prophesying not veiled down

τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,
ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)

τῇ ἐξυρμημένη. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not

κατακαλύπτεται γυνή, καὶ κειράσθω·
is being veiled down woman, also let her be shorn;
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or
ξυράσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.

7 ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing

κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ
to be being veiled down the head, image and
δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
glory of God existing; the woman but glory

ἀνδρός ἐστίν. 8 οὐ γὰρ ἐστὶν
of male person is. Not for is

ἄνθρωπος ἐκ γυναικός, ἀλλὰ γυνὴ ἐκ
male person out of woman, but woman out of

ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created

ἄνθρωπος διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
male person through the woman, but woman

διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this

ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon

τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.

11 πλὴν οὔτε γυνὴ χωρὶς
Besides neither woman apart from

ἀνδρός οὔτε ἄνθρωπος χωρὶς γυναικός
male person nor male person apart from woman

ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
in Lord; as-even for the woman out of the

ἀνδρός, οὕτως καὶ ὁ ἄνθρωπος διὰ
male person, thus also the male person through

τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.

13 ἐν ὑμῖν αὐτοὺς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it

γυναῖκα ἀκατακάλυπτον τῷ θεῷ
woman not veiled down to the God

his head; 5 but every woman that
prays or prophesies with her head
uncovered shames her head, for it is one
and the same as if she were a [woman] with
a shaved head. 6 For if a woman does not
cover herself, let her also be shorn; but if
it is disgraceful for a woman to be shorn
or shaved, let her be covered.

7 For a man ought not to have his head
covered, as he is God's image and glory; but
the woman is man's glory. 8 For man is
not out of woman, but woman out of
man; 9 and, what is more, man was not
created for the sake of the woman, but
woman for the sake of the man. 10 That
is why the woman ought to have a sign
of authority upon her head because of the
angels.

11 Besides, in connection with [the]
Lord neither is woman without man nor
man without woman. 12 For just as the
woman is out of the man, so also the man
is through the woman; but all things are out
of God. 13 Judge for your own selves: Is
it fitting for a woman

to pray uncovered to God? 14 Does not
nature itself teach you that if a man
has long hair, it is a dishonor to him;
15 but if a woman has long hair, it is a
glory to her? Because the (long) hair instead of
to her it is? Because the (long) hair instead of
a headdress. 16 However, if any man seems
to dispute for some other custom, we have
no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you
because it is, not for the better, but for the
worse that you meet together. 18 For
first of all, when you come together in a
congregation, I hear divisions exist among
you; and in some measure I believe it.

19 For there must also be sects among
you, that the persons approved may also
become manifest among you. 20 Therefore, when
you come together to one place, it is not
possible to eat the Lord's evening meal.

21 For, when you eat [it], each one takes
his own evening meal beforehand, so that
one is hungry but another is intoxicated. 22
Certainly you do have houses for eating and
drinking, do you not? Or

to pray uncovered to God? 14 Does not
nature itself teach you that if a man
has long hair, it is a dishonor to him;
15 but if a woman has long hair, it is a
glory to her? Because the (long) hair instead of
to her it is? Because the (long) hair instead of
a headdress. 16 However, if any man seems
to dispute for some other custom, we have
no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you
because it is, not for the better, but for the
worse that you meet together. 18 For
first of all, when you come together in a
congregation, I hear divisions exist among
you; and in some measure I believe it.

19 For there must also be sects among
you, that the persons approved may also
become manifest among you. 20 Therefore, when
you come together to one place, it is not
possible to eat the Lord's evening meal.

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτῇ
to be praying? Not-but the nature very

διδάσκει ὑμᾶς ὅτι ἄνθρωπος μὲν ἐάν
is teaching you that male person indeed if ever
κομᾷ, ἀτιμία αὐτῷ ἐστίν, ἡ δὲ
he may have long hair, dishonor to him, it is, and the
same as if she were a [woman] with a shaved head.

15 γυνὴ δὲ ἐάν κομᾷ, δόξα αὐτῇ
woman but if ever she may have long hair, glory to her
ἐστίν; ὅτι ἡ κόμη ἀντὶ τοῦ ἑστί; ὅτι ἡ κόμη ἀντὶ τοῦ ἑστί;
it is? Because the (long) hair instead of to her it is? Because the (long) hair instead of a headdress.

περιβολαῖος δέδοται αὐτῇ. 16 εἰ
being thrown around has been given to her. If
δέ τις δοκεῖ φιλονεικεῖν εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither

αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.

17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not
ἐπαίνω ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but

εἰς τὸ ἥσσον συνέρχεσθε.
into the worse you are coming together.
18 πρῶτον μὲν γὰρ συνερχομένους ὑμῶν ἐν
First indeed for coming together of you in

ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing splits in you

ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.

19 δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in you to be,

ἵνα καὶ οἱ δοκιμοὶ φανεροὶ
in order that also the approved (ones) manifest

γέωνται ἐν ὑμῖν.
might become in you.

20 Συνερχομένους οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of you upon the

αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper

φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper

προλαμβάνει ἐν τῷ φαγεῖν, καὶ δὲ μὲν
is taking before in the to eat, and who indeed

πεινᾷ, ὃς δὲ μεθεῖ. 22 μὴ
is hungering, who but is being intoxicated. Not

γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not you are having into the

ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

do you not? Or

to pray uncovered to God? 14 Does not
nature itself teach you that if a man
has long hair, it is a dishonor to him;
15 but if a woman has long hair, it is a
glory to her? Because the (long) hair instead of
to her it is? Because the (long) hair instead of a headdress.

16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation, I hear divisions exist among you; and in some measure I believe it.

19 For there must also be sects among you, that the persons approved may also become manifest among you. 20 Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal.

21 For, when you eat [it], each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Certainly you do have houses for eating and drinking, do you not? Or

to pray uncovered to God? 14 Does not
nature itself teach you that if a man
has long hair, it is a dishonor to him;
15 but if a woman has long hair, it is a
glory to her? Because the (long) hair instead of
to her it is? Because the (long) hair instead of a headdress.

16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation, I hear divisions exist among you; and in some measure I believe it.

19 For there must also be sects among you, that the persons approved may also become manifest among you. 20 Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal.

21 For, when you eat [it], each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Certainly you do have houses for eating and drinking, do you not? Or

to pray uncovered to God? 14 Does not
nature itself teach you that if a man
has long hair, it is a dishonor to him;
15 but if a woman has long hair, it is a
glory to her? Because the (long) hair instead of
to her it is? Because the (long) hair instead of a headdress.

16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation, I hear divisions exist among you; and in some measure I believe it.

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
ecclesia of the God are you minding down on,
καὶ κατασιχύνετε τοὺς μὴ ἔχοντας;
and are you shaming down the (ones) not having?
τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς;
What should I say to you? Shall I praise you?
ἐν τούτῳ οὐκ ἐπαινῶ.
In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
I for I received beside from the Lord,
ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
which also I gave beside to you, that the Lord
Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
Jesus in the night to which

παρεδίδετο ἔλαβεν ἄρτον
he was being given beside he received loaf

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
and having given thanks he broke and he said

Τοῦτο μοῦ ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν
This of me is the body the over you;

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
this be you doing into the my remembrance.

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
As-thus also the cup after the

δειπνήσαι, λέγων Τοῦτο τὸ ποτήριον
to have supper, saying This the cup

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι;
the new covenant is in the my blood;

τοῦτο ποιεῖτε, ὡσάκις ἐάν
this be you doing, as often as if ever

πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.
you may be drinking, into the my remembrance.

26 ὡσάκις γὰρ ἐάν ἐσθίητε τὸν
As often as for if ever you may be eating the

ἄρτον τοῦτον καὶ τὸ ποτήριον
loaf this and the cup

πίνετε, τὸν θάνατον τοῦ κυρίου
you may be drinking, the death of the Lord

καταγγέλλετε, ἄχρι οὗ
you are announcing down, until which

ἔλθῃ.
he should come.

27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον
As-and who likely may be eating the loaf

ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
or he may be drinking the cup of the Lord

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
unworthily, held in he will be of the body and

do you despise the congregation of God and make those who have nothing ashamed? What shall I say to you? Shall I commend you? In this I do not commend you.

23 For I received from the Lord* that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf

24 and, after giving thanks, he broke it and said: "This means my body which is in your behalf.

Keep doing this in remembrance of me."

25 He did likewise respecting the cup

also, after he had the evening meal, saying:

"This cup means the new covenant by virtue of my blood.

Keep doing this, as often as you drink it, in remembrance of me."

26 For as often as you eat this loaf and drink this cup,

you keep proclaiming the death of the Lord, until he arrives.

27 Consequently whoever eats the loaf or drinks the cup of the Lord unworthily

will be guilty respecting the body and

the blood of the Lord.

28 First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup.

29 For he that eats and drinks judgment against himself if he does not discern the body.

30 That is why many among you are weak and sickly, and quite a few are sleeping [in death].

31 But if we would discern what we ourselves are, we would not be judged.

32 However, when we are judged, we are disciplined by Jehovah,* that we may not become condemned with the world.

33 Consequently, my brothers, when you come together to eat [it], wait for one another.

34 If anyone is hungry, let him eat at home, that you may not come together for judgment. But the remaining matters I will set in order when I get there.

12 Now concerning the spiritual gifts, brothers, I do not want you to be ignorant. 2 You know that when you were people of the nations, you were being led away to those voiceless idols just as

τοῦ αἵματος τοῦ κυρίου.
of the blood of the Lord.

28 δοκιμαζέτω δὲ ἑαυτὸν ὁ ἄνθρωπος
Let him be proving but man himself, and

οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
thus out of the loaf let him be eating and

ἐκ τοῦ ποτηρίου πινέτω
out of the cup let him be drinking;

29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
the (one) for eating and drinking judgment

ἐαυτῷ ἐσθίει καὶ πίνει μὴ
to himself he is eating and he is drinking not

διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
judging through the body. Through this in

ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
you many strengthless (ones) and unhealthy

καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
and are sleeping sufficient (ones). If but

ἐαυτοὺς διεκρίνομεν, οὐκ ἂν
selves we were judging through, not likely

ἐκρινόμεθα. 32 κρινόμενοι δὲ ὑπὸ
we were being judged; being judged but by

τοῦ κυρίου παιδευσόμεθα, ἵνα
the Lord we are being disciplined, in order that

μὴ σὺν τῷ κόσμῳ
not together with the world

κατακριθῶμεν. 33 ὥστε, ἀδελφοί
we should be judged down. As-and, brothers

μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους
of me, coming together into the to eat one another

ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
be you waiting for. If anyone is hungry, in

οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
house let him be eating, in order that not into

κρίμα συνέρχησθε. Τὰ δὲ
judgment you may be coming together. The but

λοιπὰ ὡς ἂν ἔλθω
leftover (things) as likely I should come

διατάξομαι.
I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
About but the spiritual (things), brothers,

οὐ θέλω ὑμᾶς ἀγνοεῖν.
not I am willing you to be ignorant.

2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
You have known that when nations you were

πρὸς τὰ εἰδωλά τὰ ἄφωνα ὡς ἂν
toward the idols the voiceless as likely

voiceless idols just as

32* Jehovah, J13,16,18; the Lord, κAB.

23* The Lord, κAB; Jehovah, J13,14.

32* Jehovah, J13,16,18; the Lord, κAB.

ἦγεσθε ἀπαγόμενοι. 3 διὸ
you were being led being led off. Through which
γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
I am making known to you that no one in spirit
θεοῦ λαλῶν λέγει Ἀνάθεμα
of God speaking he is saying Anathema
Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος
Jesus, and no one is able to say Lord
Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
Jesus if not in spirit holy.

4 Διαίρεσις δὲ χαρισμάτων εἰσὶν, τὸ
Varieties but of gracious gifts are, the
δὲ αὐτὸ πνεῦμα 5 καὶ διαίρεσις διακονιῶν
but very spirit; and varieties of services
εἰσὶν, καὶ ὁ αὐτὸς κύριος 6 καὶ διαίρεσις
are, and the very Lord; and varieties
ἐνεργημάτων εἰσὶν, καὶ ὁ αὐτὸς θεός,
of inworkings are, and the very God,
ὁ ἐνεργῶν τὰ πάντα ἐν
the (one) working within the all (things) in
πάνσιν. 7 ἑκάστῳ δὲ δίδεται
all (things). To each (one) but is being given
ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the spirit toward the
συμφέρον. 8 ᾧ μὲν γὰρ
(thing) bearing with. To whom indeed for
διὰ τοῦ πνεύματος δίδεται λόγος
through the spirit is being given word
σοφίας, ἄλλῳ δὲ λόγος γνῶσεως
of wisdom, to another but word of knowledge
κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ
according to the very spirit, to different (one)
πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith in the very spirit, to another but
χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,
gracious gifts of healings in the one spirit,
10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
to another but inworkings of powers,
ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
to another but prophecy, to another but
διακρίσεις πνευμάτων, ἑτέρῳ γένῃ
discernings of spirits, to different (one) kinds
γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία
of tongues, to another but interpretation
γλωσσῶν; 11 πάντα δὲ ταῦτα
of tongues; all but these (things)
ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα,
is working within the one and the very spirit,

you happened to be led. 3 Therefore I would have you know that nobody when speaking by God's spirit says: "Jesus is accursed!" and nobody can say: "Jesus is Lord!" except by holy spirit.

4 Now there are varieties of gifts, but there is the same spirit; 5 and there are varieties of ministries, and yet there is the same Lord; 6 and there are varieties of operations, and yet it is the same God who performs all the operations in all persons. 7 But the manifestation of the spirit is given to each one for a beneficial purpose. 8 For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge according to the same spirit, 9 to another faith by the same spirit, to another gifts of healings by that one spirit, 10 to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues. 11 But all these operations the one and the same spirit performs,

διαίρουν ἰδίᾳ ἑκάστῳ
variegating to own [space] to each (one)
καθὼς βούλεται.
according as it is wishing.

12 Καθάπερ γὰρ τὸ
According to which (things) even for the
σῶμα ἐν ἑστίν καὶ μέλη πολλὰ ἔχει,
body one is and members many it is having,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ
all but the members of the body many
ὄντα ἐν ἑστίν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;
13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς
and for in one spirit we all into
ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews
εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),
καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.
and all (ones) one spirit we were made to drink.

14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος
Also for the body not is one member
ἀλλὰ πολλά. 15 ἐάν εἴπῃ ὁ ποὺς
but many. If ever should say the foot
"Ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ
Because not I am hand, not I am out of the
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of
τοῦ σώματος" 16 καὶ ἐάν εἴπῃ τὸ
the body; and if ever should say the
οὐς "Ὅτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι
ear Because not I am eye, not I am
ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is
ἐκ τοῦ σώματος" 17 εἰ ὅλον τὸ σῶμα
out of the body; if whole the body
ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,
ποῦ ἡ ὁσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set
τὰ μέλη, ἐν ἑκάστῳ αὐτῶν, ἐν τῷ
the members, one each of them, in the
σώματι καθὼς ἠθέλησεν.
body according as he willed.

19 εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ
If but was the all one member, where
τὸ σῶμα; 20 νῦν δὲ πολλὰ μέλη, ἐν δὲ
the body? Now but many members, one but
σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμός
body. Not is able but the eye

making a distribution to each one respectively just as it wills.

12 For just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. 13 For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.

14 For the body, indeed, is not one member, but many. 15 If the foot should say: "Because I am not a hand, I am no part of the body," it is not for this reason no part of the body. 16 And if the ear should say: "Because I am not an eye, I am no part of the body," it is not for this reason no part of the body. 17 If the whole body were an eye, where would the [sense of] hearing be? If it were all hearing, where would the smelling be? 18 But now God has set the members in the body, each one of them, just as he pleased.

19 If they were all one member, where would the body be? 20 But now they are many members, yet one body. 21 The eye cannot

εἶπεν τῇ χειρὶ Χρείαν σου οὐκ ἔχω,
to say to the hand Need of you not I am having,
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Χρείαν ὑμῶν
or again the head to the feet Need of you
οὐκ ἔχω. 22 ἀλλὰ πολλῶ μᾶλλον τὰ
not I am having; but to much rather the
δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
seeming members of the body weaker
ὑπάρχουσιν ἀναγκαῖά ἐστιν, 23 καὶ
to be existing necessary (ones) is, 23 and
ἃ δοκοῦμεν ἀτιμότερα
which (ones) we are thinking more dishonorable
εἶναι τοῦ σώματος, τοῖς τιμὴν
to be of the body, to these honor
περισσότεραν περιστρίβουσιν, καὶ τὰ
more abundant we are putting around, and the
ἀσχημονα ἡμῶν εὐσχημοσύνην
uncomely (things) of us comeliness
περισσότεραν ἔχει, 24 τὰ δὲ
more abundant is having, 24 the but
εὐσχημονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ
comely (things) of us not need is having. But
ὁ θεὸς συνεκράσεν τὸ σῶμα, τῷ
the God mixed together the body, to the (one)
ὑπερουμένῳ περισσοτέρῳ δούσιν τιμὴν,
coming behind more abundant having given honor,
25 ἵνα μὴ ἡ σχίσμα ἐν τῷ
in order that not may be split in the
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
body, but the very over one another
μεριμνῶσι τὰ μέλη. 26 καὶ εἴτε
should be anxious the members. And whether
πάσχει ἓν μέλος, συνπάσχει
is suffering one member, is suffering together
πάντα τὰ μέλη· εἴτε δοξάζεται
all the members; whether is being glorified
μέλος, συναίρει πάντα τὰ μέλη.
member, is rejoicing together all the members.
27 ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ
You but you are body of Christ and
μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
members out of part. And whom indeed
ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
set the God in the ecclesia first
ἀποστόλους, δευτέρους, προφήτας, τρίτους
apostles, second prophets, third
διδασκάλους, ἑπτετα δυνάμεις, ἑπτετα
teachers, thereupon powers, thereupon
χαρίσματα, ἰαμάτων, ἀντιλήψεις,
gracious gifts of healings, helpful services,

say to the hand: "I have no need of you";
or, again, the head [cannot say] to the feet: "I have no need of you." 22 But
much rather is it the case that the members of the body which seem to be weaker are necessary, 23 and the parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, 24 whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, 25 so that there should be no division in the body, but that its members should have the same care for one another. 26 And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it.
27 Now you are Christ's body, and members individually.
28 And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steerings, kinds of tongues. Not all (ones)
ἀπόστολοι; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not
πάντες διδασκαλοὶ; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?
30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having
ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues
λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?
31 ζηλοῦτε δὲ τὰ χαρίσματα
Be you zealously acting for but the gracious gifts
τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast
ὁδὸν ὑμῶν δείκνυμι.
way to you I am showing.
13 Ἐάν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men
λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
I may be speaking and of the angels, love
δὲ μὴ ἔχω, γέγονα χαλκός
but not I may be having, I have become copper
ἤχων ἢ κύμβαλον ἀλαλάζον. 2 καὶ
sounding or cymbal clanging. And if ever
ἔχω προφητείαν καὶ εἰδῶ
I may be having prophecy and I should know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,
καὶ ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith
ὥστε ὄρη μεθιστάμεν, ἀγάπην δὲ
as-and mountains to be transplating, love but
μὴ ἔχω, οὐθέν εἰμι. 3 καὶ
not I may be having, nothing I am. And if ever
ψωμίσω πάντα τὰ ὑπάρχοντά
I should morsel out in food all the belongings
μου, καὶ παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body
μου, ἵνα καυχῆσμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not
ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.
4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,
χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct, different tongues.
29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? 30 Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? 31 But keep zealously seeking the greater gifts. And yet I show you a surpassing way.
13 If I speak in the tongues of men and of angels but do not have love, I have become a sounding [piece of] brass or a clashing cymbal. 2 And if I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. 3 And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all.
4 Love is long-suffering and kind. Love is not jealous, it does not brag, it does not get puffed up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
it is behaving uncomely, not it is seeking
τὰ ἐαυτῆς, οὐ παροξύνεται, οὐ
the (things) of itself, not it is being provoked, not
λογίζεται τὸ κακόν, 6 οὐ χαίρει
it is reckoning the bad (thing), not it is rejoicing
ἐπὶ τῇ ἀδικίᾳ, συναίρει δὲ
upon the unrighteousness, it is rejoicing with but
τῇ ἀληθείᾳ· 7 πάντα στέγει,
to the truth; all (things) it is covering,
πάντα πιστεύει, πάντα ἐλπίζει,
all (things) it is believing, all (things) it is hoping,
πάντα ὑπομένει.
all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
The love never is falling. Whether but
προφητεῖαι, καταργηθήσονται· εἴτε
prophecies, they will be made ineffective; whether
γλώσσαι, παύσονται· εἴτε γνῶσις,
tongues, they will cease; whether knowledge,

καταργηθήσεται. 9 ἐκ μέρους γὰρ
it will be made ineffective. Out of part for
γινώσκοντες καὶ ἐκ μέρους
we are knowing and out of part
προφητεύομεν· 10 ὅταν δὲ ἔλθῃ
we are prophesying; whenever but should come

τὸ τέλειον, τὸ ἐκ μέρους
the perfect (thing), the (thing) out of part
καταργηθήσεται. 11 ὅτε ἦμην νήπιος,
will be made ineffective. When I was babe,

ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
I was speaking as babe, I was minding as
νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
babe, I was reckoning as babe; when

γέγονα ἀνὴρ, κατήργηκα
I have become male (adult), I have made ineffective
τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
the (things) of the babe. We are looking for

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
right now through mirror in obscure expression,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
then but face toward face; right now

γινώσκω ἐκ μέρους, τότε δὲ
I am knowing out of part, then but
ἐπιγνώσσομαι καθὼς καὶ
I shall know accurately according as also

ἐπεγνώσθην. 13 νυνὶ δὲ μένει
I was accurately known. Now but is remaining

behave indecently,
does not look for its
own interests, does
not become provoked.
It does not keep
account of the injury.
6 It does not rejoice
over unrighteousness,
but rejoices with the
truth. 7 It bears
all things, believes
all things, hopes all
things, endures all
things.

8 Love never
fails. But whether
there are [gifts of]
prophesying, they
will be done away
with; whether there
are tongues, they will
cease; whether there
is knowledge, it will
be done away with.

9 For we have partial
knowledge and we
prophesy partially;
10 but when that
which is complete
arrives, that which is
partial will be done
away with. 11 When
I was a babe, I used
to speak as a babe,
to think as a babe,
to reason as a babe;
but now that I have
become a man, I have
done away with the
[traits] of a babe.

12 For at present we
see in hazy outline
by means of a metal
mirror, but then it
will be face to face. At
present I know partially,
but then I shall
know accurately even
as I am accurately
known. 13 Now,
however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,
μεῖζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be you pursuing the love,
ζηλοῦτε δὲ τὰ πνευματικά,
be you seeking zealously but the spiritual (things),
μᾶλλον δὲ ἵνα προφητεύετε.
rather but in order that you may be prophesying.

2 ὁ γὰρ λαλῶν γλῶσση οὐκ
The (one) for speaking to tongue not
ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;
3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men

λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and
παραμυθίαν. 4 ὁ λαλῶν γλῶσση
consolation. The (one) speaking to tongue

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying
ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ
ecclesia he is building up. I am willing but

πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
all you to be speaking to tongues, rather
δὲ ἵνα προφητεύετε· μεῖζων
but in order that you may be prophesying; greater

δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)
λαλῶν γλῶσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not

διερμηνεύει, ἵνα ἡ
he may be translating, in order that the
ἐκκλησία οἰκοδομῇ λάβῃ. 6 νῦν δὲ,
ecclesia upbuilding might receive. Now but,

ἀδελφοί, ἐάν ἐλθω πρὸς ὑμᾶς
brothers, if ever I should come toward you
γλῶσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what you

ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to you I should speak
ἢ ἐν ἀποκαλύψει ἢ ἐν γνῶσει ἢ ἐν
either in revelation or in knowledge or in

προφητείᾳ ἢ ἐν διδασκαλίᾳ·
prophecy or in teaching?

faith, hope, love, these
three; but the greatest
of these is love.

14 Pursue love, yet
keep zealously
seeking the spiritual
gifts, but preferably
that you may
prophesy. 2 For
he that speaks in a
tongue speaks, not
to men, but to God,
for no one listens,
but he speaks sacred
secrets by the spirit.
3 However, he that
prophesies upbuilds
and encourages and
consoles men by his
speech. 4 He that
speaks in a tongue
upbuilds himself, but
he that prophesies
upbuilds a congrega-
tion. 5 Now I would
like for all of you
to speak in tongues,
but I prefer that you
prophesy. Indeed, he
that prophesies is
greater than he that
speaks in tongues,
unless, in fact, he
translates, that the
congregation may
receive upbuilding.
6 But at this time,
brothers, if I should
come speaking to you
in tongues, what good
would I do you unless
I spoke to you either
with a revelation or
with knowledge or
with a prophecy
or with a teaching?

7 ὁμοῦς τὰ ἀψυχα φωνῇ
All the same the soulless (things) sound
διδόντα, εἴτε ἀλὸς εἴτε κιθάρα, ἐάν
giving, whether flute or harp, if ever
διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
distinction to the tones not it should give, how
γνωσθήσεται τὸ ἀλούμενον ἢ
will be known the (thing) being played on flute or
τὸ κιθαρίζον; 8 καὶ γὰρ
the (thing) being played on harp? Also for
ἐάν ἀδῶν σάλπιγγος φωνῇ δῶ, τίς
if ever unidentical trumpet sound should give, who
παρασκευάζεται εἰς πόλεμον; 9 οὕτως καὶ
will prepare himself into war? Thus also
ὑμεῖς διὰ τῆς γλώσσης ἐάν μὴ
you through the tongue if ever not
εὐσημον λόγον δώτε, πῶς
well significant word you should give, how
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
will be known the (thing) being spoken? You will be
γὰρ εἰς ἀέρα λαλοῦντες. 10 τοσαῦτα εἰ
for into air speaking. So many as if
τύχοι γένῃ φωνῶν εἰσὶν ἐν κόσμῳ,
it may happen kinds of sounds they are in world,
καὶ οὐδὲν ἄφωρον· 11 ἐάν οὖν μὴ
and no one soundless; if ever therefore not
εἰδῶ τὴν δύναμιν τῆς φωνῆς,
I should know the power of the sound,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
I shall be to the (one) speaking barbarian and
ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
the (one) speaking in me barbarian. Thus
καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,
also you, since zealous you are of spirits,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
toward the upbuilding of the ecclesia
ζητεῖτε ἵνα περισσεύετε.
be you seeking in order that you may be abounding.
13 Διὸ ὁ λαλῶν γλώσσῃ
Through which the (one) speaking to tongue
προσευχέσθω ἵνα
let him be praying in order that
διερμηνεύ. 14 ἐάν γὰρ
he may be translating. If ever for
προσεύχωμαι γλώσσῃ, τὸ πνευμά μου
I am praying to tongue, the spirit of me
προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστίν.
is praying, the but mind of me unfruitful is.
15 τί οὖν ἐστίν; προσεύξομαι τῷ
What therefore is it? I shall pray to the

7 As it is, the inanimate things give off sound, whether a flute or a harp; unless it makes an interval to the tones, how will it be known what is being played on the flute or on the harp? 8 For truly, if the trumpet sounds an indistinct call, who will get ready for battle? 9 In the same way also, unless you through the tongue utter speech easily understood, how will it be known what is being spoken? You will, in fact, be speaking into the air. 10 It may be that there are so many kinds of speech sounds in the world, and yet no [kind] is without meaning. 11 If, then, I do not understand the force of the speech sound, I shall be a foreigner to the one speaking, and the one speaking will be a foreigner to me. 12 So also you yourselves, since you are zealously desirous of [gifts of the] spirit, seek to abound in them for the upbuilding of the congregation. 13 Therefore let the one who speaks in a tongue pray that he may translate. 14 For if I am praying in a tongue, it is my [gift of the] spirit that is praying, but my mind is unfruitful. 15 What is to be done, then? I will pray with the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ
spirit, I shall pray but also to the mind;
ψαλῶ τῷ πνεύματι,
I shall make melody to the spirit,
ψαλῶ δὲ καὶ τῷ νοῖ. 16 ἔπει
I shall make melody but also to the mind; since
ἐάν εὐλογῇ ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how
ἔρεῖ τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
will he say the Amen upon the your thanksgiving?
ἐπεὶ δὲ τί λέγεις οὐκ οἶδεν;
Since what you are saying not he has known;
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,
ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.
18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of you
μᾶλλον γλώσσαις λαλῶ. 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in
ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the
νοῖ μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others
κατηχήσω, ἢ μυρίου λόγους ἐν
I might sound down, than myriad words in
γλώσσῃ.
tongue.
20 Ἀδελφοί, μὴ παιδία γίνεσθε
Brothers, not little boys be you becoming
ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness
νηπιᾶτε, ταῖς δὲ φρεσίν
be you babes, to the but mental powers
τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ
perfect (ones) be you becoming. In the Law
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in
χειλέσιν ἑτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the
λαῷ τοῦτω, καὶ οὐδ' οὕτως εἰσακούσονται
people this, and not thus they will hear into
μου, λέγει Κύριος. 22 ὥστε αἱ γλώσσαι
of me, is saying Lord. As-and the tongues
εἰς σημεῖον εἰσὶν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also pray with [my] mind. I will sing praise with the [gift of the] spirit, but I will also sing praise with [my] mind. 16 Otherwise, if you offer praise with a [gift of the] spirit, how will the man occupying the seat of the ordinary person say "Amen" to your giving of thanks, since he does not know what you are saying? 17 True, you give thanks in a fine way, but the other man is not being built up. 18 I thank God, I speak in more tongues than all of you do. 19 Nevertheless, in a congregation I would rather speak five words with my mind, that I might also instruct others orally, than ten thousand words in a tongue. 20 Brothers, do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding. 21 In the Law it is written: "With the tongues of foreigners and with the lips of strangers I will speak to this people, and yet not even then will they give heed to me," says Jehovah." 22 Consequently tongues are for a sign, not to the

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
believing but to the unbelievers, the but
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but
τοῖς (ones) πιστεύουσιν. 23 Ἐάν οὖν
to the (ones) believing. If ever therefore
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon
τὸ αὐτὸ καὶ πάντες λαλῶσιν
the very (thing) and all may be speaking
γλώσσαις, εἰσέλθωσιν δὲ ἰδιώται ἢ
to tongues, should come in but ordinary ones or
ἀπῆστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that
μαίνεσθε; 24 Ἐάν δὲ πάντες
you are being mad? If ever but all
προφητεύουσιν, εἰσέλθῃ δὲ τις
may be prophesying, should come in but any
ἀπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by
πάντων, 25 τὰ κρυπτὰ τῆς καρδίας
all (ones), the hidden (things) of the heart
αὐτοῦ φανερά γίνεται, καὶ οὕτως
of him manifest is becoming, and thus
πεσὼν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship
τῷ θεῷ, ἀπαγγέλλων ὅτι "Ὀντως ὁ θεὸς
to the God, reporting back that Essentially the God
ἐν ὑμῖν ἐστίν.
in you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever
συνέρχησθε, ἕκαστος ψαλμὸν
you may be coming together, each (one) psalm
ἔχει, διδασκῶν ἔχει, ἀποκάλυψιν
he is having, teaching he is having, revelation
ἔχει, γλώσσαν ἔχει, ἐρμηνείαν
he is having, tongue he is having, interpretation
ἔχει; πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding
γινέσθω. 27 εἴτε γλώσση τις
let be occurring. If-and to tongue anyone
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most
τρεις, καὶ ἀνά μέρος, καὶ εἰς
three, and up part, and one
διερμηνεύτω. 28 Ἐάν δὲ μὴ ἡ
let him be translating; if ever but not he may be

believers, but to the unbelievers, whereas
prophesying is, not for the unbelievers,
but for the believers.
23 Therefore, if the whole congregation
comes together to one place and they
all speak in tongues, or ordinary people
or unbelievers come in, will they not say
that you are mad?
24 But if you are all prophesying and any
unbeliever or ordinary person comes in, he is
reproved by them all, he is closely examined
by all; 25 the secrets of his heart become
manifest, so that he will fall upon [his]
face and worship God, declaring: "God is
really among you."

26 What is to be done, then, brothers? When you come
together, one has a psalm, another has a
teaching, another has a revelation, another
has a tongue, another has an interpretation.
Let all things take place for upbuilding.
27 And if someone speaks in a tongue, let
it be limited to two or three at the most,
and in turns; and let someone translate.
28 But if there be no

διερμηνεύτης, σιγάτω ἐν
translator, let him be keeping silent in
ἐκκλησίᾳ, ἐαυτῷ δὲ λαλεῖτω
ecclesia, to himself but let him be speaking
καὶ τῷ θεῷ. 29 προφήται δὲ δύο ἢ τρεῖς
and to the God. Prophets but two or three
λαλεῖτωσαν, καὶ οἱ ἄλλοι
let them be speaking, and the others
διακρινέτωσαν. 30 Ἐάν δὲ
let them be judging through; if ever but
ἄλλω ἀποκαλυφθῇ καθήμενῳ, ὁ
to another might be revealed to sitting (one), the
πρῶτος σιγάτω. 31 δύνασθε
first let him be keeping silent. You are able
γὰρ καθ' ἓνα πάντες προφητεύειν,
for according to one all (ones) to be prophesying,
ἵνα πάντες μαθανῶσιν καὶ
in order that all (ones) may be learning and
πάντες παρακαλῶνται, 32 καὶ
all (ones) may be being encouraged, and
πνεύματα προφητῶν προφήταις
spirits of prophets to prophets
ὑποτάσσεται, 33 οὐ γὰρ ἐστίν
is being subjected, not for is
ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
of unsettlement the God but of peace.
ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
As in all the ecclesias of the
ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
holy (ones), the women in the
ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ecclesias let them be keeping silent, not for
ἐπιτρέπεται αὐταῖς λαλεῖν ἀλλὰ
is being permitted to them to be speaking; but
ὑποτασσέσθωσαν, καθὼς καὶ
let them be subjecting themselves, according as also
ὁ νόμος λέγει. 35 εἰ δέ τι
the Law is saying. If but something
μανθάνειν θέλουσιν, ἐν οἴκῳ τοῦ
to be learning they are willing, in house the
ἰδίου ἀνδρὸς ἐπερωτάτωσαν,
own male persons let them be questioning,
αἰσχρὸν γὰρ ἐστὶν γυναικὶ λαλεῖν
disgraceful for it is to woman to be speaking
ἐν ἐκκλησίᾳ.
in ecclesia.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
Or from you the word of the God
ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήνησεν;
came out, or into you alone it attained down?

translator, let him
keep silent in the
congregation and
speak to himself and
to God. 29 Further,
let two or three
prophets speak, and
let the others discern
the meaning. 30 But
if there is a revelation
to another one while
sitting there, let the
first one keep silent.
31 For you can all
prophecy one by one,
that all may learn
and all be encouraged.
32 And [gifts of] the
spirit of the prophets
are to be controlled by
the prophets. 33 For
God is [a God], not of
disorder, but of peace.

As in all the
congregations of the
holy ones, 34 let the
women keep silent in
the congregations, for
it is not permitted for
them to speak, but let
them be in subjection,
even as the Law
says. 35 If, then,
they want to learn
something, let them
question their own
husbands at home, for
it is disgraceful for a
woman to speak in a
congregation.

36 What? Was it
from you that the
word of God came
forth, or was it only
as far as you that it
reached?

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινώσκτω
spiritual (one), let him be acknowledging

ἃ γράφω ὑμῖν ὅτι κυρίου
which (things) I am writing to you because of Lord
ἐστὶν ἐντολή· 38 εἰ δέ τις
is commandment; if but anyone

ἀγνοεῖ, ἀγνοεῖται.
is being ignorant, he is being ignorant.

39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,

ζηλοῦτε τὸ προφητεῦν, καὶ
be you zealously seeking the to be prophesying, and
τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be you forbidding
γλώσσας· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and

κατὰ τάξιν γινέσθω.
according to order let be occurring.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to you, brothers, the

εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to you,

ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also you alongside received, in which also

ἐστήκατε, 2 δι' οὗ καὶ
you have stood, through which also

σώζεσθε, τίτι λόγῳ
you are being saved, to what word

εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to you, if you are holding down,

ἐκτὸς εἰ μὴ εἰκὴ ἐπίστεύσατε.
outside if not in vain you believed.

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to you in first (things),

ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ

ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to

τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and

ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third

κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that

ὡφθῇ Κηφᾶ, εἶτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;

6 ἔπειτα ὡφθῇ ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am

writing to you,
because they are the
Lord's commandment.
38 But if anyone is

ignorant, he continues
ignorant. 39 Conse-

quently, my brothers,
keep zealously seeking

the prophesying, and
yet do not forbid the

speaking in tongues.
40 But let all things

take place decently
and by arrangement.

15 Now I make
known to you,

brothers, the good
news which I declared

to you, which you
also received, in

which you also stand,
2 through which you

are also being saved,
with the speech with

which I declared the
good news to you, if

you are holding it
fast, unless, in fact,

you became believers
to no purpose.

3 For I handed
on to you, among

the first things,
that which I also

received, that Christ
died for our sins

according to the
Scriptures; 4 and

that he was buried,
yes, that he has been

raised up the third
day according to the

Scriptures; 5 and
that he appeared to

Cephas, then to the
twelve. 6 After that

he appeared to up-
ward of five hundred

ἀδελφοί, ἐφάπαξ, ἐξ ὧν οἱ
brothers at one time, out of whom the

πλείονες μένουσιν ἕως ἄρτι, τινὲς
more (ones) are remaining until right now, some

δὲ ἐκοιμήθησαν· 7 ἔπειτα ὡφθῇ
but fell asleep; thereupon he was seen

Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·
to James, there (upon) to the apostles all;

8 ἔσχον δὲ πάντων ὥσπερ εἰ τῷ
last but of all (ones) as-even-if to the

ἐκτρώματι ὡφθῇ καμῷ.
wound out of he was seen also to me.

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν
I for I am the least of the

ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς
apostles, who not I am sufficient

καλεῖσθαι ἀπόστολος, διότι
to be being called apostle, through which

ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
I persecuted the ecclesia of the God;

10 χάριτι δὲ θεοῦ εἰμι ὃ
to undeserved kindness but of God I am what

εἰμι, καὶ ἡ χάρις αὐτοῦ ἣ
I am, and the undeserved kindness of him the

εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
into me not empty it became, but

περισσότερον αὐτῶν πάντων ἐκοπίασα,
more abundantly of them all I labored,

οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
not I but but the undeserved kindness of the

θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
God together with me. Whether therefore

ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
I or those, thus we are preaching and

οὕτως ἐπίστεύσατε.
thus you believed.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
If but Christ is being preached that

ἐκ νεκρῶν ἐγήγερται, πῶς
out of dead (ones) he has been raised up, how

λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις
are they saying in you some that resurrection

νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
of dead (ones) not is? If but resurrection

νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
of dead (ones) not is, neither Christ

ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not

ἐγήγερται, κενὸν ὅρα τὸ κήρυγμα
has been raised up, empty really the preaching

is certainly in vain,

brothers at one

time, the most of

whom remain to the

present, but some

have fallen asleep

[in death]. 7 After

that he appeared to

James, then to all the

apostles; 8 but last

of all he appeared

also to me as if to one

born prematurely.

9 For I am the least

of the apostles, and I

am not fit to be called

an apostle, because

I persecuted the

congregation of God.

10 But by God's

undeserved kindness

I am what I am.

And his undeserved

kindness that was

toward me did not

prove to be in vain,

but I labored in excess

of them all, yet not

I but the undeserved

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν,
of us, empty also the faith of us,

15 εὐρίσκόμεθα δὲ καὶ ψευδομάρτυρες
we are being found but also false witnesses

τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
of the God, because we bore witness down on the
θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ
God that he raised up the Christ, whom not
ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ
he raised up if even really dead (ones) not

ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
are being raised up. If for dead (ones) not

ἐγείρονται, οὐδὲ Χριστὸς
are being raised up, neither Christ

ἐγγήγερται. 17 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not

ἐγγήγερται, ματαία ἡ πίστις ὑμῶν
has been raised up, vain the faith of you
ἐστίν, ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
is, yet you are in the sins of you.

18 Ἄρα καὶ οἱ κοιμηθέντες ἐν
Really also the (ones) having fallen asleep in
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ
Christ destroyed themselves. If in the life

ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν
this in Christ having been hoping we are
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
only, more pitiable (ones) of all men

ἐσμὲν.
we are.

20 Νυνὶ δὲ Χριστὸς ἐγγήγερται ἐκ
Now but Christ has been raised up out of
νεκρῶν, ἀπαρχὴ τῶν
dead (ones), firstfruits of the (ones)

κεκοιμημένων. 21 ἐπειδὴ γὰρ
having laid themselves to sleep. Since for

δι' ἀνθρώπου θάνατος, καὶ δι'
through man death, also through
ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥστε
man resurrection of dead (ones); as-even

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
for in the Adam all are dying,
οὕτως καὶ ἐν τῷ Χριστῷ πάντες
thus also in the Christ all

ζωοποιηθήσονται. 23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ
will be made alive. Each (one) but in the own

τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ
order; firstfruits Christ, thereupon the (ones)

τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·
of the Christ in the presence of him;

and our faith is in vain. 15 Moreover, we are also found false witnesses of God, because we have borne witness against God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up. 16 For if the dead are not to be raised up, neither has Christ been raised up. 17 Further, if Christ has not been raised up, your faith is useless; you are yet in your sins. 18 In fact, also, those who fell asleep [in death] in union with Christ perished. 19 If in this life only we have hoped in Christ, we are of all men most to be pitied.

20 However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep [in death]. 21 For since death is through a man, resurrection of the dead is also through a man. 22 For just as in Adam all are dying, so also in the Christ all will be made alive. 23 But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence.

24 εἴτα τὸ τέλος, ὅταν
there (upon) the end, whenever

παραδιδῶ τὴν βασιλείαν τῷ θεῷ
he may be giving beside the kingdom to the God

καὶ πατρί, ὅταν καταργήσῃ
and Father, whenever he should make ineffective

πάσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all government and all authority and

δύναμιν, 25 δεῖ γὰρ αὐτὸν
power, it is necessary for him

βασιλεῦειν ἄχρι οὗ θῇ πάντας
to be reigning until which he should put all

τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
the enemies under the feet of him.

26 Ἐσχάτος ἐχθρὸς καταργεῖται ὁ
Last enemy is being made ineffective the

θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ
death, all (things) for he subjected under

τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ
the feet of him. Whenever but he should say

ὅτι πάντα ὑποτέτακται, δῆλον ὅτι
that all (things) has been subjected, evident that

ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
outside of the (one) having subjected to him the

πάντα. 28 ὅταν δὲ
all (things). Whenever but

ὑποταγῇ αὐτῷ τὰ πάντα, τότε
it should be subjected to him the all (things), then

καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
also he the Son will be subjected to the (one)

ὑποτάξαντι αὐτῷ τὰ πάντα,
having subjected to him the all (things),

ἵνα ὁ θεὸς πάντα ἐν
in order that may be the God all (things) in

πᾶσιν.
all.

29 Ἐπεὶ τί ποιήσουσιν οἱ
Since what will do the (ones)

βαπτίζομενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
being baptized over the dead (ones)? If wholly

νεκροὶ οὐκ ἐγείρονται, τί καὶ
dead (ones) not are being raised up, why also

βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ
are being baptized over them? Why also

ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
we are in danger every hour?

31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν
According to day I am dying, by the

ὑμετέραν καύχῃσιν, ἀδελφοί, ἣν ἔχω
your boasting, brothers, which I am having

24 Next, the end, when he hands over the kingdom to his God and Father, when he has brought to nothing all government and all authority and power. 25 For he must rule as king until [God] has put all enemies under his feet. 26 As the last enemy, death is to be brought to nothing. 27 For [God] "subjected all things under his feet." But when he says that 'all things have been subjected,' it is evident that it is with the exception of the one who subjected all things to him. 28 But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

29 Otherwise, what will they do who are being baptized for the purpose of [being] dead ones? If the dead are not to be raised up at all, why are they also being baptized for the purpose of [being] such? 30 Why are we also in peril every hour? 31 Daily I face death. This I affirm by the exultation over you, brothers, which I have

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If
κατὰ ἄνθρωπον ἐθιριομάχησα
according to man I fought with wild beasts
ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)
οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.
33 μὴ πλανᾶσθε· φθείρουσιν ἥθη
Not may you be misled; are corrupting habits
χρηστὰ ὀμιλῶντες κακά· 34 ἐκνήψατε
useful associations bad; sober you up
δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνοοῦντες γὰρ
righteously and not be you sinning, ignorance for
θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν
of God some are having; toward embarrassment
ὑμῖν λαλῶ.
to you I am speaking.

35 Ἀλλὰ ἐρεῖ τις πῶς
But will say someone How
ἐγείρονται οἱ νεκροί, πῶς
are being raised up the dead (ones), to what sort of
δὲ σώματι ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),
οὐδὲ σπείρεις, οὐ ζωοποιεῖται
you which you are sowing, not it is being made alive
ἐάν μὴ ἀποθάνῃ· 37 καὶ ὁ
if ever not it should die; and which
σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)
γεννησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked
κόκκον εἰ τύχοι σίτου ἢ τίνος
grain if it may happen of wheat or of any (one)
τῶν λοιπῶν; 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ
to it body according as he willed, and to each
τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα
of the seeds own body. Not every
σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν
flesh the very flesh, but other indeed
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),
ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.
40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

in Christ Jesus our Lord. 32 If, like
men, I have fought with wild beasts at
Ephesus, of what good is it to me? If
the dead are not to be raised up, "let us
eat and drink, for tomorrow we are to
die." 33 Do not be misled. Bad asso-
ciations spoil useful habits. 34 Wake
up to soberness in a righteous way and
do not practice sin, for some are without
knowledge of God. I am speaking to move
you to shame.

35 Nevertheless, someone will say:
"How are the dead to be raised up? Yes,
with what sort of body are they coming?"
36 You unreasonable person! What you
sow is not made alive unless first it dies;
37 and as for what you sow, you sow, not
the body that will develop, but a bare
grain, it may be, of wheat or any one of
the rest; 38 but God gives it a body just
as it has pleased him, and to each of the
seeds its own body. 39 Not all flesh is the
same flesh, but there is one of mankind,
and there is another flesh of cattle, and
another flesh of birds, and another of fish.
40 And there are heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν
earthly; but different indeed the (one) of the
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
heavenly (things) glory, different but the (one)
τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
of the earthly (things). Other glory of sun, and
ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
another glory of moon, and another glory
ἀστέρων, ἀστὴρ γὰρ ἀστέρως διαφέρει ἐν
of stars, star for of star is differing in
δόξῃ.
glory.

42 οὕτως καὶ ἡ ἀνάστασις τῶν
Thus also the resurrection of the
νεκρῶν. σπείρεται ἐν φθορᾷ,
dead (ones). It is being sown in corruption,
ἐγείρεται ἐν ἀφθαρσίᾳ;
it is being raised up in incorruption;
43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
It is being sown in dishonor, it is being raised up
ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
in glory; it is being sown in strengthlessness,
ἐγείρεται ἐν δυνάμει· 44 σπείρεται
it is being raised up in power; it is being sown
σῶμα ψυχικόν, ἐγείρεται σῶμα
body soulical, it is being raised up body
πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
spiritual. If is body soulical, is
καὶ πνευματικόν. 45 οὕτως καὶ
also spiritual (one). Thus also
γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written Became the first man
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
Adam into soul living; the last Adam
εἰς πνεῦμα ζωοποιούν. 46 ἀλλ' οὐ πρῶτον
into spirit making alive. But not first
τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα
the spiritual but the soulical, thereupon
τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
the spiritual. The first man
ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
out of earth dusty, the second man
ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
out of heaven. Of what sort the dusty (one),
τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
of such sort also the dusty (ones), and of what sort
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
the heavenly (one), of such sort also the
ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
heavenly (ones); and according as we bore

earthly bodies; but the glory of the
heavenly bodies is one
sort, and that of the
earthly bodies is a dif-
ferent sort. 41 The
glory of the sun is one
sort, and the glory of
the moon is another,
and the glory of the
stars is another; in
fact, star differs from
star in glory.

42 So also is the
resurrection of the
dead. It is sown in
corruption, it is raised
up in incorruption.
43 It is sown in dis-
honor, it is raised up
in glory. It is sown in
weakness, it is raised
up in power. 44 It is
sown a physical body,
it is raised up a spir-
itual body. If there is
a physical body, there
is also a spiritual
one. 45 It is even
so written: "The first
man Adam became a
living soul." The
last Adam became a
life-giving spirit.
46 Nevertheless, the
first is, not that which
is spiritual, but that
which is physical,
afterward that which
is spiritual. 47 The
first man is out of
the earth and made
of dust; the second
man is out of heaven.
48 As the one made
of dust [is], so those
made of dust [are]
also; and as the heav-
enly one [is], so those
who are heavenly
[are] also. 49 And
just as we have borne

τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).

50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ
blood kingdom of God to inherit not
δύναται, οὐδὲ ἡ φθορά τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 ἰδοὺ μυστήριον
incorruption is inheriting. Look! Mystery
ὕμιν λέγω· πάντες οὐ
to you I am saying; all not
κοιμηθῶμεθα πάντες δὲ
we shall be laid to sleep all but

ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
we shall be changed, in uncut (time), in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
of eye, at the last trumpet;
σαλπίζει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)

ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ
shall be changed. It is necessary for the

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.

54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this
ἐνδύσῃται τὴν ἀθανασίαν, τότε γενήσεται
should put on self the immortality, then will occur

ὁ λόγος ὁ γεγραμμένος Κατεπόθη
the word the having been written Was drunk down
ὁ θάνατος εἰς νίκος. 55 ποῦ σου,
the death into victory. Where of you,

θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the
κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death

ἡ ἀμαρτία, ἡ δὲ δύναμις τῆς ἀμαρτίας
the sin, the but power of the sin
ὁ νόμος; 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God thanks to the (one)

διδόντι ἡμῖν τὸ νίκος διὰ τοῦ
giving to us the victory through the

the image of the one
made of dust, we shall
bear also the image of
the heavenly one.

50 However, this
I say, brothers, that
flesh and blood
cannot inherit God's
kingdom, neither
does corruption
inherit incorruption.

51 Look! I tell you a
sacred secret: We shall
not all fall asleep [in
death], but we shall
all be changed, 52 in
a moment, in the
twinkling of an eye,
during the last trumpet.
For the trumpet
will sound, and the
dead will be raised
up incorruptible, and
we shall be changed.

53 For this which
is corruptible must
put on incorruption,
and this which is
mortal must put on
immortality.* 54 But
when [this which is
corruptible puts on
incorruption and] this
which is mortal
puts on immortality,
then the saying
will take place that
is written: "Death
is swallowed up
forever." 55 "Death,
where is your victory?
Death, where is your
sting?" 56 The sting
producing death is
sin, but the power
for sin is the Law.

57 But thanks to
God, for he gives us
the victory through

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι
As-and, brothers of me loved, settled
γίνεσθε, ἀμετακίνητοι, περισσεύοντες
be you becoming, unmovable, abounding
ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
in the work of the Lord always,
εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
having known that the labor of you not is
κενὸς ἐν κυρίῳ.
empty in Lord.

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
About but the collection the (one) to the
ἀγίους, ὡςπερ διέταξα ταῖς ἐκκλησίαις
holy (ones), as-even I ordered to the ecclesias
τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
of the Galatia, thus also you do you.

2 κατὰ μίαν σαββάτου ἕκαστος
According to one (day) of sabbath each (one)
ὕμιν παρ' αὐτοῦ τιθέτω
of you beside himself let him be putting
θησαυρίζων ὅτι ἐάν
treasuring up what if ever

εὐδοῶται, ἵνα μὴ
he may be making his way well, in order that not
ὅταν ἔλθω τότε λογίαι
whenever I should come then collections
γίνονται. 3 ὅταν
may be occurring. Whenever δὲ but

παραγένωμαι, οὓς ἐάν
I should come to be alongside, whom if ever
δοκιμάσῃτε δι' ἐπιστολῶν,
you should approve of through letters,
τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
these (ones) I shall send to bear off the grace
ὑμῶν εἰς Ἱερουσαλὴμ· 4 ἐάν δὲ ἄξιον
of you into Jerusalem; if ever but worthy

ἢ τοῦ καμῆ πορεύεσθαι, σὺν
it may be of the also me to be going, together with
ἐμοὶ πορεύονται.
me they will go.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
I shall come but toward you whenever
Μακεδονίαν διέλθω, Μακεδονίαν
Macedonia I should come through, Macedonia
γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
for I am coming through, toward you but

τυχὸν καταμενῶ ἢ
(thing) having happened I shall remain down or

our Lord Jesus Christ!

58 Consequently,
my beloved brothers,
become steadfast,
unmovable, always
having plenty to do in
the work of the Lord,
knowing that your
labor is not in vain in
connection with [the]
Lord.

16 Now concerning
the collection
that is for the holy
ones, just as I gave
orders to the congregations of Galatia,
do that way also
yourselves. 2 Every
first day of the week
let each of you at his
own house set some-
thing aside in store as
he may be prospering,
so that when I arrive
collections will not
take place then.

3 But when I get
there, whatever men
you approve of by
letters, these I shall
send to carry your
kind gift to Jerusalem.
4 However, if it is
fitting for me to go
there also, they will
go there with me.

5 But I shall
come to you when I
have gone through
Macedonia, for I
am going through
Macedonia; 6 and
perhaps I shall stay or

53* That is, deathlessness. 54* "This which is corruptible puts on incorruption and," ABDSy; but omitted by *Vg.

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that you me
προπέμψετε, οὐ ἂν πορεύομαι.
you should send forward where if ever I may go.

7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing for you right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ κύριος
to remain upon toward you, if ever the Lord

ἐπιτρέψῃ. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in
Ἐφέσῳ ἕως τῆς πεντηκοστῆς. 9 θύρα γὰρ
Ephesus until the Pentecost; door for
μοι ἀνέωγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργής, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,

βλέπετε ἵνα ἀφόβως γένηται
be you looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward you, the for work of Lord
ἐργάζεται ὡς ἐγώ. 11 μὴ τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ. προπέμψατε
him he should treat as nothing; send you forward

δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.

12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,

πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) I entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν;
he should come toward you with the brothers;
καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.

13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be you keeping awake, be you standing in the

even pass the winter with you, that you may conduct me partway to where I may be going. 7 For I do not want to see you just now on [my] passing through, for I hope to remain some time with you, if Jehovah* permits. 8 But I am remaining in Ephesus until the [festival of] Pentecost; 9 for a large door that leads to activity has been opened to me, but there are many opposers.

10 However, if Timothy arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah,* even as I am. 11 Let no one, therefore, look down upon him. Conduct him partway in peace, that he may get here to me, for I am waiting for him with the brothers.

12 Now concerning Apollos our brother, I entreated him very much to come to you with the brothers, and yet it was not his will at all to come now; but he will come when he has the opportunity.

13 Stay awake, stand firm in the

πίστει, ἀνδρίζεσθε, ἵνα ὑμεῖς ἐν
faith, be you carrying on as male persons, grow mighty. 14 Let all your affairs take place with love.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but you, brothers;
οἶδατε τὴν οἰκίαν τοῦ Στεφάνου, ὅτι
you have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·
to the holy (ones) they orderly set selves;

16 ἵνα καὶ ὑμεῖς
in order that also you
ὑποτάσσῃτε τοῖς τοιοῦτοις
may be subjecting yourselves to the such (ones)
καὶ παντὶ τῷ συνεργούντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the

παρουσίᾳ Στεφάνου καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the your coming behind
οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of you.
ἐπιγινώσκετε οὖν τοὺς τοιοῦτους.
Be you recognizing therefore the such (ones).

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting you the ecclesias of the
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting you in Lord many things
Ἀκύλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.

20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting you the brothers all.
Ἀσπασαθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet you one another in kiss holy.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men, grow mighty. 14 Let all your affairs take place with love.

15 Now I exhort* you, brothers: you know that the household of Stephanas is the firstfruits of Achaia* and that they set themselves to minister to the holy ones. 16 May you also keep submitting yourselves to persons of that kind and to everyone cooperating and laboring. 17 But I rejoice over the presence* of Stephanas and Fortunatus and Achaicus, because they have made up for your not being here. 18 For they have refreshed my spirit and yours. Therefore recognize men of that sort.

19 The congregations of Asia send you their greetings. Aquila and Prisca together with the congregation that is in their house greet you heartily in [the] Lord. 20 All the brothers greet you. Greet one another with a holy kiss.

21 [Here is] my greeting, Paul's, in my own hand.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἦτω ἀνάθεμα. Μαράν ἀθά.
Lord, let him be anathema. Our Lord come.
23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with you. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of you in Christ Jesus.

22* Or, "Our Lord is coming," or, "Our Lord has come" (*Ma-ran' atha'*, a transliteration from Aramaic).

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ B TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός
will of God and Timothy the brother
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὓσῃ
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς (ones) οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ;
the (ones) being in whole the Achaia;

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

22 If anyone has
no affection for the
Lord, let him be
accursed. O our Lord,
come! 23 May the
undeserved kindness
of the Lord Jesus be
with you. 24 May
my love be with all
of you in union with
Christ Jesus.

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother to the congre-
gation of God that is
in Corinth, together
with all the holy
ones who are in all of
Achaia:

2 May you have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.

3 Blessed be the
God and Father of
our Lord Jesus Christ,
the Father of tender
mercies and the God
of all comfort, 4 who
comforts us in all
our tribulation, that
we may be able to
comfort those in
any sort of tribu-
lation through the
comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.

5 ὅτι καθὼς περισσεύει τὰ
Because according as is abounding the
παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus
διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
through the Christ is abounding also the
παρακλήσις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but

ἐλθόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of your
παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether
παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of you

παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in
ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which
καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπίς ἡμῶν
also we are suffering, and the hope of us
βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὥς
stable over you; having known that as
κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτως καὶ
sharers you are of the sufferings, thus also
τῆς παρακλήσεως.
of the comfort.

8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing you
ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation
ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,
ὅτι καθ' ὑπερβολὴν ὑπὲρ δυνάμιν
that according to over-cast over power
ἐβαρύνθημεν, ὥστε
we were weighted down, as-and

ἐξαπορτῆσθαι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;
9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer
τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ
of the death we have had, in order that not
πεποιθότες ὦμεν ἐφ' ἑαυτοὺς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon
τῷ θεῷ τῷ ἐγειρόντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);

10 ὃς ἐκ τοῦ θανάτου
who out of so great death

we ourselves are
being comforted by
God. 5 For just as
the sufferings for the
Christ abound in us,
so the comfort we get
also abounds through
the Christ. 6 Now
whether we are in
tribulation, it is for
your comfort and sal-
vation; or whether we
are being comforted,
it is for your comfort
that operates to make
you endure the same
sufferings that we
also suffer. 7 And so
our hope for you is
unwavering, knowing
as we do that, just as
you are sharers of the
sufferings, in the same
way you will also
share the comfort.

8 For we do not
wish you to be igno-
rant, brothers, about
the tribulation that
happened to us in
the [district of] Asia,
that we were under
extreme pressure
beyond our strength,
so that we were very
uncertain even of our
lives. 9 In fact, we
felt within ourselves
that we had received
the sentence of death.
This was that we
might have our trust,
not in ourselves,
but in the God who
raises up the dead.
10 From such a
great thing as death

ἐρύσατο ἡμᾶς καὶ
he drew toward self us and
ῥύσεται, εἰς ὃν ἡλπίκαμεν
he will draw toward self, into whom we have hoped
ὅτι καὶ ἔτι ῥύσεται,
that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
cooperating under also of you over us
τῇ δεήσει, ἵνα ἐκ πολλῶν
to the supplication, in order that out of many
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
faces the into us gracious gift through
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
many (ones) might be thanked over us.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ
The for boasting of us this is, the
μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
witness of the conscience of us, that in
ἀγιότητι καὶ εὐλικρινείᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
holiness and sincerity of the God, and not in
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
wisdom fleshly but in undeserved kindness
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
of God, we were turned back in the world,
περισσότερας δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ
more abundantly but toward you; not for
ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
other (things) we are writing to you but than
ἃ ἀναγινώσκετε ἢ καὶ
what (things) you are reading or also
ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
you are recognizing, I am hoping but that until
τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ
end you will recognize, according as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
you recognized us from part, that boasting
ὑμῶν ἐσμέν καθάπερ καὶ
of you we are according to which (things) even also
ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
you of us in the day of the Lord of us
Ἰησοῦ.
of Jesus.

15 Καὶ ταύτῃ τῇ πεποιθήσει
And to this to the confidence
ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
I was wishing formerly toward you to come,
ἵνα δευτέραν χαρὰν σχήτε,
in order that second joy you might have,

he did rescue us and
will rescue us; and our
hope is in him that
he will also rescue
us further. 11 You
also can help along
by your supplication
for us, in order that
thanks may be given
by many in our behalf
for what is kindly given
to us due to many
[prayerful] faces.

12 For the thing
we boast of is this, to
which our conscience
bears witness, that
with holiness and god-
ly sincerity, not with
fleshly wisdom but
with God's undeserved
kindness, we have
conducted ourselves
in the world, but more
especially toward you.
13 For we are really
not writing you things
except those which
you well know or also
recognize; and which I
hope you will continue
to recognize to the
end, 14 just as you
have also recognized,
to an extent, that we
are a cause for you to
boast, just as you will
also be for us in the
day of our Lord Jesus.

15 So, with this
confidence, I was
intending before to
come to you, that you
might have a second
[occasion for] joy,

16 καὶ δι' ὑμῶν διελθεῖν εἰς
and through you to go through into
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come toward you and by you
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. This
οὖν βουλόμενος μὴ τι ἄρα τῇ
therefore wishing not-something really to the
ἐλαφρία ἐχρησάμην; ἢ ἃ
lightness I used? Or what (things)
βουλεύομαι κατὰ σὰρκα
I am taking counsel with self according to flesh
βουλεύομαι, ἵνα ἡ
I am taking counsel with self, in order that it may be

παρ' ἐμοῦ τὸ Ναὶ καὶ τὸ Οὐ οὐ;
beside me the Yes yes and the No no;

18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν
faithful but the God that the word of us
ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ;
the (one) toward you not it is Yes and No;

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus
ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in you through us

κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανὸς
having been preached, through me and of Silvanus
καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ,
and of Timothy, not he became Yes and No,

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι
but Yes in him he has become; as many as
γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναὶ;
for promises of God, in him the Yes;

διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν
through which also through him the Amen
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)

δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with you into
Χριστὸν καὶ χρίσας ἡμᾶς θεός,
Christ and having anointed us God,

22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
the (one) also having sealed us and
δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος
having given the token of the spirit

ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-
over with you to go to
Mace-do'ni-a, and to
come back from Mac-
e-do'ni-a to you and
be conducted partway
by you to Ju-de'a.
17 Well, when I had
such an intention, I
did not indulge in any
lightness, did I? Or
what things I purpose,
do I purpose [them]
according to the
flesh, that with me
there should be "Yes,
Yes" and "No, No"?
18 But God can be
relied upon that our
speech addressed to
you is not Yes and yet
No. 19 For the Son
of God, Christ Jesus,
who was preached
among you through
us, that is, through
me and Sil'vanus
and Timothy, did not
become Yes and yet
No, but Yes has be-
come Yes in his case.
20 For no matter how
many the promises of
God are, they have
become Yes by means
of him. Therefore
also through him is
the "Amen" [said] to
God for glory through
us. 21 But he who
guarantees that you
and we belong to
Christ and he who has
anointed us is God.
22 He has also put his
seal upon us and has
given us the token of
what is to come, that
is, the spirit, in our
hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
I but witness the God
ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι
I am calling upon upon the my soul, that
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing of you not yet I came into Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we are lords of you of the faith,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
but fellow workers we are of the joy of you,
τῇ γὰρ πίστει ἐστήκατε.
to the for faith you have stood.

2 ἔκρινα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν
I judged for to myself this, the not again
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· 2 εἰ γὰρ
in sadness toward you to come; if for
ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
I am saddening you, and who the (one)
εὐφραίνων με εἰ μὴ ὁ λυπούμενος
cheering me if not the (one) being saddened
ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
out of me? And I wrote this very (thing)
ἵνα μὴ ἐλθὼν λύπην σχῶ
in order that not having come sadness I might get
ἀφ' ὧν ἔδει με
from of which ones it was necessary me
χαίρειν, πεποιθὼς ἐπὶ πάντας
to be rejoicing, having confidence upon all
ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὧν
you that the my joy of all (ones) of you
ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
it is. Out of for much tribulation and
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
of anguish of heart I wrote to you through
πολλῶν δακρύων, οὐχ ἵνα
many tears, not in order that
λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
you might be saddened, but the love
ἵνα γνῶτε ἣν ἔχω
in order that you might know which I am having
περισσότερως εἰς ὑμᾶς.
more abundantly into you.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ
If but anyone has saddened, not me
λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
he has saddened, but from part in order that
μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I may put weight upon all you.

23 Now I call upon
God as a witness
against my own soul
that it is to spare
you that I have not
yet come to Corinth.
24 Not that we are
the masters over
your faith, but we
are fellow workers for
your joy, for it is by
[YOUR] faith that you
are standing.

2 For this is what I
have decided for
myself, not to come to
you again in sadness.
2 For if I make you
sad, who indeed is
there to cheer me
except the one that
is made sad by me?
3 And so I wrote this
very thing, that, when
I come, I may not get
sad because of those
over whom I ought
to rejoice; because I
have confidence in all
of you that the joy I
have is that of all of
you. 4 For out of
much tribulation and
anguish of heart I
wrote you with many
tears, not that you
might be saddened,
but that you might
know the love that I
have more especially
for you.

5 Now if anyone
has caused sadness, he
has saddened, not me,
but all of you to an
extent—not to be too
harsh in what I say.

6 ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ
Sufficient to the such (one) the rebuke this
ἡ (one) ὑπὸ τῶν πλείονων, 7 ὥστε
the (one) by the more (ones), as-and
τοῦναντίον ὑμᾶς χαρίζεσθαι
the (thing) in against you to graciously forgive
καὶ παρακαλέσαι, μὴ πως τῇ
and to comfort, not somehow to the
περισσότερα λύπη καταποθῇ ὁ
more abundant sadness might be drunk down the
τοιούτος. 8 διὸ παρακαλῶ
such (one). Through which I am encouraging
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 εἰς
you to make valid into him love; into
τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ
this for also I wrote in order that I might know
τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
the proof of you, whether into all (things)
ὑπήκοοί ἐστε. 10 ᾧ δέ τι
obedient you are. To whom but anything
χαρίζεσθε, κἀγὼ καὶ γὰρ ἐγὼ
you are graciously forgiving, also I; also for I
ὁ κεχαρίσμαι, εἰ τι
what I have graciously forgiven, if anything
κεχαρίσμαι, δι' ὑμᾶς ἐν
I have graciously forgiven, through you in
προσώπῳ Χριστοῦ, 11 ἵνα μὴ
face of Christ, in order that not
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
we might be overreached by the Satan, not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the designs we are being ignorant of.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς
Having come but into the Troas into
τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
the good news of the Christ, and of door
μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ
to me having been opened up in Lord, not
ἔσχηκα ἄνεσιν τῷ πνεύματί μου
I have had letting go up to the spirit of me
τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου,
to the not to find me Titus the brother of me,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
but having set self off to them I went out into
Μακεδονίαν.
Macedonia.

14 Τῷ δὲ θεῷ χάρις τῷ
To the but God thanks to the (one)
πάντοτε θριαμβεῦντι ἡμᾶς ἐν τῷ χριστῷ
always leading in triumph us in the Christ

6 This rebuke given
by the majority is
sufficient for such a
man, 7 so that, on
the contrary now, you
should kindly forgive
and comfort [him],
that somehow such a
man may not be swal-
lowed up by his being
overly sad. 8 There-
fore I exhort you to
confirm your love for
him. 9 For to this
end also I write to
ascertain the proof of
you, whether you are
obedient in all things.
10 Anything you
kindly forgive anyone,
I do too. In fact, as
for me, whatever I
have kindly forgiven,
if I have kindly
forgiven anything,
it has been for your
sakes in Christ's sight;
11 that we may not
be overreached by
Satan, for we are
not ignorant of his
designs.

12 Now when I
arrived in Troas to
declare the good news
about the Christ, and
a door was opened to
me in [the] Lord,
13 I got no relief in
my spirit on account
of not finding Titus
my brother, but I
said good-bye to them
and departed for
Macedonia.

14 But thanks be to
God who always leads
us in a triumphal
procession in company
with the Christ

καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανερῶντι δι' ἡμῶν ἐν παντί
to (one) manifesting through us in every
τόπω· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἰκανός; 17 οὐ γάρ
toward these (things) who sufficient? Not for
ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῆζομεν ὡς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 Ἡ
letters toward you or out of you? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,
letter of us you are,
ἐνγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;
3 φανερούμενοι ὅτι ἐστέ
(ones) being manifested because you are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐνγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζώντος,
to black [ink] but to spirit of God living,

and makes the odor of the knowledge of him perceptible through us in every place!
15 For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; 16 to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? 17 [We are;] for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking.
3 Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you?
2 You yourselves are our letter, inscribed on our hearts and being read by all mankind.
3 For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God,

οὐκ ἐν πλαξίν λιθίναις ἀλλ' ἐν πλαξίν
not in tablets stony but in tablets
καρδίαις σαρκίνοις.
to hearts fleshly.
4 Πεποιθήσιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. 5 οὐχ
through the Christ toward the God. Not
ὅτι ἀφ' ἑαυτῶν ἰκανοὶ ἐσμεν λογισασθαί
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἰκανότης
anything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, 6 ὃς καὶ ἰκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.
7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, 8 πῶς
of him the (one) being made ineffective, how
οὐχὶ μάλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῶν μάλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξη.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης· 11 εἰ
on account of the surpassing glory; if

not on stone tablets, but on fleshly tablets, on hearts.

4 Now through the Christ we have this sort of confidence toward God. 5 Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, 6 who has indeed adequately qualified us to be ministers of a new covenant, not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive.

7 Moreover, if the code which administers death and which was engraved in letters in stones came about in a glory, so that the sons of Israel could not gaze intently at the face of Moses because of the glory of his face, [a glory] that was to be done away with, 8 why should not the administering of the spirit be much more with glory? 9 For if the code administering condemnation was glorious, much more does the administering of righteousness abound with glory. 10 In fact, even that which has once been made glorious has been stripped of glory in this respect, because of the glory that excels it. 11 For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through
δόξης, πολλῶ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining
ἐν δόξῃ.
in glory.

12 ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope
πολλῇ παρρησίᾳ χρῶμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not
καθάπερ Μωσῆς
according to which (things) even Moses

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel
εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very
κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old
διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,

ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,

15 ἀλλ' ἕως σήμερον ἡνίκα ἂν
but until today when likely

ἀναγινώσκηται Μωσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the

καρδίαν αὐτῶν κεῖται· 16 ἡνίκα δὲ ἂν
heart of them is lying; when but if ever

ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,

περιαίρεται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but

κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit

Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all

ἀνακαλυμμένοι προσώπων τὴν
to (one) having been uncovered face the

δόξαν Κυρίου κατοπτρίζομενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very

εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to be
done away with was
brought in with glory,
much more would
that which remains be
with glory.

12 Therefore, as
we have such a hope,
we are using great
freeness of speech,
13 and not doing as
when Moses would
put a veil upon his
face, that the sons
of Israel might not
gaze intently at the
end of that which
was to be done away
with. 14 But their
mental powers were
dulled. For to this
present day the same
veil remains unlifted
at the reading of the
old covenant, because
it is done away with
by means of Christ.

15 In fact, down till
today whenever Moses
is read, a veil lies
upon their hearts.

16 But when there is
a turning to Jehovah,*
the veil is taken away.

17 Now Jehovah*
is the Spirit; and
where the spirit of
Jehovah* is, there is
freedom. 18 And all
of us, while we with
unveiled faces reflect
like mirrors the glory
of Jehovah,* are trans-
formed into the same
image from glory to

δόξαν, καθάπερ ἀπὸ
glory, according to which (things) even from
κυρίου πνεύματος.
of Lord of spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service
ταύτην καθὼς ἡλεήθημεν,
this according as we were shown mercy,
οὐκ ἐγκακούμεν, 2 ἀλλὰ
not we are behaving badly, but

ἀπειπάμεθα τὰ κρυπτά τῆς
we said away from selves the hidden (things) of the
αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working
μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word
τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the

ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς
truth making stand together selves toward

πάσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the

θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered

τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)

ἀπολλυμένοις ἔστιν κεκαλυμμένον,
destroying themselves is having been covered,

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this

ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the

ἀπίστων εἰς τὸ μὴ αὐγᾶσαι τὸν
unbelievers into the not to beam forth the

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the

Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. Not

γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ

Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of you

διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)

εἰπὼν Ἐκ σκότους φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who

ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

glory, exactly as done
by Jehovah* [the]
Spirit.

4 That is why, since
we have this
ministry according
to the mercy that
was shown us, we do
not give up; 2 but
we have renounced
the underhanded
things of which to be
ashamed, not walking
with cunning, neither
adulterating the word
of God, but by making
the truth manifest
recommending
ourselves to every
human conscience
in the sight of God.

3 If, now, the good
news we declare is in
fact veiled, it is veiled
among those who are
perishing, 4 among
whom the god of this
system of things has
blinded the minds
of the unbelievers,
that the illumination
of the glorious good
news about the Christ,
who is the image of
God, might not shine
through. 5 For we
are preaching, not
ourselves, but Christ
Jesus as Lord, and
ourselves as your
slaves for Jesus'
sake. 6 For God
is he who said: "Let
the light shine out of
darkness," and he has
shone on our hearts to

φωτισμόν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
ὀστράκινῳ σκεύει, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν. 8 ἐν παντὶ θλιβόμενοι
out of us; in every [way] being pressed

ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus
ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that

καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body
ἡμῶν φανερωθῇ. 11 αἶψά γὰρ ἡμεῖς
of us might be manifested; ever for we

οἱ ζῶντες εἰς θάνατον
the (ones) living into death
παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesus
φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.

12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,
ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in you,

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the
πίστεως, κατὰ τὸ (thing)
faith, according to the (thing)

γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which
ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which

καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, having known that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

7 However, we have
this treasure in earth-
en vessels, that the
power beyond what is
normal may be God's
and not that out of
ourselves. 8 We

are pressed in every
way, but not cramped
beyond movement;
we are perplexed, but
not absolutely with
no way out; 9 we

are persecuted, but
not left in the lurch;
we are thrown down,
but not destroyed.

10 Always we endure
everywhere in our
body the death-
dealing treatment
given to Jesus, that
the life of Jesus may

also be made manifest
in our body. 11 For
we who live are ever
being brought face to
face with death for
Jesus' sake, that the
life of Jesus may also

be made manifest
in our mortal flesh.
12 Consequently
death is at work in us,
but life in you.

13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we

too exercise faith and
therefore we speak,
14 knowing that

13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we

too exercise faith and
therefore we speak,
14 knowing that

13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we

too exercise faith and
therefore we speak,
14 knowing that

ὁ ἐγείρας τὸν κύριον Ἰησοῦν
the (one) having raised up the Lord Jesus
καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
also us together with Jesus will raise up and

παραστήσει σὺν ὑμῖν. 15 τὰ
will stand alongside together with you. 15 The
γὰρ πάντα δι' ὑμᾶς, ἵνα
for all (things) through you, in order that

ἡ χάρις πλεονάσῃ
the undeserved kindness having become more
διὰ τῶν πλειόνων τὴν εὐχαριστίαν
through the more (ones) the thanksgiving

περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
might abound into the glory of the God.

16 Διὸ οὐκ ἐγκακούμεν,
Through which not we are behaving badly,
ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
but if also the outside of us man

διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
is wasting away, but the (one) inside of us
ἀνακαινύεται ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ
is being renewed to day and to day. The for

παραυτίκα ἐλαφρὸν τῆς θλίψεως
momentary light (ness) of the tribulation
καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
according to over-cast into over-cast everlasting

βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
weight of glory is working down to us, not
σκοποῦντων ἡμῶν τὰ βλεπόμενα
looking at of us the (things) being seen

ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
but the (things) not being seen, the (things)
γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
for being seen temporary, the (things) but

μὴ βλεπόμενα αἰώνια.
not being seen everlasting.

5 οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
We have known for that if ever the earthly
ἡμῶν οἰκία τοῦ σκηνῶς καταλυθῇ,
of us house of the tent should be loosed down,

οἰκοδομηγὰν ἐκ θεοῦ ἔχομεν οἰκίαν
building out of God we are having house
ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
not handmade everlasting in the heavens.

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
And for in this we are groaning, the
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

he who raised Jesus
up will raise us up
also together with
Jesus and will present
us together with you.

15 For all things are
for your sakes, in
order that the unde-
served kindness which
was multiplied should
abound because of the
thanksgiving of many
more to the glory of
God.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.

5 For we know that
if our earthly
house, this tent,
should be dissolved,
we are to have a
building from God, a
house not made with
hands, everlasting in
the heavens. 2 For
in this dwelling house
we do indeed groan,

5 For we know that
if our earthly
house, this tent,
should be dissolved,
we are to have a
building from God, a
house not made with
hands, everlasting in
the heavens. 2 For
in this dwelling house
we do indeed groan,

5 For we know that
if our earthly
house, this tent,
should be dissolved,
we are to have a
building from God, a
house not made with
hands, everlasting in
the heavens. 2 For
in this dwelling house
we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ
to put upon selves longing, if in fact also
ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)
εὑρεθισόμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being
ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι
in the tent we are groaning being weighed down
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves
ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that
καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the
ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us
εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)
δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ
having given to us the token of the
πνεύματος.
spirit.

6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and
εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in
τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from
τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for
περιπατοῦμεν οὐ διὰ εἰδους, —
we are walking about not through appearance, —
8 θαρροῦμεν δὲ καὶ
we are being of good courage but also
εὐδοκοῦμεν μάλλον
we are thinking well rather
ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and
ἐνδημῆσαι πρὸς τὸν κύριον
to be among (own) people toward the Lord;
9 διὸ καὶ φιλοτιμούμεθα
through which also we are fond of honor for selves,
εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or
ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing
αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us
φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring to
put on the one for us
from heaven, 3 so
that, having really
put it on, we shall
not be found naked.
4 In fact, we who are
in this tent groan,
being weighed down;
because we want, not
to put it off, but to
put on the other, that
what is mortal may be
swallowed up by
life. 5 Now he that
produced us for this
very thing is God,
who gave us the token
of what is to come,
that is, the spirit.

6 We are therefore
always of good
courage and know
that, while we have
our home in the
body, we are absent
from the Lord, 7 for
we are walking by
faith, not by sight.
8 But we are of good
courage and are well
pleased rather to
become absent from
the body and to make
our home with the
Lord. 9 Therefore
we are also making it
our aim that, whether
having our home
with him or being
absent from him, we
may be acceptable
to him. 10 For we
must all be made
manifest before the

βήματος τοῦ χριστοῦ, ἵνα
step of the Christ, in order that
κομίσηται ἑκάστος τὰ
might carry off for self each (one) the (things)
διὰ τοῦ σώματος πρὸς ἃ
through the body toward which (things)
ἐπραξεν, εἴτε ἀγαθὸν εἴτε
he performed, whether good (thing) or
φαῦλον.
vile (thing).

11 Εἰδότες οὖν τὸν φόβον τοῦ
Having known therefore the fear of the
κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ
Lord men we are persuading, to God but
πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν
we have been manifested; I am hoping but also in
ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
the consciences of you to have been manifested.

12 οὐ πάλιν ἑαυτοὺς
Not again selves
συνιστάνομεν ὑμῖν, ἀλλὰ
we are putting in standing together to you, but
ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
onrush from giving to you of boasting over
ἡμῶν, ἵνα ἔχητε πρὸς
us, in order that you may be having toward
τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
the (ones) in face (ones) boasting and not
ἐν καρδίᾳ. 13 εἴτε γὰρ
in heart. Whether for
ἐξέστημεν, θεῷ· εἴτε
we stood out of (selves), to God; or
σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
we are sound in mind, to you. The for love
τοῦ χριστοῦ συνέχει ἡμᾶς,
of the Christ is holding together us,
κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων
having judged this that one over all (ones)
ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· 15 καὶ
he died; really the all they died; and
ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ
over all (ones) he died in order that the
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
(ones) living not yet to selves they might live
ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
but to the (one) over them to (one) having died
καὶ ἐγερθέντι.
and to (one) having been raised up.

judgment seat of the
Christ, that each one
may get his award
for the things done
through the body, ac-
cording to the things
he has practiced,
whether it is good
or vile.

11 Knowing,
therefore, the fear of
the Lord, we keep
persuading men, but
we have been made
manifest to God.
However, I hope that
we have been made
manifest also to your
consciences. 12 We
are not again recom-
mending ourselves to
you, but giving you
an inducement for
boasting in respect to
us, that you may have
[an answer] for those
who boast over the
outward appearance
but not over the
heart. 13 For if we
were out of our mind,
it was for God; if we
are sound in mind, it
is for you. 14 For
the love the Christ
has compels us,
because this is what
we have judged, that
one man died for all;
so, then, all had died;
15 and he died for all
that those who live
might live no longer
for themselves, but
for him who died
for them and was
raised up.

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδέν
As-and we from the now no one
οἶδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκουμεν. 17 ὥστε
but now not yet we are knowing. As-and

εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαία παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ.
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὥς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.

20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be you reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν ἡμετέραν χάριν
not into empty (ness) the undeserved kindness
τοῦ θεοῦ δεῖξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept you; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently from now on we know
from now on we know
no man according to
the flesh. Even if we
have known Christ
according to the flesh,
certainly we now
know him so no more.

17 Consequently if
anyone is in union
with Christ, he is a
new creation; the old
things passed away,
look! new things have
come into existence.
18 But all things are
from God, who re-
conciled us to himself
through Christ and
gave us the ministry
of the reconciliation,
19 namely, that God
was by means of
Christ reconciling a
world to himself, not
reckoning to them
their trespasses, and
he committed the
word of the reconcilia-
tion to us.

20 We are therefore
ambassadors sub-
stituting for Christ,
as though God were
making entreaty
through us. As
substitutes for Christ
we beg: "Become
reconciled to God."
21 The one who did
not know sin he made
to be sin for us, that
we might become
God's righteousness
by means of him.

6 Working together
with him, we also
entreat you not to
accept the undeserved
kindness of God and
miss its purpose.
2 For he says:
"In an acceptable
time I heard you,

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward,
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;

3 μηδεμίαν ἐν μηδενὶ
not one in nothing
διδόντες προσκοπὴν, ἵνα
giving striking toward, in order that
μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but
ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves
ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in
θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
tribulations, in necessities, in straits,

5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,
6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,
ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love
ἀνυποκρίτως, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power
θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης
of God; through the weapons of the righteousness

τῶν δεξιῶν καὶ
of the (ones) of the right [parts] and
ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left [parts], through glory and dishonor,
διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants
καὶ ἀληθεῖς, 9 ὡς ἀγνοοῦμενοι
and truthful (ones), as (ones) being unknown
καὶ ἐπιγινώσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying
καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined
καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as

λυπούμενοι αἰεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (ones) rejoicing, as
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of
salvation I helped
you." Look! Now is the
especially acceptable
time. Look! Now is the
day of salvation.

3 In no way are we
giving any cause for
stumbling, that our
ministry might not
be found fault with;
4 but in every way we
recommend ourselves
as God's ministers,
by the endurance of
much, by tribulations,
by cases of need, by
difficulties, 5 by
beatings, by prisons,
by disorders, by
labors, by sleepless
nights, by times
without food, 6 by
purity, by knowledge,
by long-suffering,
by kindness, by holy
spirit, by love free
from hypocrisy, 7 by
truthful speech, by
God's power; through
the weapons of right-
eousness on the right
hand and on the left,
8 through glory and
dishonor, through bad
report and good re-
port; as deceivers and
yet truthful, 9 as
being unknown and
yet being recognized,
as dying and yet, look!
we live, as disciplined
and yet not delivered
to death, 10 as
sorrowing but ever
rejoicing, as poor but
making many rich, as

μηδέν (ones) having and πάντα (things) holding on. holding down.

11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς
The mouth of us has stood opened up toward
ὑμᾶς, Κορινθιοί, ἡ καρδιά
you, Corinthians, the heart
ἡμῶν πεπλάτυνται· 12 οὐ
of us has been broadened; 12 not

στενοχωρεῖσθε ἐν ἡμῖν, ὅτι ἐν τοῖς
you are being put in narrow place in us, for in the
στενοχωρεῖσθε δὲ ἐν τοῖς
you are being put in narrow place but in the
σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν
bowels of you; 13 the but very
ἀντιμισθίαν, ὥς τέκνοις λέγω,
return reward, as to children I am saying,

πλατύνθητε καὶ ὑμεῖς.
be you broadened also you.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be you becoming being differently yoked
ἀπίστοις· τίς γὰρ μετοχή
to unbelievers; what for holding with
δικαιοσύνης καὶ ἀνομίας, ἢ τίς
to righteousness and to lawlessness, or what
κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but
συμφώνησις Χριστοῦ πρὸς Βελίαν, ἢ τίς
harmony of Christ toward Beliar, or what
μερίς πιστῶ μετὰ ἀπίστου;
portion to faithful (one) with unbeliever?

16 τίς δὲ συνκατάθεσις
What but putting down together
ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We
γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος·
for divine habitation of God we are of (one) living;
καθὼς εἶπεν ὁ θεός ὅτι Ἐνοικήσω
according as said the God that I shall indwell
ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.
of them God, and they will be of me people.

17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out you out of
αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and you be defined off, is saying Lord,

having nothing and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has widened out. 12 You are not cramped for room within us, but you are cramped for room in your own tender affections. 13 So, as a recompense in return—I speak as to children—you, too, widen out.

14 Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? 15 Further, what harmony is there between Christ and Bel'al? Or what portion does a faithful person have with an unbeliever? 16 And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I shall reside among them and walk among [them], and I shall be their God, and they will be my people."

17 "Therefore get out from among them, and separate yourselves," says Jehovah.*

καὶ ἀκαθάρτου μὴ ἅπτεσθε· καὶ γὰρ
and of unclean (thing) not be you touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into you; and I shall be to you
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς
into father, and you will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.

7 ταύτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθαρῶς
promises, beloved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.

2 Χωρήσατε ἡμᾶς· οὐδένα
Allow you space for us; no one
ἠδικήσαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. 3 toward
κατάκρισιν οὐ λέγω, προεῖρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us you are into
τὸ συναποθανεῖν καὶ
to die together with and

συνζῆν. 4 πολλὴ μοι
to be living together with. 4 Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward you, much to me
καύχησις ὑπὲρ ὑμῶν· πεπληρώμαι τῇ
boasting over you; I have been filled to the
παρακλήσει, ὑπερπερισεύομαι τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι
but in everything (ones) being under tribulation —
ἐξωθεν μάχαι, ἐσωθεν φόβοι — 6 ἀλλ'
outside fights, inside fears — 6 But

'and quit touching the unclean thing';
"and I will take you in." 18 "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah* the Almighty."

7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.

2 ALLOW room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you. For I have said before that you are in our hearts to die and to live with us. 4 I have great freedom of speech toward you. I have great boasting in regard to you. I am filled with comfort, I am overflowing with joy in all our affliction.

5 In fact, when we arrived in Macedonia, our flesh got no relief, but we continued to be afflicted in every manner — there were fights without, fears within. 6 Nevertheless

ὁ παρακαλῶν τοὺς ταπεινοὺς
the (one) comforting the lowly (ones)
παρακάλεισεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
comforted us the God in the presence
Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; not only but in the presence
αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ
of him, but also in the comfort to which
παρακλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted upon you, reporting back to us
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
the of you longing, the of you wailing,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
the of you zeal over me, as-and me
μᾶλλον χαρῆναι.
rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
Because if and I saddened you in the
ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμέλομην,
letter, not I am regretting; if and I regretted,
βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
I look at that the letter that if and
πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
toward hour saddened you, now
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
I am rejoicing, not that you were saddened, but
ὅτι ἐλυπήθητε εἰς μετάνοιαν,
that you were saddened into repentance,
ἐλυπήθητε γὰρ κατὰ θεόν,
you were saddened for according to God,
ἵνα ἐν μηδενὶ ζημιωθῆτε
in order that in nothing you might suffer damage
ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν
out of us. The for according to God
λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sadness repentance into salvation unregrettable
ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
is working; the but of the world sadness
θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ
death is working down. Look! For very
τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
this (thing) the according to God to be saddened
πόσῃν κατειργάσατο ὑμῖν σπουδῇ, ἀλλὰ
how much it worked down to you speed up, but
ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
defense, but indignation, but fear,
ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
but longing, but zeal, but vengeance;

God, who comforts those laid low, comforted us by the presence of Titus; 7 yet not alone by his presence, but also by the comfort with which he had been comforted over you, as he brought us word again of your longing, your mourning, your zeal for me; so that I rejoiced yet more.

8 Hence even if I saddened you by my letter, I do not regret it. Even if I did at first regret it, (I see that that letter saddened you, though but for a little while,) 9 now I rejoice, not because you were just saddened, but because you were saddened into repenting; for you were saddened in a godly way, that you might suffer no damage in anything due to us. 10 For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death. 11 For, look! this very thing, your being saddened in a godly way, what a great earnestness it produced in you, yes, clearing of yourselves, yes, indignation, yes, fear, yes, longing, yes, zeal, yes, righting of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
in everything you put in standing with selves
ἀγνοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ
chaste to be to the matter. Really if
καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν
and I wrote to you, not on account
τοῦ ἀδικήσαντος, ἀλλ'
of the (one) having acted unrighteously, but
οὐδὲ ἐνεκεν τοῦ
neither on account of the (one)
ἀδικηθέντος, ἀλλ'
having been treated unrighteously, but
ἐνεκεν τοῦ φανερωθῆναι τὴν
on account of the to be manifested the
σπουδῇ ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
speed up of you the (one) over us toward
ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
you in sight of the God. Through
τοῦτο παρακεκλήμεθα.
this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
Upon but the comfort of us
περισσότερως μᾶλλον ἐχάρημεν ἐπὶ τῇ
more abundantly rather we rejoiced upon the
χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
joy of Titus, because has been rested up the
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι
spirit of him from all of you; because
εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
if anything to him over you I have boasted,
οὐ κατησχύνθην, ἀλλ' ὡς πάντα ἐν
not I was shamed down, but as all (things) in
ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ
truth we spoke to you, thus also the
καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
boasting of us upon Titus truth became.
15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
And the bowels of him more abundantly
εἰς ὑμᾶς ἐστὶν ἀναμνησκόμενον τὴν
into you is of (one) remembering the
πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ
of all of you obedience, as with fear and
τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
trembling you received him. I am rejoicing
ὅτι ἐν παντὶ θαρρῶ
because in everything I am having good courage
ἐν ὑμῖν.
in you.

In every respect you demonstrated yourselves to be chaste in this matter. 12 Certainly, although I wrote you, I did it, neither for the one who did the wrong, nor for the one who was wronged, but that your earnestness for us might be made manifest among you in the sight of God. 13 That is why we have been comforted.

However, in addition to our comfort we rejoiced still more abundantly due to the joy of Titus, because his spirit has been refreshed by all of you. 14 For if I have made any boast to him about you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting before Titus has proved to be true. 15 Also, his tender affections are more abundant toward you, while he calls to mind the obedience of all of you, how you received him with fear and trembling. 16 I rejoice that in every way I may have good courage by reason of you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
We are making known but to you, brothers,
τὴν χάριν τοῦ θεοῦ τὴν
the undeserved kindness of the God the (one)
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
having been given in the ecclesias of the
Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
Macedonia, that in much proof
θλίψεως ἡ περισσεῖα τῆς χαρᾶς αὐτῶν
of tribulation the abundance of the joy of them
καὶ ἡ κατὰ βάθος πτωχεῖα αὐτῶν
and the down depth poorness of them
ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος
abounded into the riches of the simplicity
αὐτῶν. 3 ὅτι κατὰ δύνανμιν,
of them; because according to power,
ἐμαρτυρῶ, καὶ παρὰ δύνανμιν,
I am bearing witness, and beside power,
αὐθαίρετοι 4 μετὰ πολλῆς
self-undertaking (ones) with much
παρακλήσεως δεόμενοι ἡμῶν, τὴν
entreaty supplicating of us, the
χάριν καὶ τὴν κοινωνίαν τῆς
undeserved kindness and the sharing of the
διακονίας τῆς εἰς τοὺς ἁγίους, —
service the (one) into the holy (ones), —
5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ'
and not according as we hoped but
ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
themselves they gave first to the Lord and
ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
to us through will of God, into the
παρακαλέσαι ἡμᾶς Τίτον ἵνα
to encourage us Titus in order that
καθὼς προενήρξατο οὕτως καὶ
according as he made beginning before thus also
ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
he should put end upon into you also the
χάριν ταύτην. 7 ἀλλ' ὥσπερ ἐν
undeserved kindness this; but as-even in
παντὶ περισσεύετε, πιστεῖ καὶ λόγῳ
everything you are abounding, to faith and to word
καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
and to knowledge and to all speed up and to the
ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
out of us in you to love, in order that also
ἐν ταύτῃ τῇ χάριτι
in this the undeserved kindness
περισσεύητε.
you may be abounding.

8 Now we let you know, brothers,
about the undeserved kindness of God that
has been bestowed upon the congregations of Mac-e-do-ni-a,
2 that during a great test under affliction
their abundance of joy and their deep poverty
made the riches of their generosity
abound. 3 For according to their
actual ability, yes, I testify, beyond their
actual ability this was, 4 while they of
their own accord kept begging us with much
entreaty for the [privilege of] kindly giving
and for a share in the ministry destined for
the holy ones. 5 And not merely as we
had hoped, but first they gave themselves
to the Lord and to us through God's
will. 6 This led us to encourage Titus that,
just as he had been the one to initiate it
among you, so too he should complete
this same kind giving on your part.
7 Nevertheless, just as you are abounding
in everything, in faith and word and
knowledge and all earnestness and in this
love of ours to you, may you also abound
in this kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
Not according to enjoiner I am saying, but
διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ
through the of different (ones) speed up and the
τῆς ὑμετέρας ἀγάπης γνήσιον
of the your love genuine (ness)
δοκιμάζων. 9 γινώσκετε γὰρ τὴν
(I) proving; you are knowing for the
χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
undeserved kindness of the Lord of us of Jesus
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that through you he became poor
πλούσιος ὢν, ἵνα ὑμεῖς τῇ
rich being, in order that you to the
ἐκείνου πτωχεῖα πλουτήσητε.
of that (one) poorness you might become rich.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
And opinion in this I am giving; this
γὰρ ὑμῖν συμφέρεи, οἵτινες οὐ μόνον τὸ
for to you is bearing with, who not only the
ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
to do but also the to be willing
προενήρξασθε ἀπὸ πέρυσιν. 11 νῦν
you made beginning before from last year; now
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
but and the to do you put end upon, so that
καθάπερ ἡ
according to which (things) even the
προθυμία τοῦ θέλειν οὕτως καὶ
fore-spiritedness of the to be willing thus also
τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
the to put end upon out of the to be having.
12 εἰ γὰρ ἡ προθυμία πρόκειται,
If for the fore-spiritedness is lying before,
καθὼς ἐάν ἕξη
according to what if ever one may be having
εὐπρόσδεκτος, οὐ καθὼς οὐκ
well acceptable toward, not according to what not
ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
one is having. Not for in order that to others
ἄνεσις, ὑμῖν θλίψις. 14 ἀλλ' ἐξ
letting off up, to you tribulation; but out of
ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
equality in the now appointed time the of you
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
abundancy into the of those coming behind,
ἵνα καὶ τὸ ἐκείνων περίσσευμα
in order that also the of those abundancy
γένηται εἰς τὸ ὑμῶν ὑστέρημα,
might become into the of you coming behind,

8 It is not in the way of commanding you, but in view of the earnestness of others and to make a test of the genuineness of your love, that I am speaking. 9 For you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty.
10 And in this I render an opinion: for this matter is of benefit to you, seeing that already a year ago you initiated not only the doing but also the wanting [to do]; 11 now, then, finish up also the doing of it, in order that, just as there was a readiness to want to do, so also there should be a finishing up of it out of what you have. 12 For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have. 13 For I do not mean for it to be easy for others, but hard on you; 14 but that by means of an equalizing your surplus just now might offset their deficiency, in order that their surplus might also come to offset your deficiency.

ὅπως γένηται ἰσότης; 15 καθὼς
so that might become equality; according as
γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not
ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the
ὀλίγον οὐκ ἡλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over you in the heart
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement
ἔδεξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward you.

18 συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news
διὰ πᾶσων τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not
μόνον δὲ ἀλλὰ καὶ
only but also and

χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the

ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together

ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)

διακονομένη ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord

δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —

20 στελλόμενοι τοῦτο μὴ τις ἡμᾶς
arranging for selves this not anyone us

μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ
should make spotted in the liberality this

τῇ διακονομένη ὑφ' ἡμῶν,
the (one) been served by us,

21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)

οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight

ἀνθρώπων.
of men.

21* Jehovah, J⁷8:24; Lord, NB; God, P⁴⁶VgSy^p.

that an equalizing
might take place.
15 Just as it is writ-
ten: "The person with
much did not have too
much, and the person
with little did not
have too little."

16 Now thanks be
to God for putting the
same earnestness for
you in the heart of
Titus, 17 because he
has indeed responded
to the encouragement,
but, being very ear-
nest, he is going forth
of his own accord to
you. 18 But we are
sending along with
him the brother whose
praise in connection
with the good news
has spread through
all the congregations.

19 Not only that, but
he was also appointed
by the congregations
to be our traveling
companion in
connection with
this kind gift to be
administered by us for
the glory of the Lord
and in proof of our
ready mind. 20 Thus
we are avoiding
having any man
find fault with us in
connection with this
liberal contribution
to be administered by
us. 21 For we "make

honest provision, not
only in the sight of
Jehovah,* but also in
the sight of men."

22 συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφόν
We sent with but to them the brother

ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
of us whom we proved in many (things)

πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
many (times) speedy being, now but much

σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
more speedy to confidence much the (one) into

ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
you. Whether over Titus, sharer my

καὶ εἰς ὑμᾶς συνεργός; εἴτε ἀδελφοὶ ἡμῶν,
and into you co-worker; or brothers of us,

ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
apostles of ecclesias, glory of Christ.

24 Τὴν οὖν ἐνδείξιν τῆς ἀγάπης
The therefore demonstration of the love

ὑμῶν καὶ ἡμῶν καυχίσεως ὑπὲρ ὑμῶν εἰς
of you and of us of boasting over you into

αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
them demonstrate you into face of the

ἐκκλησιῶν.
ecclesias.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
About indeed for of the service of the one

εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ
into the holy (ones) abundant to me it is the

γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
to be writing to you, I have known for the

προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
fore-spiritedness of you which over you

καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα
I am boasting to Macedonians that Achaia

παρεσκευάσται ἀπὸ πέρους, καὶ τὸ ὑμῶν
has been prepared from last year, and the of you

ζῆλος ἡρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
zeal excited the more (ones). I sent but

τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα
the brothers, in order that not the boasting

ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
of us the (one) over you might be made empty

ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
in the part this, in order that according as

ἔλεγον παρεσκευασμένοι
I was saying (ones) having been prepared

ἦτε, 4 μὴ πως ἐὰν
you may be, not somehow if ever

ἐλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
should come together with me Macedonians and

εὕρωσιν ὑμᾶς ἀπαρσκευάστους
they should find you unprepared

22 Moreover, we are
sending with them our
brother whom we have
often proved in many
things to be earnest,
but now much more
earnest due to his
great confidence in
you. 23 If, though,
there is any question
about Titus, he is a
sharer with me and a
fellow worker for your
interests; or if about
our brothers, they are
apostles of congrega-
tions and a glory of
Christ. 24 Therefore
demonstrate to them
the proof of your
love and of what we
boasted about you,
before the face of the
congregations.

9 Now concerning
the ministry that
is for the holy ones, it
is superfluous for me
to write you, 2 for I
know your readiness
of mind of which I
am boasting to the
Macedonians about
you, that Achaia
has stood ready now
for a year, and your
zeal has stirred up
the majority of them.
3 But I am sending
the brothers, that
our boasting about
you might not prove
empty in this respect,
but that you may
really be ready, just
as I used to say you
would be. 4 Other-
wise, in some way, if
Macedonians should
come with me and
find you not ready,

καταισχυνθώμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying you, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγήσαμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into you and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of you,
ταύτην ἐτοιμὴν εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.

6 Τοῦτο δὲ, ὁ σπείρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπείρων ἐπ' εὐλογίας ἐπ' εὐλογίας καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προήρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύτης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.

8 Δυνατεῖ δὲ ὁ θεὸς πᾶσαν
Is able but the God all
ἡμῶν χάριν περισσεύσαι εἰς ὑμᾶς,
undeserved kindness to abound into you,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having you may be abounding into
πάν ἔργον ἀγαθόν. 9 καθὼς
every work good; according as
γέγραπται· Ἐσκόρπισεν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἡ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα. 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπείροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say
you—should be
put to shame in
this assurance of
ours. 5 Therefore I
thought it necessary
to encourage the
brothers to come to
you in advance and to
get ready in advance
your bountiful gift
previously promised,
that thus this might
be ready as a boun-
tiful gift and not as
something extorted.

6 But as to this, he
that sows sparingly
will also reap
sparingly; and he that
sows bountifully will
also reap bountifully.
7 Let each one do just
as he has resolved
in his heart, not
grudgingly or under
compulsion, for God
loves a cheerful giver.

8 God, moreover, is
able to make all his
undeserved kindness
abound toward you,
that, while you
always have full
self-sufficiency in
everything, you may
have plenty for every
good work. 9 (Just
as it is written: "He
has distributed widely,
he has given to the
poor ones, his right-
eousness continues
forever." 10 Now
he that abundantly
supplies seed to the
sower and bread for
eating will supply and

πληθυνεῖ τὸν σπόνρον ὑμῶν καὶ
he will multiply the seed of you and
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
he will increase the products of the righteousness
ὑμῶν. 11 ἐν παντὶ πλουτιζόμενοι
of you; in everything (ones) being enriched
εἰς πᾶσαν ἀπλότητα, ἧτις κατεργάζεται
into every simplicity, which is working down
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ,
through us thanksgiving to the God,—
12 ὅτι ἡ διακονία τῆς λειτουργίας
because the service of the public work
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
this not only is filling up toward the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things lacking of the holy (ones), but also
περισσεύουσα διὰ πολλῶν εὐχαριστιῶν
abounding through many thanksgivings
τῷ θεῷ. 13 διὰ τῆς δοκιμῆς τῆς
to the God,— through the proof of the
διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
service this (ones) glorifying the God upon
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
the subjection of the confession of you into
τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι
the good news of the Christ and simplicity
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the sharing into them and into all (ones),
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
and of them to supplication over you
ἐπιποθοῦντων ὑμᾶς διὰ τὴν
of (ones) longing for you through the
ὑπερβάλλουσαν χάριν τοῦ θεοῦ
surpassing undeserved kindness of the God
ἐφ' ὑμῖν.
upon you.

15 Χάρis τῷ θεῷ ἐπὶ τῇ
Thanks to the God upon the
ἀνεκδιμήτῳ αὐτοῦ δωρεᾷ.
indescribable of him free gift.
10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
Very (one) but I Paul I am entreating
ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικίας
you through the mildness and yieldingness
τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
of the Christ, who according to face
μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ
indeed lowly in you, being absent but
θαρρῶ εἰς ὑμᾶς. 2 Δέομαι
I am of good courage into you; I am supplicating

multiply the seed
for you to sow and
will increase the
products of your
righteousness.) 11 In
everything you are
being enriched for
every sort of generos-
ity, which produces
through us an ex-
pression of thanks to
God; 12 because the
ministry of this public
service is not only to
supply abundantly
the wants of the
holy ones but also to
be rich with many
expressions of thanks
to God. 13 Through
the proof that this
ministry gives, they
glorify God because
you are submissive to
the good news about
the Christ, as you
publicly declare you
are, and because you
are generous in your
contribution to them
and to all; 14 and
with supplication
for you they long for
you because of the
surpassing undeserved
kindness of God
upon you.

15 Thanks be to
God for his indescrib-
able free gift.
10 Now I myself,
Paul, entreat
you by the mildness
and kindness of the
Christ, lowly though
I am in appearance
among you, whereas
when absent I am
bold toward you.
2 Indeed I beg

δὲ τὸ μὴ παρὼν θαρρήσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ἣ λογιζομαι
to the confidence to which I am reckoning
τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους
to be daring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.
3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to
σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not
σαρκικά ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρειν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings
καθαίρουντες καὶ πᾶν ὕψωμα
(ones) taking down and every lofty (thing)
ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into
τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἐτοιμῳ
the obedience of the Christ, and in readiness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever
πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of you the obedience.
7 Τὰ κατὰ πρόσωπον
The (things) according to face
βλέπετε. εἴ τις πέποιθεν ἑαυτῷ
you are looking at. If anyone has trusted to himself
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν
of Christ to be, this let him be reckoning again
ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ
οὕτως καὶ ἡμεῖς. 8 ἐάν τε γὰρ
thus also we. If ever and for
περισσότερόν τι καυχῶμαι περὶ
more abundant somewhat I should be boasting about
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρειν ὑμῶν,
into upbuilding and not into taking down of you,
οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not
δοῶ ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying you

that, when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to [what we are in] the flesh. 3 For though we walk in the flesh, we do not wage warfare according to [what we are in] the flesh. 4 For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. 5 For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ; 6 and we are holding ourselves in readiness to inflict punishment for every disobedience, as soon as your own obedience has been fully carried out. 7 You look at things according to their face value. If anyone trusts in himself that he belongs to Christ, let him again take this fact into account for himself, that, just as he belongs to Christ, so do we also. 8 For even if I should boast a bit too much about the authority that the Lord gave us to build you up and not to tear you down, I would not be put to shame, 9 that I may not seem to want to terrify you

διὰ τῶν ἐπιστολῶν 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἢ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἱοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐνκρίναι ἢ συνκρίναι
we are daring to judge among or to judge with
ἑαυτοῦς τισιν τῶν ἑαυτοῦς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
putting in standing with; but they in selves
ἑαυτοῦς μετροῦντες καὶ συνκρίνοντες
selves measuring and judging with
ἑαυτοῦς ἑαυτοῖς οὐ συνιάσιν.
selves to selves not they are comprehending.
13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν. — 14 οὐ γὰρ
to come upon until also of you; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into you
ὑπερεκτείνομεν ἑαυτοῦς, ἀχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of you we came ahead in the good news of the
χριστοῦ. — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἀλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of you in you to be made great

by [my] letters. 10 For, say they: "[His] letters are weighty and forceful, but [his] presence in person is weak and [his] speech contemptible." 11 Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. 12 For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding. 13 For our part we will boast, not outside our assigned boundaries, but according to the boundary of the territory that God apportioned to us by measure, making it reach even as far as you. 14 Really we are not overstretching ourselves as if we did not reach to you, for we were the first to come even as far as you in declaring the good news about the Christ. 15 No, we are not boasting outside our assigned boundaries in the labors of someone else, but we entertain hope that, as your faith is being increased, we may be made great among you

κατὰ τὸν κανόνα ἡμῶν εἰς
according to the (measuring) reed of us into
περισσεῖαν, 16 εἰς τὰ
abundance, into the [regions]

ὑπερέκεινα ὑμῶν εὐαγγελισσάσθαι,
beyond those [parts] of you to declare good news,
οὐκ ἐν ἄλλοτρίῳ κανόνι
not in belonging to another (measuring) reed
εἰς τὰ ἔτοιμα καυχῆσθαι. 17 Ὁ
into the (things) ready to boast. The

δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω
but (one) boasting in Lord let him be boasting;
18 οὐ γὰρ ὁ ἑαυτὸν
not for the (one) himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
putting in standing with, that (one) is approved,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
but whom the Lord is putting in standing with.

11 Ὅφελον ἀνείχεσθέ μου
I owed you were putting up with of me
μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
little something of senselessness; but and
ἀνέχεσθέ μου. 2 ζηλῶ
you are putting up with of me. I am jealous of
γὰρ ὑμᾶς θεοῦ ζηλῶ, ἡρμοσάμην
for you of God to jealousy, I joined together
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
for you to one male person virgin chaste

παραστήσαι τῷ Χριστῷ
to make stand alongside to the Christ;
3 φοβοῦμαι δὲ μή πως ὁ ὄφεις
I am fearing but not somehow, as the serpent
ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ,
seduced Eve in the all-working of it,
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
it might be corrupted the minds of you from the
ἀπλότητος καὶ τῆς ἀγνότητος τοῦ εἰς τὸν
simplicity and of the chastity of the in the
Χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
Christ. If indeed for the (one) coming

ἄλλον Ἰησοῦν κηρύσσει δὲ οὐκ
another Jesus is preaching whom not
ἐκνύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
we preached, or spirit different you are receiving
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
which not you received, or good news different
ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
which not you accepted, finely you are putting up.

17*, 18* Jehovah, J7.8.13.14.16-18.22.23.(24); (the) Lord, 8BVgSyp.

with reference to our territory. Then we will about still more, 16 to declare the good news to the countries beyond you, so as not to boast in someone else's territory where things are already prepared. 17 "But he that boasts, let him boast in Jehovah."* 18 For not the one who recommends himself is approved, but the man whom Jehovah* recommends.

11 I wish you would put up with me in some little unreasonableness. But, in fact, you are putting up with me! 2 For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. 3 But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. 4 For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up [with him].

5 λογιζομαι γὰρ μηδὲν ὑστερηκέμαι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; if but also
ιδιωτῆς τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into you.

7 Ἡ ἀμαρτίαν ἐποίησα ἑμαυτὸν
Or sin I did myself
ταπεινῶν ἵνα ὑμεῖς
making lowly in order that you
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to you?

8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὁπίων πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of you service, and
παρὼν πρὸς ὑμᾶς καὶ
being alongside toward you and

ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθενός· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
from Macedonia; and in everything weight-free
ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to you I kept and I shall be keeping.

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαιᾶς. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving you? The God
οἶδεν.
has known.

12 Ὅ ποῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελόντων ἀφορμὴν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that I have not in a single thing proved inferior to your superfine apostles. 6 But even if I am unskilled in speech, I certainly am not in knowledge; but in every way we manifested [it] to you in all things.

7 Or did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you?

8 Other congregations I robbed by accepting provisions in order to minister to you; 9 and yet when I was present with you and I fell in need, I did not become a burden to a single one, for the brothers that came from Mac-e-do-ni-a abundantly supplied my deficiency. Yes, in every way I kept myself unburdensome to you and will keep myself so. 10 It is a truth of Christ in my case that no stop shall be put to this boasting of mine in the regions of A-cha'ia.

11 For what reason? Because I do not love you? God knows [I do].

12 Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for

ἐν ᾧ καυχῶνται εὐρεθῶσιν
in which they are boasting they might be found
καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)
ψευδο-ἀποστόλοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,
μετασχηματίζοντες εἰς ἀποστόλους Χριστοῦ·
refashioning selves into apostles of Christ;
14 καὶ οὐ θαύμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan
μετασχηματίζεται εἰς ἄγγελον φωτός. 15 οὐ
is transforming self into angel of light; not
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him
μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants
δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be
κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τις με
Again I am saying, not anyone me
δόξῃ ἄφρονα εἶναι·—εἰ δὲ μήγε,
might think senseless to be;—if but not in fact,
κἂν ὡς ἄφρονα δέξασθῃ με,
and likely as senseless (one) accept you me,
ἵνα καγὼ μικρὸν τι καυχήσωμαι·
in order that also I little somewhat I might boast;
17 ὁ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord
λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speaking, but as in senselessness, in this
τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-stance of the boasting. 18 Since
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ
many are boasting according to the flesh, also I
καυχήσωμαι. 19 ἡδέως γὰρ
should boast. Gladly for
ἀνέχεσθε τῶν ἀφρόνων
you are putting up with of the senseless (ones)
φρόνιμοι ὄντες. 20 ἀνέχεσθε γὰρ
sensible being; you are putting up with for
εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone you is enslaving, if anyone
κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone
ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face
ὑμᾶς δέρει.
you is faying.

being found equal to us in the office of which they boast.
13 For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder, for Satan himself keeps transforming himself into an angel of light. 15 It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.

16 I say again, Let no man think I am unreasonable. Still, if you really do, accept me even if as unreasonable, that I too may do some little boasting. 17 What I speak I speak, not after the Lord's example, but as in unreasonableness, in this cocksureness peculiar to boasting. 18 Since many are boasting according to the flesh, I too will boast. 19 For you gladly put up with the unreasonable persons, seeing you are reasonable. 20 In fact, you put up with whoever enslaves you, whoever devours [what you have], whoever grabs [what you have], whoever exalts himself over [you], whoever strikes you in the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that
ἡμεῖς ἡσθενήκαμεν·
we have been weak;
ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν
in what but likely anyone is daring, in
ἀφροσύνῃ λέγω, τολμᾷ καγὼ.
senselessness I am saying, am daring also I.
22 Ἑβραίοι εἰσιν; καγὼ. Ἰσραηλεῖται
are they? also I. also I. Israelites
εἰσιν; καγὼ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?
καγὼ. 23 διάκονοι Χριστοῦ εἰσιν;
also I. Servants of Christ are they?
παράφρονων λαλῶ, ὑπὲρ ἐγώ·
Being beside one's mind I am speaking, over I;
ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in
θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews
πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,
25 τρις ἐραβδίσθην, ἅπαξ
three times I was beaten with staves, once
ἐλιθάσθην, τρις ἐναυάγησα,
I was stoned, three times I was shipwrecked,
νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·
night (and) day in the deep I have done;
26 ὁδοιπορίαις πολλάκις, κινδύνους
to wayfarings many times, to dangers
ποταμῶν, κινδύνους ληστών, κινδύνους
of rivers, to dangers of plunderers, to dangers
ἐκ γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους
out of race, to dangers out of nations, to dangers
ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους
in city, to dangers in desolate place to dangers
ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,
27 κόπῳ καὶ μόθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep
πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις
many [times], in hunger and to thirst, in fastings
πολλάκις, ἐν ψυχρῇ καὶ γυμνότητι.
many times, in cold and to nakedness.

28 χωρὶς τῶν παρεκτὸς ἡ
Apart from the (things) beside outside the
ἐπίστασις μοι ἡ καθ' ἡμέραν, ἡ
standing upon to me the according to day, the

21 I say this to [our] dishonor, as though our position had been weak.

But if anyone else acts bold in something—I am talking unreasonably—I too am acting bold in it. 22 Are they Hebrews? I am one also. Are they Israelites? I am one also. Are they Abraham's seed? I am also. 23 Are they ministers of Christ? I reply like a madman, I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in blows to an excess, in near-deaths often. 24 By Jews I five times received forty strokes less one, 25 three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; 26 in journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from [my own] race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, 27 in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness.

28 Besides those things of an external kind, there is what rushes in on me from day to day, the

μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who

σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
is being caused to fall, and not I am on fire?

30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)
τῆς ἀσθενείας μου καυχῆσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God

καὶ πατὴρ τοῦ κυρίου Ἰησοῦ ὁδεῖν,
and Father of the Lord Jesus has known,

ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,

ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the

ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ
ethnarch of Aretas the king was guarding

τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to seize me, and

διὰ θυρίδος ἐν σαργάνῃ ἐχαλᾶσθην
through window in plaited basket I was lowered

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands

αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ, οὐ συμφέρον
To be boasting it is binding; not bearing with

μέν, ἐλεύσομαι δὲ εἰς ὀπτασίαν καὶ
indeed, I shall come but into sights and

ἀποκαλύψεις Κυρίου. 2 οἶδα
revelations of Lord. I have known

ἄνθρωπον ἐν Χριστῷ πρὸ ἐτών
man in Christ before years

δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not

οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not

οἶδα, ὁ θεὸς ὁδεῖν, —
I have known, the God has known, —

ἀρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until

τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the

τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or

χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the

θεὸς ὁδεῖν, — 4 ὅτι ἡρπάγη
God has known, — that he was snatched away

anxiety for all the congregations.

29 Who is weak, and I am not weak? Who

is stumbled, and I am not incensed?

30 If boasting there must be, I will

boast of the things having to do with my

weakness. 31 The God and Father of the

Lord Jesus, even the One who is to be

praised forever, knows I am not lying.

32 In Damascus the governor under

Aretas the king was guarding the city of the

Damascenes to seize me, 33 but

through a window in the wall I was lowered

in a wicker basket and escaped his hands.

12 I have to boast.

It is not beneficial; but I shall pass on to supernatural

visions and revelations of [the] Lord.

2 I know a man in union with Christ

who, fourteen years ago—whether in the

body I do not know, or out of the body

I do not know; God knows—was caught

away as such to the third heaven. 3 Yes,

I know such a man—whether in the body

or apart from the body, I do not know,

God knows— 4 that he was caught away

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
into the paradise and he heard unsayable

ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
sayings which not lawful (thing) to man

λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχῆσομαι,
to speak. Over the such (one) I shall boast,

ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς
over but myself not I shall boast if not in the

ἀσθενείαις. 6 ἐάν γὰρ θελήσω
weaknesses. If ever for I should be willing

καυχῆσθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, not I shall be senseless, truth

γὰρ ἐρῶ· φειδομαι δέ, μὴ τις εἰς
for I shall say; I am sparing but, not anyone into

ἐμὲ λογίσσεται ὑπὲρ ὃ βλέπει με ἢ
me should reckon over what he is seeing me or

ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ υπερβολῇ
he is hearing out of me, and to the over-cast

τῶν ἀποκαλύψεων.
of the revelations.

διὸ ἵνα μὴ
Through which in order that not

ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
I may be overly lifted up, was given to me thorn

τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα μὲ
to the flesh, angel of Satan, in order that me

κολαφίζῃ, ἵνα μὴ
he may be slapping, in order that not

ὑπεραίρωμαι. 8 ὑπὲρ τούτου
I may be overly lifted up. Over this

τρὶς τὸν κύριον παρεκάλεσα ἵνα
three times the Lord I entreated in order that

ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἰρήκην
it might stand off from me; and he has said

μοι Ἄρκει σοι ἡ χάρις
to me Is sufficient to you the undeserved kindness

μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
of me; the for power in weakness

τελείται. Ὡς οὖν καὶ ἐγὼ
is being finished. Most gladly therefore rather

καυχῆσομαι ἐν ταῖς ἀσθενείαις, ἵνα
I shall be boasting in the weaknesses, in order that

ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
might pitch tent upon me the power of the

χριστοῦ. 10 διὸ εὐδοκῶ ἐν
Christ. Through which I am thinking well in

ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
weaknesses, in insults, in necessities, in

into paradise* and heard unutterable

words which it is not lawful for a man to

speak. 5 Over such a man I will boast,

but I will not boast over myself, except

as respects [my] weaknesses. 6 For

if I ever do want to boast, I shall not be

unreasonable, for I shall say the truth.

But I abstain, in order that no one should

put to my credit more than what he sees I

am or he hears from me, 7 just because

of the excess of the revelations.

Therefore, that I might not feel overly

exalted, there was given me a thorn in

the flesh, an angel of Satan, to keep

slapping me, that I might not be overly

exalted. 8 In this behalf I three times

entreated the Lord that it might depart

from me; 9 and yet he really said to

me: "My undeserved kindness is sufficient

for you; for [my] power is being made

perfect in weakness." Most gladly, therefore,

will I rather boast as respects my weakness-

es, that the power of the Christ may like

a tent remain over me. 10 Therefore I

take pleasure in weaknesses, in insults, in cases of need, in

* Paradise, P⁴⁶ & B⁷⁵ & S⁷⁵ & P⁷⁵ & J^{11,17,18}; garden of Eden, J²².

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ
persecutions and to straits, over Christ;
ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
whenever for I am weak, then powerful I am.

11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me
ἠναγκάσατε· ἐγὼ γὰρ ὡφείλον ὑφ'
put under necessity; I for I was owing by
ὡμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for
ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,
εἰ καὶ οὐδὲν εἰμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the
ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all
ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and
δυνάμεσιν. 13 τί γὰρ ἐστὶν ὁ
powers. What for is it which
ἡσώθητε ὑπὲρ τὰς λοιπάς
you were made less over the leftover
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not
κατενάρκησα ὑμῶν; χαρίσασθε
I lay torpid down on of you? Graciously forgive you
μοι τὴν ἀδίκίαν ταύτην.
to me the unrighteousness this.

14 Ἰδοὺ τρίτον τοῦτο ἐτοίμως
Look! Third [time] this in readiness
ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not
καταναρκῶν· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking
τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing
τὰ τέκνα τοῖς γονεῦσιν
the children to the parents
θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the
τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and
ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.
εἰ περισσotέρως ὑμᾶς ἀγαπῶ, ἥσων
If more abundantly you I am loving, less
ἀγαπᾶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and difficulties, for Christ.
For when I am weak, then I am powerful.

11 I have become unreasonable. You compelled me to, for I ought to have been recommended by you. For I did not prove to be inferior to [your] superfine apostles in a single thing, even if I am nothing. 12 Indeed, the signs of an apostle were produced among you by all endurance, and by signs and portents and powerful works. 13 For in what respect is it that you became less than the rest of the congregations, except that I myself did not become a burden to you? Kindly forgive me this wrong.

14 Look! This is the third time I am ready to come to you, and yet I will not become a burden. For I am seeking, not your possessions, but you; for the children ought not to lay up for [their] parents, but the parents for [their] children. 15 For my part I will most gladly spend and be completely spent for your souls. If I love you the more abundantly, am I to be loved the less? 16 But be that as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανούργος δόλω ὑμᾶς ἔλαβον. 17 μὴ
all-working to deceive you I took. Not
τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?
18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the
ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you
Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;
we walked about? Not to the very footsteps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you
ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in
Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),
ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,
loved (ones), over the of you upbuilding,
20 φοβοῦμαι γὰρ μὴ πως ἐλθὼν
I am fearing for not somehow having come
οὐχ οἷους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,
καθ' ὃ εὐρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort
οὐ θέλετε, μὴ πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,
θυμοί, ἐριθίαι καταλαλαίαι, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,
φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
disorders; not again
ἐλθόντος μου ταπεινώσῃ με ὁ θεός
having come of me might make lowly me the God
μου πρὸς ὑμᾶς, καὶ πενθήσω
of me toward you, and I might mourn over
πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and
πορνείᾳ καὶ ἀσελγείᾳ ἣ
to fornication and to loose conduct to which
ἐπραξαν.
they performed.

burden you down. Nevertheless, you say, I was "crafty" and I caught you "by trickery." 17 As for any one of those I have dispatched to you, I did not take advantage of you through him, did I? 18 I urged Titus and I dispatched the brother with him. Titus did not take advantage of you at all, did he? We walked in the same spirit, did we not? In the same footsteps, did we not? 19 Have you been thinking all this while that we have been making our defense to you? It is before God that we are speaking in connection with Christ. But, beloved ones, all things are for your upbuilding. 20 I am afraid that somehow, when I arrive, I may find you not as I could wish and I may prove to be to you not as you could wish, but, instead, there should somehow be strife, jealousy, cases of anger, contentions, backbitings, whisperings, cases of being puffed up, disorders. 21 Perhaps, when I come again, my God might humiliate me among you, and I might mourn over many of those who formerly sinned but have not repented over their uncleanness and fornication and loose conduct that they have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward you;
ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three

σταθήσεται πᾶν ῥῆμα.
will be made to stand every saying.

2 προείρηκα καὶ προλέγω
I have said before and I am saying beforehand
ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and

ἀπών νῦν τοῖς προσημαρτηκόσιν
being absent now to the (ones) having sinned before
καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐάν
and to the leftover (ones) all, that if ever

ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
since proof you are seeking of the in me
λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ
speaking Christ; who into you not is weak

ἀλλὰ δυνατεῖ ἐν ὑμῖν, **4** καὶ γὰρ
but is powerful in you, and for

ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
he was put on stake out of weakness, but

ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we
ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live

σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into
ὑμᾶς.
you.

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be you testing if you are in the

πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be you proving; or not

ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
you are recognizing selves that Jesus Christ

ἐν ὑμῖν; εἰ μὴ τι ἀδόκιμοί ἐστε.
in you? if not what disapproved you are.

6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that you will know that we

οὐκ ἐσμὲν ἀδόκιμοι.
not we are disapproved.

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not

ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα
to do you bad nothing, not in order that

ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the third time I am coming to you. "At the mouth of two witnesses or of three every matter must be established." **2** I have said previously and, as if present the second time and yet absent now, I say in advance to those who have sinned before and to all the rest, that if ever I come again I will not spare, **3** since you are seeking a proof of Christ speaking in me, [Christ] who is not weak toward you but is powerful among you. **4** True, indeed, he was impaled owing to weakness, but he is alive owing to God's power. True, also, we are weak with him, but we shall live together with him owing to God's power toward you.

5 Keep testing whether you are in the faith, keep proving what you yourselves are. Or do you not recognize that Jesus Christ is in union with you? Unless you are disapproved. **6** I truly hope you will come to know we are not disapproved.

7 Now we pray to God that you may do nothing wrong, not that we ourselves may appear approved, but that

ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς δὲ
you the fine (thing) you may be doing, we but
ὡς ἀδόκιμοι ὁμῶν. **8** οὐ γὰρ δυνάμεθά
as disapproved we may be. Not for we are able

τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
anything down on the truth, but over the
ἀληθείας. **9** χαίρομεν γὰρ ὅταν
truth. We are rejoicing for whenever

ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ
we may be weak, you but powerful
ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
you may be; this also we are praying, the of you

κατάρτισιν. **10** Διὰ τοῦτο ταῦτα
adjustment down. Through this these (things)
ἀπών γράφω, ἵνα
being absent I am writing, in order that

παρὼν μὴ ἀποτόμως χρήσωμαι
being alongside not in cutting-off way I might behave
κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
according to the authority which the Lord

ἔδωκεν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
gave to me, into upbuilding and not into
καθαίρεσιν.
taking down.

11 Λοιπὸν, ἀδελφοί, χαίrete,
Leftover (thing), brothers, be you rejoicing,
καταρτίζεσθε, παρακαλεῖσθε, τὸ
be you being adjusted down, be you comforted, the

αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
very (thing) be you minding, be you at peace, and
ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
the God of the love and of peace will be with

ὑμῶν. **12** Ἀσπάζεσθε ἀλλήλους ἐν ἁγίῳ
you. Greet you one another in holy

φιλήματι. **13** Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
kiss. Are greeting you the holy (ones)

πάντες.
all.

14 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
Jesus Christ and the love of the God and

ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
the sharing of the holy spirit with

πάντων ὑμῶν.
all of you.

you may be doing what is fine, though we ourselves may appear disapproved. **8** For we can do nothing against the truth, but only for the truth. **9** We certainly rejoice whenever we are weak but you are powerful; and for this we are praying, your being readjusted. **10** That is why I write these things while absent, that, when I am present, I may not act with severity according to the authority that the Lord gave me, to build up and not to tear down.

11 Finally, brothers, continue to rejoice, to be readjusted, to be comforted, to think in agreement, to live peaceably; and the God of love and of peace will be with you. **12** Greet one another with a holy kiss. **13** All the holy ones send you their greetings.

14 The undeserved kindness of the Lord Jesus Christ and the love of God and the sharing in the holy spirit be with all of you.

ΠΡΟΣ ΓΑΛΑΤΑΣ
TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος
Christ and God Father the (one) having raised
αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν
him out of dead (ones), and the together with
ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the
Γαλατίας·
Galatia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over
τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέλθαι
the sins of us so that he might take out
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος
us out of the age the having stood in
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God
καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into
τοῦς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly
μετατίθεσθε ἀπὸ τοῦ (one)
you are being transferred from the (one)
καλέσαντος ὑμᾶς ἐν χάριτι
having called you in undeserved kindness
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ
of Christ into different good news, which not
ἔστιν ἄλλο· εἰ μὴ τινες εἰσιν οἱ
is another; if not some are the (ones)
ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating you and willing
μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the
χριστοῦ. 8 ἀλλὰ καὶ ἐάν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle,
neither from men
nor through a man,
but through Jesus
Christ and God the
Father, who raised
him up from the
dead, 2 and all the
brothers with me, to
the congregations of
Gala'tia:

3 May you have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
4 He gave himself for
our sins that he might
deliver us from the
present wicked system
of things according
to the will of our God
and Father, 5 to
whom be the glory
forever and ever.
Amen.

6 I marvel that you
are being so quickly
removed from the One
who called you with
Christ's undeserved
kindness over to
another sort of good
news. 7 But it is
not another; only
there are certain ones
who are causing you
trouble and wanting
to pervert the good
news about the
Christ. 8 However,
even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσται ὑμῖν
out of heaven should declare as good news to you
παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
beside which we declared as good news to you,
ἀνάθεμα ἔστω. 9 ὥς
anathema let him be. As
προεῖρηκαμεν, καὶ ἄρτι πάλιν
we have said before, and also right now again
λέγω, εἴ τις ὑμᾶς
I am saying, if anyone you
εὐαγγελίζεται παρ' ὃ
is declaring good news to beside which
παρελάβετε, ἀνάθεμα ἔστω.
you received alongside, anathema let him be.

10 Ἄρτι γὰρ ἀνθρώπους πεῖθω
Right now for men am I persuading
ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
or the God? Or am I seeking to men
ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
to be pleasing? If yet to men I was pleasing,
Χριστοῦ δούλος οὐκ ἂν ἦμην.
of Christ slave not likely I was.
11 γινώριζω γὰρ ὑμῖν, ἀδελφοί,
I am making known for to you, brothers,
τὸ εὐαγγέλιον τὸ
the good news the (one)
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
having been declared as good news by me that
οὐκ ἔστιν κατὰ ἀνθρώπον· 12 οὐδὲ
not it is according to man; neither
γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for I beside of man I received alongside
αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
it, nor I was taught, but through
ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
revelation of Jesus Christ.

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν
You heard for the my conduct
ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
sometime in the Judaism, that according to
ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
over-cast I was persecuting the ecclesia
τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ
of the God and I was laying waste it, and
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
I was striking before in the Judaism over
πολλοὺς συνηλικιώτας ἐν τῷ γένει
many of (same) age with in the race
μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν
of me, more abundantly zealous being of the

out of heaven were
to declare to you as
good news something
beyond what we
declared to you as
good news, let him
be accursed. 9 As
we have said above,
I also now say again,
Whoever it is that is
declaring to you as
good news something
beyond what you
accepted, let him be
accursed.

10 Is it, in fact,
men I am now trying
to persuade or God?
Or am I seeking to
please men? If I were
yet pleasing men, I
would not be Christ's
slave. 11 For I put
you on notice, broth-
ers, that the good
news which was de-
clared by me as good
news is not something
human; 12 for
neither did I receive
it from man, nor was
I taught [it], except
through revelation by
Jesus Christ.

13 You, of course,
heard about my
conduct formerly in
Ju'daism, that to the
point of excess I kept
on persecuting the
congregation of God
and devastating it,
14 and I was making
greater progress in
Ju'daism than many
of my own age in
my race, as I was far
more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
paternal of me traditions. When but
εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
thought well the God the (one) having defined off
με ἐκ κοιλίας μητρός μου καὶ
me out of cavity of mother of me and
καλέσας διὰ τῆς χάριτος
having called through the undeserved kindness
αὐτοῦ 16 ἀποκαλύπτει τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
of him to reveal the Son of him in me
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
in order that I may declare as good news him in
τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
the nations, immediately not I put self up toward
σαρκὶ καὶ αἵματι. 17 οὐδὲ ἀνῆλθον εἰς
to flesh and to blood, neither I went up into
Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
Jerusalem toward the before me
ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν,
apostles, but I went off into Arabia,
καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
and again I turned under into Damascus.

18 Ἐπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς
Thereupon after three years I went up into
Ἱερουσόλυμα ἰστορῆσαι Κηφᾶν, καὶ
Jerusalem to visit for inquiry Cephas, and
ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.
I remained upon toward him days fifteen;
19 ἕτερον δὲ τῶν ἀποστόλων οὐκ
different (one) but of the apostles not
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
I saw, if not James the brother of the
κυρίου. 20 Ἄ δὲ γράφω ὑμῖν,
Lord. What (things) but I am writing to you,
ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
look in sight of the God that not I am lying.

21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς
Thereupon I came into the slopes of the
Συρίας καὶ τῆς Κιλικίας. 22 ἦμην δὲ
Syria and of the Cilicia. I was but
ἀγνωστὸς τῷ προσώπῳ ταῖς
being unknown of the face to the
ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
ecclesias of the Judea the (ones) in
Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
Christ, only but hearing they were
ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν
that The (one) persecuting us sometime now
εὐαγγελίζεται τὴν πίστιν ἣν
is declaring as good news the faith which

traditions of my fathers. 15 But when God, who separated me from my mother's womb and called [me] through his undeserved kindness, thought good 16 to reveal his Son in connection with me, that I might declare the good news about him to the nations, I did not go at once into conference with flesh and blood. 17 Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus.

18 Then three years later I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. 19 But I saw no one else of the apostles, only James the brother of the Lord. 20 Now as to the things I am writing you, look! in the sight of God, I am not lying.

21 After that I went into the regions of Syria and of Cilicia. 22 But I was unknown by face to the congregations of Judea that were in union with Christ; 23 they only used to hear: "The man that formerly persecuted us is now declaring the good news about the faith which

ΠΟΤΕ ἑπὶ ὁρῶν, 24 καὶ
sometime he was laying waste, and
ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
they were glorifying in me the God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν
Thereupon through fourteen years
πάλιν ἀνέβην εἰς Ἱερουσόλυμα μετὰ
again I stepped up into Jerusalem with
Βαρνάβαν, συναρπαλαβὼν καὶ Τίτον;
Barnabas, having taken along with also Titus;
2 ἀνέβην δὲ κατὰ ἀποκάλυψιν καὶ
I stepped up but according to revelation; and
ἀνέθεμην αὐτοῖς τὸ εὐαγγέλιον ὃ
I put up to them the good news which
κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
I am preaching in the nations, according to
ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ
own [place] but to the (ones) seeming, not
πῶς εἰς κενὸν τρέχω ἢ
somehow into emptiness I may be running or
ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ
I ran. But not-but Titus the (one)
σὺν ἐμοί, Ἕλληνας ὄντας,
together with me, Greek being,
ἡναγκάσθη περιμηθῆναι
was put under necessity to be circumcised;
4 διὰ δὲ τοὺς παρεισάκτους
through but the led into alongside
ψευδαδέλφους, οἵτινες παρεισήλθον
false brothers, who came into alongside
κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν ἣν
to look down at the freedom of us which
ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
we are having in Christ Jesus, in order that
ἡμᾶς καταδουλώσουσιν, 5 οἷς
us they will enslave down, — 5 to whom
οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,
not-but toward hour we yielded to the subjection,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
in order that the truth of the good news
διαμείνη πρὸς ὑμᾶς.
might remain through toward you.

6 ἀπὸ δὲ τῶν δοκούντων εἶναι
From but the (ones) seeming to be
τι — ὁποῖοι ποτὲ ἦσαν
something — of what sort sometime they were
οὐδὲν μοι διαφέρει — πρόσωπον ὁ θεός
nothing to me it is differing — face the God

he formerly devastated." 24 So they began glorifying God because of me.

2 Then after fourteen years I again went up to Jerusalem with Bar'nabas, taking also Titus along with me. 2 But I went up as a result of a revelation. And I laid before them the good news which I am preaching* among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. 3 Nevertheless, not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. 4 But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus, that they might completely enslave us— 5 to these we did not yield by way of submission, no, not for an hour, in order that the truth of the good news might continue with you. 6 But on the part of those who seemed to be something — whatever sort of men they formerly were makes no difference to me—God*

2* Or, "I am heralding." 6* God, P⁴⁶WABCD; Jehovah, J^{7,8}.

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)
δοκοῦντες οὐδὲν προσάνεθον, 7 ἀλλὰ
seeming nothing they put up toward, but
τοῦναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that
ἐπίστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the
ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the
περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,
9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness
τῆν (one) δοθεῖσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and
Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming
στυλοὶ εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right [hands] they gave to me
καὶ Βαρνάβας κοινωνίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν
into the nations, they but into the circumcision;
10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that
μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up
αὐτὸ τοῦτο ποιῆσαι.
very this (thing) to do.
11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,
κατὰ πρόσωπον αὐτῷ ἀντίστην, ὅτι
down on face to him I stood against, because
κατεγνωσμένος ἦν, 12 πρὸ
having been known down on he was; before
τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James
μετὰ τῶν ἐθνῶν συνήσθιν, ὅτε
with the nations he was eating together; when
δὲ ἦλθον, ὑπέστειλεν καὶ
but they came, he was withdrawing and
ἀφώριζεν ἐαυτὸν, φοβούμενος
was defining off himself, fearing
τοὺς ἐκ περιτομῆς, 13 καὶ
the (ones) out of circumcision, And

does not go by a man's outward appearance—to me, in fact, those outstanding men imparted nothing new. 7 But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter [had it] for those who are circumcised—8 for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; 9 yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Bar'nabaz the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. 10 Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do.
11 However, when Cephas came to Antioch, I resisted him face to face, because he stood condemned. 12 For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him also the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas
συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that they were
ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ
of the good news, I said to the Cephas
ἐμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew
ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like
ζῆς, πῶς τὰ ἔθνη
are living, how the nations
ἀναγκάζεις Ἰουδαίζειν;
are you putting under necessity to be Judaizing?
15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of
ἐθνῶν ἁμαρτωλοὶ, 16 εἰδότες δὲ ὅτι
nations sinners, having known but that
οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works
νόμου ἐάν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ
Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus
ἐπίστευσάμεν, ἵνα δικαιοθῶμεν
we believed, in order that we might be justified
ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works
νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not
δικαιωθήσεται πᾶσα σὰρξ. 17 εἰ δὲ
will be justified every flesh. If but
ζητοῦντες δικαιοθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ
εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα
we were found also very sinners, really
Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο;
Christ of sin servant? Not may it occur;
18 εἰ γὰρ ἃ κατέλυσα
if for what (things) I loosed down
ταῦτα πάλιν οἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor
ἐμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also joined him in putting on this pretense, so that even Bar'nabaz was led along with them in their pretense. 14 But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: "If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?" 15 We who are Jews by nature, and not sinners from the nations, 16 knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous. 17 Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sin's minister? May that never happen! 18 For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. 19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω· 20 Χριστῷ
to God I might live; 20 Christ to
Χριστῷ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;
ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παραδόντός ἐαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.
21 Οὐκ ἀδεῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.
3 Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who you bewitched,
οἷς κατ' ὀφθαλμοῦς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before
ἐσταυρωμένος; 2 τοῦτο μόνον
having been put on stake? 2 This alone
θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from you, out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit you received or out of hearing
πίστεως; 3 οὕτως ἀνόητοί ἐστε; ὑμεῖς
of faith? Thus senseless (ones) you are?
ἐναρξάμενοι πνεύματι νῦν
Having begun in to spirit now
σαρκὶ ἐπιτελείσθε;
to flesh are you being brought to end upon?
4 τοσαῦτα ἐπάθετε εἰκῇ; εἰ
So many (things) you suffered in vain? If
γε καὶ εἰκῇ, 5 ὁ οὖν
in fact also in vain. The (one) therefore
ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to you the spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in you out of works
νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law, that I might become alive toward God. 20 I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. 21 I do not shove aside the undeserved kindness of God; for if righteousness is through law, Christ actually died for nothing.

3 O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? 2 This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith? 3 Are you so senseless? After starting in spirit are you now being completed in flesh? 4 Did you undergo so many sufferings to no purpose? If it really was to no purpose. 5 He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of law or owing to a hearing by faith? 6 Just as

Ἀβραάμ ἐπίστευσεν τῷ Θεῷ, καὶ
Abraham believed to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.

7 Γινώσκετε ἄρα ὅτι οἱ
Are you knowing really that the (ones)
ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.
out of faith, these sons are of Abraham.
8 Προϊδούσα δὲ ἡ γραφή ὅτι
Having seen before but the scripture that
ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ
out of faith is justifying the nations the
θεὸς προεηγγέλισατο τῷ
God declared beforehand as good news to the
Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ
Abraham that Will be blessed within in you
πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ
all the nations. As-and the (ones) out of
πίστεως εὐλογούνται σὺν τῷ
faith are being blessed together with the
πιστῷ Ἀβραάμ.
faithful Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν
As many as for out of works of law they are
ὑπὸ κατάραν εἰσίν, γέγραπται
under curse they are, it has been written
γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς
for that Cursed upon every (one) who
οὐκ ἐμμένει ἐν πάσιν τοῖς
not is remaining in to all the (things)
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ
having been written in the little book of the
νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ
Law of the to do them. That but
ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ
in law no one is being justified beside the
θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ
God evident, because The righteous (one) out of
πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ
faith he will live, the but Law not
ἔστιν ἐκ πίστεως, ἀλλ' Ὁ
is out of faith, but The (one)
ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
having done them he will live in these.
13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς
Christ us bought out of the
κατάρας τοῦ νόμου γενόμενος
curse of the Law [he] having become

Abraham "put faith in Jehovah," and it was counted to him as righteousness."

7 Surely you know that those who adhere to faith are the ones who are sons of Abraham. 8 Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: "By means of you all the nations will be blessed." 9 Consequently those who adhere to faith are being blessed together with faithful Abraham.

10 For all those who depend upon works of law are under a curse; for it is written: "Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them." 11 Moreover, that by law no one is declared righteous with God is evident, because "the righteous one will live by reason of faith." 12 Now the Law does not adhere to faith, but "he that does them shall live by means of them." 13 Christ by purchase released us from the curse of the Law by becoming

ὕπὲρ ἡμῶν κατάρτα, ὅτι γέγραπται
over us curse, because it has been written
'Επικατάρατος πᾶς ὁ κρεμάμενος
Cursed upon every (one) the hanging self
ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
upon wood, in order that into the nations
ἡ εὐλογία τοῦ Ἀβραάμ γέννηται
the blessing of the Abraham might come to be
ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
in Jesus Christ, in order that the promise
τοῦ πνεύματος λάβωμεν διὰ
of the spirit we might receive through
τῆς πίστεως.
the faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον
Brothers, according to man
λέγω· ὁμῶς ἀνθρώπου
I am saying; though of man
κεκυρωμένην διαθήκην οὐδεὶς
having been made valid covenant no one
ἀθετεῖ ἢ ἐπιδιατάσσεται.
is putting aside or is setting orderly upon.

16 Τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ
To the but Abraham were said the
ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
promises and to the seed of him; not
λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
it is saying And to the seeds, as upon
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ
many, but as upon one And to the
σπέρματί σου, ὃς ἐστὶν Χριστός.
seed of you, who is Christ.

17 τοῦτο δὲ λέγω· διαθήκην
This (thing) but I am saying; covenant
προκεκυρωμένην ὑπὸ τοῦ θεοῦ
having been made valid before by the God
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
the after four hundred and thirty years
γεγονώς νόμος οὐκ ἀκυροί,
having come to be Law not is making invalid,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
into the to make ineffective the promise.
18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
if for out of law the inheritance,
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ
not yet out of promise; to the but Abraham
δι' ἐπαγγελίας κεχάριται ὁ
through promise has graciously given the
θεός.
God.

a curse instead of us,
because it is written:
"Accursed is every
man hanged upon
a stake." 14 The
purpose was that the
blessing of Abraham
might come to be by
means of Jesus Christ
for the nations, that
we might receive
the promised spirit
through our faith.

15 Brothers, I
speak with a human
illustration: A
validated covenant,
though it is a man's,
no one sets aside or
attaches additions
to it. 16 Now the
promises were spoken
to Abraham and to
his seed. It says, not:
"And to seeds," as
in the case of many
such, but as in the
case of one: "And to
your seed," who is
Christ. 17 Further,
I say this: As to the
covenant previously
validated by God,
the Law that has
come into being four
hundred and thirty
years later does not
invalidate it, so as to
abolish the promise.
18 For if the inher-
itance is due to law,
it is no longer due to
promise; whereas God
has kindly given it to
Abraham through a
promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἀν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγείς
it has been promised, having been set through orderly
δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ θεός
but mediator of one not he is, the but God
εἰς ἔστιν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on
τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν
to make alive, essentially in law likely
ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was the righteousness. But shut up together
ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith
'Ιησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεῦουσιν.
believing.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν
Before the but to come the faith
ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch
συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about
πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law
παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,
ἵνα ἐκ πίστεως δικαιωθῶμεν·
in order that out of faith we might be justified;
25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith faith not yet
ὑπὸ παιδαγωγόν ἐσμεν.
under pedagogue we are.

19 Why, then, the
Law? It was added to
make transgressions
manifest, until the
seed should arrive to
whom the promise
had been made; and
it was transmitted
through angels by the
hand of a mediator.
20 Now there is
no mediator where
only one person is
concerned, but God*
is only one. 21 Is
the Law, therefore,
against the promises
of God? May that
never happen! For if
a law had been given
that was able to give
life, righteousness
would actually have
been by means of law.
22 But the Scripture
delivered up all
things together to the
custody of sin, that
the promise resulting
from faith toward
Jesus Christ might
be given to those
exercising faith.

23 However, before
the faith arrived, we
were being guarded
under law, being
delivered up together
into custody, looking
to the faith that
was destined to be
revealed. 24 Con-
sequently the Law
has become our tutor
leading to Christ, that
we might be declared
righteous due to faith.
25 But now that the
faith has arrived, we
are no longer under a
tutor.

20* God, P⁴⁶ABVgSyP; Jehovah, J^{7,8} (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστέ
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.
27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε;
you were baptized, Christ you put on selves;
28 οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἕλληνι, οὐκ
not there is Jew not-but Greek, not
ἐν δούλῳ οὐδὲ ἐλευθέρῳ, οὐκ ἐν
there is slave nor freeman, not there is
ἄρσεν καὶ θῆλυ· πάντες
male (thing) and female (thing); all
γὰρ ὑμεῖς εἷς ἐστέ ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise
κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν
the heir babe he is, nothing
διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)
ὢν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
being, but under men in charge he is and
οἰκονόμους ἄχρι τῆς
house administrators until the
προθεσμίας τοῦ πατρὸς. 3 οὕτως
[day] before appointed of the father. Thus
καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
also we, when we were babes, under
τὰ στοιχεῖα τοῦ κόσμου ἦμεθα
the elementary things of the world we were
δεδουλωμένοι. 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς
fullness of the time, sent off out the God
τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of
γυναικὸς, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,
5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all,
in fact, sons of God
through your faith in
Christ Jesus. 27 For
all of you who were
baptized into Christ
have put on Christ.
28 There is neither
Jew nor Greek, there
is neither slave nor
freeman, there is
neither male nor
female; for you are all
one [person] in union
with Christ Jesus.
29 Moreover, if you
belong to Christ, you
are really Abraham's
seed, heirs with refer-
ence to a promise.

4 Now I say that as
long as the heir
is a babe he does
not differ at all from
a slave, lord of all
things though he
is, 2 but he is under
men in charge and
under stewards until
the day his father
appointed beforehand.
3 Likewise we also,
when we were babes,
continued enslaved
by the elementary
things belonging to
the world. 4 But
when the full limit
of the time arrived,
God sent forth his
Son, who came to
be out of a woman
and who came to be
under law, 5 that

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν
he might buy out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.

6 Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out
ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κράζον Ἀββὰ ὁ
the hearts of us, crying out Abba ὁ the
πατήρ. 7 ὥστε οὐκέτι εἰ δούλος ἀλλά
Father. As-and not yet you are slave but
υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεόν
But then indeed not having known God
ἐδουλεύσατε τοῖς φύσει μὴ
you served to the (ones) to nature not
οὐσι θεοῖς. 9 νῦν δὲ γινώσκοντες
to (ones) being gods; now but having known
θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the
ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ, οἷς
weak and poor elementary things, to which
πάλιν ἄνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?
10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months
καὶ καιροὺς καὶ ἐνιαυτοὺς.
and appointed times and years.
11 φοβοῦμαι ὑμᾶς μὴ πῶς εἰκὴ
I am fearing for you not somehow in vain
κεκοπίακα εἰς ὑμᾶς.
I have labored into you.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ ἐγώ ὡς
Be becoming as I, because I also as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν
you, brothers, I am supplicating of you. Nothing
με ἠδικήσατε. 13 οἶδατε
me you treated unrighteously; you have known
δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς
but that through weakness of the flesh
εὐηγγελισάμην ὑμῖν τὸ πρότερον,
I declared good news to you the (thing) former,
14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh
μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

he might release by
purchase those under
law, that we, in turn,
might receive the
adoption as sons.
6 Now because you
are sons, God has
sent forth the spirit
of his Son into our
hearts and it cries
out: "Abba, Father!"
7 So, then, you are no
longer a slave but a
son; and if a son, also
an heir through God.
8 Nevertheless,
when you did not
know God, then it was
that you served for
those who by nature
are not gods. 9 But
now that you have
come to know God,
or rather now that
you have come to be
known by God, how
is it that you are
turning back again
to the weak and
beggarly elementary
things and want to
slave for them over
again? 10 You are
scrupulously observing
days and months and
seasons and years.
11 I fear for you,
that somehow I have
toiled to no purpose
respecting you.
12 Brothers, I beg
you, Become as I am,
because I used to be
also as you are. You
did me no wrong.
13 But you know
that it was through
a sickness of my
flesh I declared the
good news to you the
first time. 14 And
what was a trial to
you in my flesh,
you did not treat
with contempt or

ἐξεπύτσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
 you spit out, but as angel of God
 ἐδέξασθε με, ὡς Χριστὸν Ἰησοῦν.
 you received me, as Christ Jesus.
 15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
 Where therefore the happiness of you?
 μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν
 I am bearing witness for to you that if possible
 τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
 the eyes of you having gouged out
 ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
 you gave to me. As-and enemy of you
 γέγονα ἀληθεύων ὑμῖν;
 I have become speaking truth to you?
 17 ζήλοισιν ὑμᾶς οὐ καλῶς,
 They are being zealous over you not finely,
 ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
 but to shut out you they are willing,
 ἵνα αὐτοὺς ζηλούτε.
 in order that them you are being zealous over.
 18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
 Fine but to be zealously sought in fine (thing)
 πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι
 always, and not only in the to be alongside
 με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
 me toward you, little children of me, whom
 πάλιν ὠδίνω μέχρις ὅτου
 again I am in childbirth pains until
 οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
 which [time] should be formed Christ in you;
 20 ἤθελον δὲ παρεῖναι πρὸς
 I was willing but to be alongside toward
 ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
 you right now, and to alter the voice
 μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
 of me, because I am knowing no way out in you.
 21 Λέγετέ μοι, οἱ ὑπὸ νόμον
 Be you saying to me, the (ones) under
 νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
 law willing to be, the Law not
 ἀκούετε; 22 γέγραπται γὰρ ὅτι
 are you hearing? It has been written for that
 Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς
 Abraham two sons had, one out of the
 παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας
 servant girl and one out of the free [woman];
 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
 but the (one) indeed out of the servant girl
 κατὰ σάρκα γεγέννηται, ὁ
 according to flesh has been generated, the (one)

spit at in disgust;
 but you received me
 like an angel of God,
 like Christ Jesus.

15 Where, then, is
 that happiness you
 had? For I bear you
 witness that, if it had
 been possible, you
 would have gouged
 out your eyes and
 given them to me.

16 Well, then, have I
 become your enemy
 because I tell you the
 truth? 17 They zeal-
 ously seek you, not in
 a fine way, but they
 want to shut you off
 [from me], that you
 may zealously seek
 them. 18 However,
 it is fine for you to be
 zealously sought for
 in a fine cause at all
 times, and not only
 when I am present
 with you, 19 my
 little children, with
 whom I am again in
 childbirth pains until
 Christ is formed in
 you. 20 But I could
 wish to be present
 with you just now and
 to speak in a different
 way, because I am
 perplexed over you.

21 Tell me, you
 who want to be
 under law. Do you
 not hear the Law?
 22 For example, it is
 written that Abraham
 acquired two sons, one
 by the servant girl
 and one by the free
 woman; 23 but the
 one by the servant
 girl was actually
 born in the manner
 of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
 but out of the free [woman] through
 ἐπαγγελίας. 24 ἧτινᾶ ἐστὶν
 promise. Which (things) is
 ἀλληγορούμενα· αὗται γὰρ
 (things) being allegorized; these [women] for
 εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους
 are two covenants, one indeed from mountain
 Σινᾶ, εἰς δουλείαν γενώσα, ἥτις
 Sinai, into slavery becoming parent to, which
 ἐστὶν Ἁγάρ, 25 τὸ δὲ Ἁγάρ Σινὰ
 is Hagar, the but Hagar Sinai
 ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ,
 mountain is in the Arabia,
 συνατοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,
 is keeping step with but to the now Jerusalem,
 δουλεῖ γὰρ μετὰ τῶν τέκνων
 she is in slavery for with the children
 αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ
 of her; the but upward Jerusalem
 ἐλευθέρη ἐστὶν, ἥτις ἐστὶν μήτηρ ἡμῶν.
 free is, who is mother of us.
 27 γέγραπται γὰρ Εὐφράνθητι,
 It has been written for Be made well-minded,
 στεῖρα ἡ οὐ γίγνεται· ῥῆξον
 barren the (one) not giving birth; break out
 καὶ βόησον, ἡ οὐκ
 and make loud cry, the (one) not
 ὠδίνουσα· ὅτι πολλὰ τὰ
 having childbirth pains; because many the
 τέκνα τῆς ἐρήμου μάλλον ἢ τῆς
 children of the desolate rather than of the
 ἐχοῦσης τὸν ἄνδρα. 28 ἡμεῖς δὲ
 (one) having the male person. We but,
 ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
 brothers, according to Isaac of promise
 τέκνα ἐσμέν. 29 ἀλλ' ὥσπερ τότε ὁ
 children we are; but as-even then the (one)
 κατὰ σάρκα γεγέννηται
 according to flesh having been generated
 ἐδίωκε τὸν κατὰ πνεῦμα,
 was persecuting the (one) according to spirit,
 οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
 thus also now. But what is saying the
 γραφὴ; Ἐκβαλε τὴν παιδίσκην καὶ τὸν
 Scripture? Throw out the servant girl and the
 υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
 son of her, not for not will inherit the
 υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
 son of the servant girl with the son of the

by the free woman
 through a promise.
 24 These things stand
 as a symbolic drama;
 for these [women]
 mean two covenants,
 the one from Mount
 Si'nai, which brings
 forth children for
 slavery, and which
 is Ha'gar. 25 Now
 this Ha'gar means
 Si'nai, a mountain
 in Arabia, and she
 corresponds with the
 Jerusalem today, for
 she is in slavery with
 her children. 26 But
 the Jerusalem above
 is free, and she is our
 mother.

27 For it is written:
 "Be glad, you barren
 woman who does not
 give birth; break out
 and cry aloud, you
 woman who does not
 have childbirth pains;
 for the children of
 the desolate woman
 are more numerous
 than [those] of her
 who has the husband."
 28 Now we, brothers,
 are children belonging
 to the promise the
 same as Isaac was.
 29 But just as then
 the one born in the
 manner of flesh began
 persecuting the one
 born in the manner
 of spirit, so also now.
 30 Nevertheless, what
 does the Scripture
 say? "Drive out the
 servant girl and her
 son, for by no means
 shall the son of the
 servant girl be an heir
 with the son of the

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free (woman). Through which, brothers, not
ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the
ἐλευθέρας.
free (woman).

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ
ἡλευθέρωσεν· στήκετε οὖν καὶ
made free; be you standing therefore and
μὴ πάλιν ζυγῷ δουλείας
not again to yoke of slavery
ἐνέχεσθε.
be you having selves in.

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that
ἐάν περιτεμνησθε Χριστὸς
if ever you may be being circumcised Christ
ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but
πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.

4 κατηγορήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law
δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness
ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of
πίστεως ἐλπίδα δικαιοσύνης
faith hope of righteousness

ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus
οὔτε περιτομὴ τι ἰσχύει
neither circumcision anything is having strength
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor circumcision, but faith through love
ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you
ἐνέκομεν ἀληθείᾳ μὴ
cut in to truth not
πείθεσθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion
οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. A little

free woman."
31 Wherefore, brothers, we are children, not of a servant girl, but of the free woman.

5 For such freedom* Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.

2 See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you.

3 Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law.

4 You are parted from Christ, whoever you are that try to be declared righteous by means of law; you have fallen away from his undeserved kindness. 5 For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. 6 For as regards Christ Jesus* neither circumcision is of any value nor is uncircumcision, but faith operating through love [is].

7 You were running well. Who hindered you from keeping on obeying the truth? 8 This sort of persuasion is not from the One calling you. 9 A little

ζύμη ὅλον τὸ φύρμα ζυμοί. 10 ἐγὼ
leaven whole the lump is leavening. I
πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind; the (one) but
ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who
ἐάν ᾗ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if
περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet

διώκομαι; ἄρα Really
am I being persecuted? Really
κατήργηται τὸ σκάνδαλον τοῦ
has been ineffective the fall-causer of the
σταυροῦ. 12 Ὅφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves
οἱ ἀναστατούντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into
ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the
ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ
love be you slaving to one another; the
γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,
ἐν τῷ Ἀγαπήσει τὸν πλησίον σου ὡς
in the You will love the neighbor of you as
σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ
yourself. If but one another you are biting and

κατεσθίετε, βλέπετε μὴ ὑπ'
you are eating down, be you looking not by
ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε
I am saying but, to spirit be you walking
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not
τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh
ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring down on the spirit, the but

leaven ferments the whole lump. 10 I am confident about you who are in union with [the] Lord* that you will not come to think otherwise; but the one who is causing you trouble will bear [his] judgment, no matter who he may be. 11 As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake* has been abolished. 12 I wish the men who are trying to overturn you would even get themselves emasculated.*

13 You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. 14 For the entire Law stands fulfilled in one saying, namely: "You must love your neighbor as yourself." 15 If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.

16 But I say, Keep walking by spirit and you will carry out no fleshly desire at all. 17 For the flesh is against the spirit in its desire, and the

10* I am confident in Jehovah concerning you, J7.8. 11* See App 3c. 12* Would even get themselves emasculated, P46*ABD; would even be cut off from before the eyes of Jehovah, J7.8.

1* Or, "With her freedom." 6* Jesus, omitted by B.

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἂν εἰάν θέλητε ταῦτα
what (things) if ever you may be willing these
ποιήτε. 18 εἰ δὲ πνεύματι
you may be doing. If but to spirit
ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
you are being led, not you are under law.

19 φανερά δὲ ἐστὶν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἃτινα ἐστὶν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἐχθραί, ἐρις, ζήλος, θυμοί, ἐριθιαί,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἰρέσεις, 21 φθόνοι,
divisions, sects, envies,
μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to you
καθὼς προείπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραύτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ
self-control; down on the such (things) not
ἐστὶν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. The (ones) but of the Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.

25 εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, to spirit
καὶ ὁμοίως. 26 μὴ
also may we be orderly walking. Not
γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the
flesh; for these are
opposed to each
other, so that the very
things that you would
like to do you do not
do. 18 Furthermore,
if you are being led
by spirit, you are not
under law.

19 Now the works
of the flesh are
manifest, and they are
fornication, unclean-
ness, loose conduct,
20 idolatry, practice
of spiritism, enmities,
strife, jealousy, fits
of anger, contentions,
divisions, sects,
21 envies, drunken
bouts, revelries, and
things like these.
As to these things
I am forewarning
you, the same way
as I did forewarn
you, that those who
practice such things
will not inherit God's
kingdom.

22 On the other
hand, the fruitage of
the spirit is love, joy,
peace, long-suffering,
kindness, goodness,
faith, 23 mildness,
self-control. Against
such things there is
no law. 24 Moreover,
those who belong to
Christ Jesus impaled
the flesh together
with its passions and
desires.

25 If we are
living by spirit, let
us go on walking
orderly also by
spirit. 26 Let us not
become egotistical,

προκαλοῦμενοι, ἀλλήλους φθονοῦντες.
calling forth, one another envying.

6 Ἀδελφοί, εἰάν καὶ προλημθῇ
Brothers, if ever also should be overtaken
ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ
man in some falling beside, you the
πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be you adjusting down the
τοιούτον ἐν πνεύματι πραύτητος, σκοπῶν
such (one) in spirit of mildness, looking at
σεαυτὸν, μὴ καὶ σὺ πειρασθῇς.
yourself, not also you should be tempted.

2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be you carrying,
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill you the law of the
χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναί
Christ. If for is thinking anyone to be

τι μὴδὲν ὦν, φρεναπατᾷ
something nothing being, he is mentally misleading
ἑαυτὸν· 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
himself; the but work of himself let be proving
ἑκάστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and then into himself alone the
καύχημα ἔξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the
ἕτερον, 5 ἑκάστος γὰρ τὸ ἴδιον
different (one), each (one) for the own
φορτίον βαστάσει.
load he will carry.

6 Κοινωνεῖτω δὲ ὁ
Let be sharing but the (one)
κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)
κατηχούντι ἐν πᾶσιν ἀγαθοῖς.
sounding down in all good (things).

7 Μὴ πλανᾷσθε, θεὸς οὐ
Not be you being made to err, God not
μυκτηρίζεται· ὁ γὰρ εἰάν σπείρῃ
is being mocked; what for if ever may be sowing
ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι
man, this also he will reap; because

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)
δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the
πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

stirring up competi-
tion with one another,
envying one another.

6 Brothers, even
though a man
takes some false step
before he is aware
of it, you who have
spiritual qualifications
try to readjust such
a man in a spirit
of mildness, as you
each keep an eye on
yourself, for fear you
also may be tempted.

2 Go on carrying the
burdens of one an-
other, and thus fulfill
the law of the Christ.
3 For if anyone thinks
he is something when
he is nothing, he is
deceiving his own
mind. 4 But let each
one prove what his
own work is, and then
he will have cause for
exultation in regard
to himself alone, and
not in comparison
with the other person.
5 For each one will
carry his own load.

6 Moreover, let
anyone who is being
orally taught the
word share in all good
things with the one
who gives such oral
teaching.

7 Do not be misled:
God is not one to be
mocked. For whatever
a man is sowing, this
he will also reap;
8 because he who is
sowing with a view
to his flesh will reap
corruption from his
flesh, but he who is
sowing with a view
to the spirit will reap
everlasting life from
the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
but fine (thing) doing not
ἐνκακῶμεν, καιρῷ γὰρ
may we be behaving badly in, to appointed time for
ἰδίῳ θερίσμεν μὴ ἐκλυόμενοι. 10 Ἄρα
own we shall reap not being loosed out. Really
οὖν ὥς καιρὸν ἔχουμεν,
therefore as appointed time we may be having,
ἐργαζόμεθα τὸ ἀγαθὸν πρὸς
may we be working the good (thing) toward
πάντας, μάλιστα δὲ πρὸς τοὺς
all (ones), mostly but toward the
οἰκίους τῆς πίστεως.
household [members] of the faith.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν
See you to how large to you to writings

ἔγραψα τῇ ἐμῇ χειρί.
I wrote to the my hand.

12 Ὅσοι θέλουσιν
As many as are willing
εὐπροσώπησαι ἐν σαρκί, οὗτοι
to make fair face in flesh, these (ones)
ἀναγκάζουσιν ὑμᾶς
are putting under necessity you

περιτέμνεσθαι, μόνον ἵνα τῷ
to be being circumcised, only in order that to the
σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
stake of the Christ Jesus — not

διώκονται. 13 οὐδὲ γὰρ
they may be being persecuted; not-but for
οἱ περιτέμνομενοι αὐτοὶ νόμον
the (ones) being circumcised they law
φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς
are guarding, but they are willing you

περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
to be being circumcised in order that in the yours
σαρκὶ καυχῶνται. 14 ἐμοὶ δὲ μὴ
flesh they might boast. To me but not

γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
may it occur to be boasting if not in the stake
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
of the Lord of us Jesus Christ, through

οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ ἡ
whom to me world has been put on stake and I
κόσμος. 15 οὔτε γὰρ περιτομή τι
to world. Neither for circumcision anything

ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
is nor uncircumcision, but new creation.

11* Or, "with what a long letter." 12* See App 3c.

let us not give up in
doing what is fine, for
in due season we shall
reap if we do not tire
out. 10 Really, then,
as long as we have
time favorable for it,
let us work what is
good toward all, but
especially toward
those related to [us]
in the faith.

11 SEE with what
large letters* I have
written you with my
own hand.

12 All those who
want to make a pleas-
ing appearance in the
flesh are the ones that
try to compel you
to get circumcised,
only that they may
not be persecuted for
the torture stake*
of the Christ, Jesus.

13 For not even do
those who are getting
circumcised keep the
Law themselves, but
they want you to
be circumcised that
they may have cause
for boasting in your
flesh. 14 Never
may it occur that I
should boast, except
in the torture stake
of our Lord Jesus
Christ, through
whom the world has
been impaled to me
and I to the world.

15 For neither is
circumcision anything
nor is uncircumcision,
but a new creation
[is something].

16 καὶ ὅσοι τῷ κανόνι τοῦτο
And as many as to the (measuring) reed this
στοιχίσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἐλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of you,
ἀδελφοί· ἀμήν.
brothers; amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ.
Christ Jesus;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

16 And all those who
will walk orderly by
this rule of conduct,
upon them be peace
and mercy, even upon
the Israel of God.

17 Henceforth let
no one be making
trouble for me, for I
am carrying on my
body the brand marks
[of a slave] of Jesus.

18 The undeserved
kindness of our Lord
Jesus Christ [be] with
the spirit you [show],
brothers. Amen.

1 Paul, an apostle
of Christ Jesus
through God's will,
to the holy ones who
are [in Eph'esus] and
faithful ones in union
with Christ Jesus:

2 May you have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.

3 Blessed be the
God and Father
of our Lord Jesus
Christ, for he has
blessed us with every
spiritual blessing in
the heavenly places
in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸς
according as he chose us in him before
καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
throwing down of world, to be us holy
καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
and unblemished down in sight of him in love,
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
having defined before us into placing (as) son
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
through Jesus Christ into him, according to
τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
the thinking well of the will of him,
6 εἰς ἔπαινον δόξης τῆς χάριτος
into praise of glory of the undeserved kindness
αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
of him of which he favored us in the (one)
ἡγαπημένῳ, 7 ἐν ᾧ ἔχομεν
having been loved, in whom we are having
τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
the release by ransom through the blood
αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
of him, the letting go off of the falls beside,
κατὰ τὸ πλούτος τῆς
according to the riches of the
χάριτος αὐτοῦ
undeserved kindness of him
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
of which he caused to abound into us
ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
in all wisdom and sensibleness,
9 γινώσκας ἡμῖν τὸ μυστήριον τοῦ
having made known to us the mystery of the
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
will of him, according to the thinking well
αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him which he placed before self in him into
οἰκονομίαν τοῦ πληρώματος τῶν
house administration of the fullness of the
καιρῶν, ἀνακεφαλαιώσασθαι τὰ
appointed times, to head up the
πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
all (things) in the Christ, the (things) upon
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
the heavens and the (things) upon the
γῆς, ἐν αὐτῷ, 11 ἐν ᾧ καὶ
earth; in him, in whom also
ἐκκληρώθημεν προορισθέντες
we were assigned by lot having been defined before
κατὰ πρόθεσιν τοῦ πάντα
according to purpose of the (one) the all (things)

4 just as he chose us in union with him before the founding of the world, that we should be holy and without blemish before him in love.
5 For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, 6 in praise of his glorious undeserved kindness which he kindly conferred upon us by means of [his] loved one. 7 By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of [our] trespasses, according to the riches of his undeserved kindness.
8 This he caused to abound toward us in all wisdom and good sense, 9 in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself 10 for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. [Yes,] in him, 11 in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who

ἐνεργούντος κατὰ τὴν βουλὴν τοῦ
working in according to the counsel of the
θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
will of him, into the to be us
εἰς ἔπαινον δόξης αὐτοῦ τοὺς
into praise of glory of him the (ones)
προληπτικῶς ἐν τῷ Χριστῷ, 13 ἐν
having hoped before in the Christ;
ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
whom also you having heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
of the truth, the good news of the
σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
salvation of you, in whom also having believed,
ἐσφραγίσθητε τῷ πνεύματι τῆς
you were sealed to the spirit of the
ἐπαγγελίας τῷ ἁγίῳ, 14 ὃ ἐστίν
promise to the holy, which (thing) is
ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς
token of the inheritance of us, into
ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
releasing by ransom of the thing preserved, into
ἔπαινον τῆς δόξης αὐτοῦ.
praise of the glory of him.
15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας
Through this also I, having heard
τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
the according to you faith in the Lord
Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
Jesus and the [faith] into all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
holy (ones), not I am ceasing thanking
ὑπὲρ ὑμῶν μνησθῆναι ποιοῦμενος ἐπὶ τῶν
over you mention making upon the
προσευχῶν μου, 17 ἵνα ὁ θεὸς
prayers of me, in order that the God
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
of the Lord of us Jesus Christ, the
πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα
Father of the glory, would give to you spirit
σοφίας καὶ ἀποκαλύψεως ἐν
of wisdom and of revelation in
ἐπιγνώσει αὐτοῦ,
accurate knowledge of him,
18 πεφωτισμένους τοὺς ὀφθαλμοὺς
having been enlightened the eyes
τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι
of the heart of you into the to have known
that you may know

operates all things according to the way his will counsels, 12 that we should serve for the praise of his glory, we who have been first to hope in the Christ. 13 But you also hoped in him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, 14 which is a token in advance of our inheritance, for the purpose of releasing by a ransom [God's] own possession, to his glorious praise.
15 That is why I also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, 16 do not cease giving thanks for you. I continue mentioning you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; 18 the eyes of your heart having been enlightened, that you may know

ὕμᾱς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως
you what is the hope of the calling
αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),
19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοῦ
of the power of him into us the (ones)
πιστεύοντες κατὰ τὴν ἐνέργειαν
believing according to the operation within
τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him
20 ἣν ἐνήργηκεν ἐν τῷ Χριστῷ
which he has worked in in the Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in
τοῖς ἐπουρανίοις **21** ὑπεράνω πάσης
the heavenly [places] over-upward of every
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power
καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this
ἀλλὰ καὶ ἐν τῷ μέλλοντι·
but also in the (one) being about (to be);
22 καὶ πάντα ὑπέταξεν ὑπὸ τοῦς
and all (things) he subjected under the
πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head
ὑπὲρ πάντα τῇ ἐκκλησίᾳ, **23** ἣτις
over all (things) to the ecclesia, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness
τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)
πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And you being dead (ones) to the
παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,
falls beside and to the sins of you,
2 ἐν αἷς ποτὲ περιπατήσατε
in which sometime you walked

what is the hope to
which he called you,
what the glorious
riches are which
he holds as an
inheritance for the
holy ones, **19** and
what the surpassing
greatness of his power
is toward us believers.
It is according to
the operation of the
mightiness of his
strength, **20** with
which he has operated
in the case of the
Christ when he raised
him up from the
dead and seated him
at his right hand in
the heavenly places,
21 far above every
government and
authority and power
and lordship and
every name named,
not only in this
system of things, but
also in that to come.
22 He also subjected
all things under his
feet, and made him
head over all things
to the congregation,
23 which is his body,
the fullness of him
who fills up all things
in all.

2 Furthermore,
[it is] you [God
made alive] though
you were dead in
your trespasses and
sins, **2** in which you
at one time walked

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority
τοῦ αἵματος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now
ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the
ἀπειθείας· **3** ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all
ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wills
τῆς σαρκὸς καὶ τῶν διανοιών,
of the flesh and of the mental perceptions,
καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς
and we were children to nature of wrath as
καὶ οἱ λοιποὶ· — **4** ὁ δὲ θεὸς
also the leftover (ones); — the but God
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
rich being in mercy, through the
πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
much love of him which he loved
ἡμᾶς, **5** καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in the
παραπτώμασιν συνεζωοποίησεν τῷ
falls beside he made alive with to the
Χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness you are
σεσωσμένοι, — **6** καὶ συνήγειρεν
having been saved, — and he raised up together
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly [places]
ἐν Χριστῷ Ἰησοῦ, **7** ἵνα
in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show within in the ages the (ones)
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the
χάριτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness
ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the
system of things* of
this world,* according
to the ruler of the
authority of the air,
the spirit that now
operates in the sons of
disobedience. **3** Yes,
among them we all at
one time conducted
ourselves in harmony
with the desires of our
flesh, doing the things
willed by the flesh
and the thoughts, and
we were naturally
children of wrath even
as the rest. **4** But
God, who is rich in
mercy, for his great
love with which he
loved us, **5** made us
alive together
with the Christ, even
when we were dead
in trespasses—by
undeserved kindness
you have been
saved— **6** and he
raised us up together
and seated us together
in the heavenly places
in union with Christ
Jesus, **7** that in the
coming systems of
things* there might be
demonstrated the sur-
passing riches of his
undeserved kindness
in his graciousness
toward us in union
with Christ Jesus.

^{2*} Or, "order of things" (αἰῶνα, ai-ō'na), ^{κΑΒ}; period, age, generation (יָמִי, dohr), ^י; custom (מִנְהַג, min-hag'), ^י. ^{2*} World (κόσμου, ko'smou), ^{κΑΒ}; ^{עוֹלָם, 'oh-lam}, ^י. ^{7*} Or, "orders of things."

8 τῇ γὰρ χάριτί ἐστε
To the for undeserved kindness you are
σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
having been saved through faith; and this
οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
not out of you, of God the gift; not
ἐξ ἔργων, ἵνα μὴ τις
out of works, in order that not someone
καυχήσεται. 10 αὐτοῦ γὰρ ἐσμεν ποίημα,
should boast. Of him for we are thing made,
κτισθέντες ἐν Χριστῷ Ἰησοῦ
(ones) having been created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς οἷς
upon works good to which
προητοίμασεν ὁ θεὸς ἵνα ἐν
he prepared before the God in order that in
αὐτοῖς περιπατήσωμεν.
them we might walk.

11 Διὸ μνημονεύετε ὅτι
Through which be you remembering that
ποτέ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
sometime you the nations in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
being said uncircumcision by the being said
περιτομῆς ἐν σαρκὶ χειροποιήτου, —
circumcision in flesh, —
12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
that you were to the appointed time that
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
apart from Christ, having been alienated from
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
the citizenry of the Israel and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of the covenants of the promise, hope
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
not having and godless in the world.
13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
Now but in Christ Jesus you
οἱ ποτε ὄντες μακρὰν ἐγενήθητε
the (ones) sometime being long [way] you became
ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς
near in the blood of the Christ. He
γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ
for is the peace of us, the (one)
ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ
having made the (things) both one and the
μεσότοιχον τοῦ φραγμοῦ λύσας,
middle wall of the fence having loosed,

8 By this un-
deserved kindness,
indeed, you have been
saved through faith;
and this not owing to
you, it is God's gift.
9 No, it is not owing
to works, in order
that no man should
have ground for
boasting. 10 For we
are a product of his
work and were created
in union with Christ
Jesus for good works,
which God prepared
in advance for us to
walk in them.

11 Therefore keep
bearing in mind
that formerly you
were people of the
nations as to flesh;
"uncircumcision" you
were called by that
which is called "cir-
cumcision" made in
the flesh with hands—
12 that you were
at that particular time
without Christ, alien-
ated from the state of
Israel and strangers
to the covenants of
the promise, and you
had no hope and
were without God in
the world.* 13 But
now in union with
Christ Jesus you
who were once far off
have come to be near
by the blood of the
Christ. 14 For he
is our peace, he who
made the two parties
one and destroyed
the wall in between
that fenced them off.

15 τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
the enemy in the flesh of him, the
νόμον τῶν ἐντολῶν ἐν δόγμασιν
Law of the commandments in decrees
καταργήσας, ἵνα τοὺς δύο
having made ineffective, in order that the two
κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν
he might create in himself into one new
ἄνθρωπον ποιών εἰρήνην, 16 καὶ
man making peace, and
ἡ καταλλάξῃ τοὺς ἀμφοτέρους ἐν
he might fully reconcile the both in
ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ
one body to the God through the stake,
ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ· 17 καὶ
having killed the enemy in him; and
ἔλθων εὐηγγελίσασθαι εἰρήνην
having come he declared as good news peace
τοῖς ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
to you the (ones) long [way] and peace
τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
to the (ones) near; because through him
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι
we are having the leading toward the both
ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.
in one spirit toward the Father.
19 Ἄρα οὖν οὐκ ἐστὲ ξένοι
Really therefore not yet you are strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται
and dwellers beside, but you are fellow citizens
τῶν ἁγίων καὶ οἰκεῖοι τοῦ
of the holy (ones) and household [members] of the
θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
God, having been built up upon the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of the apostles and of prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
top corner (stone) of him of Christ Jesus,
21 ἐν ᾧ πᾶσα οἰκοδομὴ
in whom all building
συναρμολογουμένη αὖτε εἰς
being joined together is growing into
ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ
divine habitation holy in Lord, in whom
καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
also you are being built up together into
κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his
flesh he abolished
the enemy, the Law
of commandments
consisting in decrees,
that he might create
the two peoples in
union with himself
into one new man and
make peace; 16 and
that he might fully
reconcile both peoples
in one body to God
through the torture
stake,* because he had
killed off the enemy
by means of himself.
17 And he came and
declared the good
news of peace to you,
the ones far off, and
peace to those near,
18 because through
him we, both peoples,
have the approach to
the Father by* one
spirit.
19 Certainly,
therefore, you are no
longer strangers and
alien residents, but
you are fellow citizens
of the holy ones and
are members of the
household of God.
20 And you have
been built up upon
the foundation of the
apostles and prophets,
while Christ Jesus
himself is the founda-
tion cornerstone.
21 In union with him
the whole building,
being harmoniously
joined together, is
growing into a holy
temple for Jehovah.*
22 In union with him
you, too, are being
built up together into
a place for God to
inhabit by spirit.

12* World (κόσμος, ko'smoi), AB; עולם, 'oh-lam', J17,22.

16* See App 3C. 18* Or, "in." 21* Jehovah, J7,8,13,16-18,22-24; Lord, AB.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
Of this (thing) thanks I Paul the
δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
bound one of the Christ Jesus over you
τῶν ἐθνῶν, — **2** εἰ γε ἠκούσατε τὴν
of the nations, — if in fact you heard the
οἰκονομίαν τῆς χάριτος
house administration of the undeserved kindness
τοῦ θεοῦ τῆς δοθείσης μοι
of the God of the having been given to me
εἰς ὑμᾶς, **3** ὅτι κατὰ ἀποκάλυψιν
into you, that according to revelation
ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
was made known to me the mystery, according as
προέγραψα ἐν ὀλίγῳ, **4** πρὸς ὃ
I wrote before in little [space], toward which
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
you are able reading to see mentally the
σύνεσιν μου ἐν τῷ μυστηρίῳ τοῦ
comprehension of me in the mystery of the
χριστοῦ, **5** ὃ ἐτέραις γενεαῖς οὐκ
Christ, which to different generations not
ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
it was made known to the sons of the men
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
as now it was revealed to the holy apostles
αὐτοῦ καὶ προφήταις ἐν πνεύματι, **6** εἶναι
of him and to prophets in spirit, to be
τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ
the nations joint heirs and joint body and
συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint partakers of the promise in Christ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, **7** οὗ
Jesus through the good news, of which
ἐγενήθη διάκονος κατὰ τὴν δωρεάν
I became servant according to the free gift
τῆς χάριτος τοῦ θεοῦ τῆς
of the undeserved kindness of the God of the
δοθείσης μοι κατὰ τὴν
having been given to me according to the
ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
operation within of the power of him —
8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
to me the (one) less than the least of all
ἁγίων ἐδόθη ἡ χάρις
holy (ones) was given the undeserved kindness
αὐτῇ — τοῖς ἔθνεσιν εὐαγγελίσασθαι
this — to the nations to declare as good news
τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
the not to be traced out riches of the Christ,

3 On account of
this I, Paul, the
prisoner of Christ
Jesus in behalf of
you, the people of the
nations — **2** if, really,
you have heard about the
stewardship of the
undeserved kindness
of God that was given
me with you in view,
3 that by way of a
revelation the sacred
secret was made
known to me, just as
I wrote previously in
brief. **4** In the face
of this you, when you
read this, can realize the
comprehension
I have in the sacred
secret of the Christ.
5 In other generations
this [secret] was not
made known to the
sons of men as it has
now been revealed to his
holy apostles and
prophets by spirit,
6 namely, that people
of the nations should
be joint heirs and
fellow members of the
body and partakers with
us of the promise
in union with Christ
Jesus through the
good news. **7** I
became a minister
of this according to
the free gift of the
undeserved kindness
of God that was
given me according
to the way his power
operates.
8 To me, a man less
than the least of all
holy ones, this unde-
served kindness was
given, that I should
declare to the nations
the good news about
the unfathomable
riches of the Christ

9 καὶ φωτίσαι τίς ἡ
and to bring to light what the
οἰκονομία τοῦ μυστηρίου
house administration of the mystery
τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
of the (one) having been hidden away from the
αἰώνων ἐν τῷ θεῷ τῷ τὰ
ages in the God the (one) the
πάντα κτίσαντι, **10** ἵνα
all (things) having created, in order that
γνωρίσθῃ νῦν ταῖς ἀρχαῖς
it might be made known now to the governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
and to the authorities in the heavenly [places]
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
through the ecclesia the much diversified
σοφία τοῦ θεοῦ, **11** κατὰ πρόθεσιν
wisdom of the God, according to purpose
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ
of the ages which [purpose] he made in the
χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, **12** ἐν ᾧ
Christ Jesus the Lord of us, in whom
ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν
we are having the outspokenness and leading toward
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
in confidence through the faith of him.
13 Διὸ αἰτούμαι μὴ
Through which I am requesting not
ἐνκακεῖν ἐν ταῖς θλίψεσιν
to be behaving badly within in the tribulations
μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.
of me over you, which is glory of you.
14 Τούτου χάριν κάμπτω τὰ γόνατά
Of this thanks I am bending the knees
μου πρὸς τὸν πατέρα, **15** ἐξ οὗ
of me toward the Father, out of whom
πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
every lineage from father in heavens and upon
γῆς ὀνομάζεται, **16** ἵνα δῶ
earth is being named, in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
to you according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
spirit of him into the inward man,
17 κατοικῆσαι τὸν χριστὸν διὰ τῆς
to dwell the Christ through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ·
faith in the hearts of you in love;

9 and should make
men see how the
sacred secret is ad-
ministered which has
from the indefinite
past been hidden in
God, who created all
things. **10** [This was]
to the end that now to
the governments and
the authorities in the
heavenly places there
might be made known
through the congre-
gation the greatly
diversified wisdom of
God, **11** according
to the eternal purpose
that he formed in
connection with the
Christ, Jesus our
Lord, **12** by means
of whom we have this
freedom of speech
and an approach with
confidence through
our faith in him.
13 Wherefore I ask
you not to give up
on account of these
tribulations of mine in
your behalf, for these
mean glory for you.
14 On account of
this I bend my knees
to the Father, **15** to
whom every family in
heaven and on earth
owes its name, **16** to
the end that he may
grant you according
to the riches of his
glory to be made
mighty in the man
you are inside with
power through his
spirit, **17** to have the
Christ dwell through
[your] faith in your
hearts with love;

ἐρριζωμένοι και τεθεμελιωμένοι,
having been rooted and having been founded,
18 ἵνα ἐξισχύσητε
in order that you might be strong enough
καταλαβέσθαι συν πάντι τοῖς
to receive down together with all the
ἁγίοις τί τὸ πλάτος και μήκος και
holy (ones) what the breadth and length and
ὕψος και βάθος, 19 γινώαι τε τὴν
height and depth, to know and the
ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
surpassing of the knowledge love of the
Χριστοῦ, ἵνα πληρωθῆτε εἰς
Christ, in order that you might be filled into
πάν τὸ πλήρωμα τοῦ θεοῦ.
all the fullness of the God.

20 Τῷ δὲ δυναμένῳ ὑπὲρ
To the (one) but being able over
πάντα ποιῆσαι ὑπερεκπερισσοῦ
all (things) to do over-beyond abundantly
ὧν αἰτούμεθα ἢ
of what (things) we are requesting or
βουόμεν κατὰ τὴν δύναμιν τὴν
we see mentally according to the power the
ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα
operating within in us, to him the glory
ἐν τῇ ἐκκλησίᾳ και ἐν Χριστῷ Ἰησοῦ
in the ecclesia and in Christ Jesus
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
into all the generations of the age
τῶν αἰώνων ἀμήν.
of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ
I am entreating therefore you I the
δέσμιος ἐν κυρίῳ ἀξίως περιπατήσαι
bound one in Lord worthily to walk
τῆς κλήσεως ἧς ἐκλήθητε,
of the calling of which you were called,
2 μετὰ πάσης ταπεινοφροσύνης και
with all lowly-mindedness and
πραυτήτος, μετὰ μακροθυμίας,
mildness, with longness of spirit,
ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
holding selves up of one another in love,
3 σπουδάζοντες τηρεῖν τὴν ἐνότητά
speeding up to be observing the unity
τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
of the spirit in the joint-bond of the
εἰρήνης· 4 ἐν σῶμα και ἐν πνεύμα,
peace; one body and one spirit,

that you may be rooted and established on the foundation, 18 in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and depth, 19 and to know the love of the Christ which surpasses knowledge, that you may be filled with all the fullness that God gives.

20 Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, 21 to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever. Amen.

4 I, therefore, the prisoner in [the] Lord, entreat you to walk worthily of the calling with which you were called, 2 with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, 3 earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. 4 One body there is, and one spirit,

καθὼς και ἐκλήθητε ἐν μιᾷ ἐλπίδι
according as also you were called in one hope
τῆς κλήσεως ὑμῶν· 5 εἰς κύριος, μία
of the calling of you; one Lord, one
πίστις, ἐν βάπτισμα· 6 εἰς θεὸς και πατὴρ
faith, one baptism; one God and Father
πάντων, ὁ ἐπὶ πάντων και διὰ
of all (ones), the (one) upon all and through
πάντων και ἐν πάντι.
all and in all.

7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ
To one but to each of us was given the
χάρις κατὰ τὸ μέτρον
undeserved kindness according to the measure
τῆς δωρεᾶς τοῦ Χριστοῦ. 8 διὸ
of the free gift of the Christ. Through which

λέγει Ἄναβας εἰς ὕψος
he is saying Having stepped up into height
ἡχμαλωτεύσεν αἰχμαλωσίαν, και ἔδωκεν δώματα
he led captive captivity, and he gave gifts
τοῖς ἀνθρώποις. 9 τὸ δὲ Ἄνεβη
to the men. The but He stepped up

τί ἐστὶν εἰ μὴ ὅτι και κατέβη
what is it if not that also he stepped down
εἰς τὰ κατώτερα μέρη τῆς γῆς;
into the lower parts of the earth?

10 ὁ καταβάς αὐτός ἐστιν
The (one) having stepped down this is
και ὁ ἀναβάς ὑπεράνω
also the (one) having stepped up over-upward
πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
of all the heavens, in order that he might fill
τὰ πάντα.
the all (things).

11 και αὐτὸς ἔδωκεν τοὺς μὲν
And he gave the (ones) indeed
ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς
apostles, the (ones) but prophets, the (ones)

δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
but evangelizers, the (ones) but shepherds
και διδασκάλους, 12 πρὸς τὸν καταρτισμὸν
and teachers, toward the adjusting down
τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
of the holy (ones) into work of service, into
οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,
building up of the body of the Christ,

13 μέχρι καταστήσωμεν οἱ πάντες εἰς
until we might attain down the all (ones) into
τὴν ἐνότητα τῆς πίστεως και τῆς
the oneness of the faith and of the

even as you were called in the one hope to which you were called; 5 one Lord, one faith, one baptism; 6 one God and Father of all [persons], who is over all and through all and in all.

7 Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift.

8 Wherefore he says: "When he ascended on high he carried away captives; he gave gifts [in] men." 9 Now the expression "he ascended," what does it mean but that he also descended into the lower regions, that is, the earth?

10 The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things.

11 And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, 12 with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ, 13 until we all attain to the oneness in the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature
τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,

14 ἵνα μηκέτι ὤμεν νήπιοι,
in order that not yet we may be babes,

κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around
παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the

κυβία τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working
πρὸς τὴν μεθοδιάν τῆς πλάνης,
toward the craftiness of the error,

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν
maintaining truth but in love we should grow

εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ
into him the all (things), who is the
κεφαλὴ, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the

σῶμα συναρμολογούμενον καὶ
body being jointed together and
συνβιβάζομενον διὰ πάσης
being made to go together through every

ἀφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to
ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους
operation within in measure of one of each part

τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into
οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and
μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
I am bearing witness in Lord, not yet you

περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations
περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
is walking in vanity of the mind of them,

18 ἐσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception
ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the

ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν
life of the God, through the ignorance the
οὐσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς
being in them, through the dulling of the

accurate knowledge
of the Son of God, to
a full-grown man, to
the measure of stature
that belongs to the
fullness of the Christ;

14 in order that we
should no longer be
babes, tossed about as
by waves and carried
hither and thither by
every wind of teaching
by means of the trick-
ery of men, by means

of cunning in contriv-
ing error. 15 But
speaking the truth,
let us by love grow
up in all things into
him who is the head,
Christ. 16 From him
all the body, by being
harmoniously joined
together and being
made to cooperate
through every joint
that gives what is
needed, according to
the functioning of
each respective mem-
ber in due measure,
makes for the growth
of the body for the
building up of itself in
love.

17 This, therefore, I
say and bear witness
to in [the] Lord, that
you no longer go on
walking just as the
nations also walk in
the unprofitableness
of their minds,
18 while they are in
darkness mentally,
and alienated from
the life that belongs
to God, because of
the ignorance that is
in them, because of
the insensibility of

their hearts. 19 Hav-
ing come to be past
all moral sense, they
gave themselves over
to loose conduct to
work uncleanness
of every sort with
greediness. 20 But you did not
learn the Christ to
be so, 21 provided,
indeed, that you
heard him and were
taught by means of
him, just as truth is
in Jesus, 22 that
you should put away
the old personality
which conforms to
your former course
of conduct and which
is being corrupted
according to his
deceptive desires;
23 but that you
should be made new
in the force actuating
your mind, 24 and
should put on the
new personality which
was created according
to God's will in true
righteousness and
loyalty.

25 Wherefore, now
that you have put
away falsehood, speak
truth each one of you
with his neighbor,
because we are
members belonging to
one another. 26 Be
wrathful, and yet do
not sin; let the sun
not set with you in
a provoked state,
27 neither allow
place for the Devil.
28 Let the stealer

καρδίας
heart

ἀπηλγηκότες
having ceased to feel pain
τῇ ἀσελγείᾳ εἰς
to the loose conduct into

πάσης ἐν πλεονεξίᾳ.
all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
You but not thus you learned the
χριστόν, 21 εἰ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him you heard and in

αὐτῷ ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια
him you were taught, according as is truth
ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves you

κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the
παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction,
23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the

νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of you, and to put on selves the
καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty
τῆς ἀληθείας.
of the truth.

25 Διὸ ἀποθέμενοι τὸ
Through which having put off the
ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be you speaking truth each (one)

μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν
with the neighbor of him, because we are
ἀλλήλων μέλη.
of one another members.

26 ὁργίζεσθε καὶ μὴ
Be you being made wrathful and not
ἀμαρτάνετε· ὁ ἥλιος μὴ
be you sinning; the sun not

ἐπιδύετω ἐπὶ παραποροισμῷ
let it be going down upon upon provocation to wrath
ὑμῶν, 27 μηδὲ διδοτε τόπον τῷ
of you, neither be you giving place to the

διαβόλῳ. 28 ὁ κλέπτων μηκέτι
Devil. The (one) stealing not yet

αὐτῶν, 19 οἵτινες
of them, who

ἑαυτοὺς παρέδωκαν
themselves they gave over
τῇ ἀσελγείᾳ εἰς
to the loose conduct into

ἐργασίαν ἀκαθαρσίας
working uncleanness
of uncleanness

ἐν πλεονεξίᾳ.
all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
You but not thus you learned the
χριστόν, 21 εἰ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him you heard and in

αὐτῷ ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια
him you were taught, according as is truth
ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves you

κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the
παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction,
23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the

νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of you, and to put on selves the
καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty
τῆς ἀληθείας.
of the truth.

25 Διὸ ἀποθέμενοι τὸ
Through which having put off the
ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be you speaking truth each (one)

μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν
with the neighbor of him, because we are
ἀλλήλων μέλη.
of one another members.

26 ὁργίζεσθε καὶ μὴ
Be you being made wrathful and not
ἀμαρτάνετε· ὁ ἥλιος μὴ
be you sinning; the sun not

ἐπιδύετω ἐπὶ παραποροισμῷ
let it be going down upon upon provocation to wrath
ὑμῶν, 27 μηδὲ διδοτε τόπον τῷ
of you, neither be you giving place to the

their hearts. 19 Hav-
ing come to be past
all moral sense, they
gave themselves over
to loose conduct to
work uncleanness
of every sort with
greediness.

20 But you did not
learn the Christ to
be so, 21 provided,
indeed, that you
heard him and were
taught by means of
him, just as truth is
in Jesus, 22 that
you should put away
the old personality
which conforms to
your former course
of conduct and which
is being corrupted
according to his
deceptive desires;
23 but that you
should be made new
in the force actuating
your mind, 24 and
should put on the
new personality which
was created according
to God's will in true
righteousness and
loyalty.

25 Wherefore, now
that you have put
away falsehood, speak
truth each one of you
with his neighbor,
because we are
members belonging to
one another. 26 Be
wrathful, and yet do
not sin; let the sun
not set with you in
a provoked state,
27 neither allow
place for the Devil.
28 Let the stealer

κλεπτέτω, μᾶλλον δὲ κοπιάτω
let him be stealing, rather but let him be laboring
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
working to the hands the good (thing),
ἵνα ἐξῇ μεταδίδοναι
in order that he may be having to be giving share
τῷ χρεῖαν ἔχοντι. 29 πᾶς λόγος
to the (one) need having. Every word
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
rotten out of the mouth of you not
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς
let it be proceeding out, but if any good (one)
πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
toward building up of the need, in order that
δῷ χάριν τοῖς ἀκούουσιν.
he might give favor to the (ones) hearing.
30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
And not be you saddening the spirit the
ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
holy of the God, in which you were sealed
εἰς ἡμέραν ἀπολυτρώσεως.
into day of releasing by ransom.
31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργή
Every bitterness and anger and wrath
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
and screaming and blasphemy let it be lifted up
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from you together with all badness.
32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
Be you becoming but into one another kind,
εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς
disposed well to pity, graciously forgiving to selves
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
according as also the God in Christ
ἐχαρίσατο ὑμῖν.
graciously forgave to you.

5 γίνεσθε οὖν μιμηταὶ τοῦ
Be you becoming therefore imitators of the
θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
God, as children loved, and be you walking
ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς
in love, according as also the Christ
ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
loved you and he gave beside himself over
ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
you offering and sacrifice to the God into
ὄσμην εὐωδίας.
odor of sweet smell.

steal no more, but
rather let him do hard
work, doing with his
hands what is good
work, that he may
have something to
distribute to someone
in need. 29 Let a
rotten saying not
proceed out of your
mouth, but whatever
saying is good for
building up as the
need may be, that
it may impart what
is favorable to the
hearers. 30 Also, do
not be grieving God's
holy spirit, with which
you have been sealed
for a day of releasing
by ransom.

31 Let all malicious
bitterness and anger
and wrath and
screaming and abusive
speech be taken away
from you along with
all badness. 32 But
become kind to one
another, tenderly
compassionate,
freely forgiving one
another just as God
also by Christ freely
forgave you.

5 Therefore, become
imitators of God,
as beloved children,
2 and go on walking
in love, just as the
Christ also loved
you and delivered
himself up for you
as an offering and a
sacrifice to God for a
sweet-smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
Fornication but and uncleanness all or
πλεονεξία μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν,
having more not-but let it be being named in you,
καθὼς πρέπει ἁγίοις, 4 καὶ
according as it is befitting to holy (ones), 4 and
αἰσχρότης καὶ μωρολογία ἢ
disgracefulness and foolish talking or
εὐτραπείλια, ἃ οὐκ ἀνήκεν,
obscene jesting, which (things) not it is becoming,
ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ
but rather thanksgiving. This for
ἴστε γινώσκοντες ὅτι πᾶς
you are discerning knowing that every
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
fornicator or unclean (one) or one having more,
ὃ ἐστὶν εἰδωολάτρης, οὐκ ἔχει
which is idolater, not he is having
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
inheritance in the kingdom of the Christ and
θεοῦ.
of God.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
No one you let him be seducing to empty
λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
words, through these (things) for is coming the
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
wrath of the God upon the sons of the
ἀπειθείας. 7 μὴ οὖν γίνεσθε
disobedience. Not therefore be you becoming
συνμέτοχοι αὐτῶν, 8 ἥτε γὰρ ποτε
joint partakers of them; you were for sometime
σκότος, νῦν δὲ φῶς ἐν κυρίῳ, ὡς τέκνα
darkness, now but light in Lord; as children
φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
of light be you walking, the for fruit of the
φωτὸς ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσύνῃ
light in all goodness and righteousness
καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστὶν
and truth, making proof of what is
εὐάρεστον τῷ κυρίῳ, 11 καὶ μὴ
well-pleasing to the Lord; and not
συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις
you be sharing with the works the unfruitful
τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε,
of the darkness, rather but also be you reproving,
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ'
the (things) for hiddenly coming to be by
αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν, 13 τὰ
them disgraceful it is also to be saying; the

3 Let fornication
and uncleanness
of every sort or
greediness not even
be mentioned among
you, just as it befits
holy people; 4 nei-
ther shameful conduct
nor foolish talking
nor obscene jesting,
things which are not
becoming, but rather
the giving of thanks.
5 For you know this,
recognizing it for
yourselves, that no
fornicator or unclean
person or greedy
person—which means
being an idolater—has
any inheritance in the
kingdom of the Christ
and of God.

6 Let no man de-
ceive you with empty
words, for because of
the aforesaid things
the wrath of God
is coming upon the
sons of disobedience.
7 Therefore do not
become partakers with
them; 8 for you were
once darkness, but
you are now light in
connection with [the]
Lord. Go on walking
as children of light,
9 for the fruitage of
the light consists of
every sort of goodness
and righteousness and
truth. 10 Keep on
making sure of what
is acceptable to the
Lord; 11 and quit
sharing with [them] in
the unfruitful works
that belong to the
darkness, but, rather,
even be reproving
[them]. 12 For the
things that take place
in secret by them
it is shameful even
to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός
but all (things) being reprov'd by the light
φανερῶνται, πᾶν γὰρ τὸ
is being made manifest, everything for the
φανερούμενον φῶς ἐστίν. 14 διὸ
being made manifest light is. 14 Through which
λέγει "Εγείρε, ὁ καθεύδων, καὶ
he is saying Be awaking, the (one) sleeping, and
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
stand up out of the dead (ones), and will shine upon
σοὶ ὁ χριστός.
to you the Christ.

15 Βλέπετε οὖν ἀκριβῶς πῶς
Be you looking therefore accurately how
περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
you are walking, not as unwise (ones) but as
σοφοί, 16 ἐξαγοραζόμενοι τὸν
wise (ones), buying out for selves the
καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ
appointed time, because the days wicked
εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
are. Through this not be you becoming
ἄφρονες, ἀλλὰ συνίετε τί
senseless (ones), but be you comprehending what
τὸ θέλημα τοῦ κυρίου. 18 καὶ μὴ
the will of the Lord; and not
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστίν
be you being made drunk to wine, in which is
ἄσωτία, ἀλλὰ πληροῦσθε ἐν
unsaving course, but be you being filled in
πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
spirit, speaking to selves to psalms and
ὑμνοῖς καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
to hymns and to songs spiritual, singing and
ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
making melody to the heart of you to the Lord,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
thanking always over all (things) in
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
name of the Lord of us of Jesus Christ

τῷ θεῷ καὶ πατρί,
to the God and Father,
21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
submitting yourselves to one another in fear
Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
of Christ. The women to the own
ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
male persons as to the Lord, 23 because

all the things that are
being reprov'd are
made manifest by the
light, for everything
that is being made
manifest is light.
14 Wherefore he says:
"Awake, O sleeper,
and arise from the
dead, and the Christ
will shine upon you."

15 So keep strict
watch that how you
walk is not as unwise
but as wise [persons],
16 buying out the
opportune time for
yourselves, because
the days are wicked.
17 On this account
cease becoming
unreasonable, but go
on perceiving what
the will of Jehovah*
is. 18 Also, do not
be getting drunk
with wine, in which
there is debauchery,
but keep getting
filled with spirit,
19 speaking to your-
selves with psalms
and praises to God
and spiritual songs,
singing and accom-
panying yourselves
with music in your
hearts to Jehovah.*
20 In the name of
our Lord Jesus Christ
giving thanks always
for all things to our
God and Father.

21 Be in subjection
to one another
in fear of Christ.
22 Let wives be in
subjection to their
husbands as to the
Lord, 23 because

ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ
male person is head of the woman as also
ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
the Christ head of the ecclesia, he
σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
savior of the body. 24 But as the
ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως
ecclesia is subjecting self to the Christ, thus
καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
also the women to the male persons in
παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε
everything. The male persons, be you loving
τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς
the women, according as also the Christ
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν
loved the ecclesia and himself
παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
he gave beside over it, in order that it
ἀγιάσῃ καθαρίσας τῷ λουτρῷ
he might sanctify having cleansed to the bath
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
of the water in saying, in order that
παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν
he might present he to himself glorious the
ἐκκλησίαν, μὴ ἔχουσαν στίλβον ἢ ρυτίδα ἢ
ecclesia, not having spot or wrinkle or
τι τῶν τοιοῦτων, ἀλλ' ἵνα
any of the such (things), but in order that
ἡ ἁγία καὶ ἄμωμος.
it may be holy and unblemished.

28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
Thus are owing also the male persons
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
to be loving the of themselves women as the
ἑαυτῶν σώματα· ὁ ἀγαπᾶν τὴν
of themselves bodies; the (one) loving the
ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, 29 οὐδεὶς
of himself woman himself is loving, no one
γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
for sometime the of himself flesh he hated,
ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
but he nourishes out and he is cherishing it,
καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν,
according as also the Christ the ecclesia,
30 ὅτι μέλη ἐσμὲν τοῦ σώματος
because members we are of the body
αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
of him. Instead of this will leave down
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
man the father and the mother and

a husband is head
of his wife as the
Christ also is head of
the congregation, he
being a savior of [this]
body. 24 In fact,
as the congregation
is in subjection to
the Christ, so let
wives also be to their
husbands in every-
thing. 25 Husbands,
continue loving your
wives, just as the
Christ also loved the
congregation and de-
livered up himself for
it, 26 that he might
sanctify it, cleansing
it with the bath of
water by means of
the word, 27 that
he might present the
congregation to him-
self in its splendor,
not having a spot or
a wrinkle or any of
such things, but that
it should be holy and
without blemish.

28 In this way
husbands ought to
be loving their wives
as their own bodies.
He who loves his wife
loves himself, 29 for
no man ever hated
his own flesh; but he
feeds and cherishes
it, as the Christ also
does the congregation,
30 because we are
members of his
body. 31 "For this
reason a man will
leave [his] father
and [his] mother and

17* Jehovah, J7*; God, AVG*SyP; the Lord, K; our Lord, B; the Christ, P46.
19* Jehovah, J7*, 13, 16, 23; the Lord, KABVgSyP.

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, he will be closely stuck toward the woman of him, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ and will be the two into flesh one. The μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω mystery this great it is, I but am saying εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. into Christ and into the ecclesia.

33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα Besides also you the according to one ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως each the of himself woman thus. ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνή let him be loving as himself, the but woman ἵνα φοβῆται τὸν ἄνδρα. in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν The children, be you obeying to the parents ὑμῶν ἐν κυρίῳ, τοῦτο γὰρ ἐστὶν δίκαιον; of you in Lord, this for is righteous; 2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα, Be honoring the father of you and the mother, ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, which is commandment first in promise, 3 ἵνα εὖ σοι γένηται καὶ in order that well to you it might occur and ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ you will be long-timed upon the earth. And οἱ πατέρες, μὴ παροργίζετε τὰ the fathers, not be you provoking to wrath the τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ children of you, but be you nourishing out them ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. in discipline and putting mind in of Lord.

5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ The slaves, be you obeying to the according to σάρκα κυρίου μετὰ φόβου καὶ τρόμου ἐν flesh to lords with fear and trembling in ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ simplicity of the heart of you as to the χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς Christ, not according to eye-slavery as ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ men pleasers but as slaves of Christ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, doing the will of the God out of soul, 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ with well-mindedness slaving, as to the

he will stick to his wife, and the two will become one flesh." 32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation. 33 Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to YOUR parents in union with [the] Lord, for this is righteous: 2 "Honor your father and [your] mother"; which is the first command with a promise: 3 "That it may go well with you and you may endure a long time on the earth." 4 And you, fathers, do not be irritating YOUR children, but go on bringing them up in the discipline and mental-regulating of Jehovah.*

5 You slaves, be obedient to those who are [YOUR] masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, 6 not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled. 7 Be slaves with good inclinations, as to

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι Lord and not to men, having known that ἕκαστος, ἐάν τι ποιῇ ἄγαθόν, each (one), if ever anything he might do good, τοῦτο κομίσεται παρὰ κυρίου, this he will carry off for self beside of Lord, εἴτε δούλος εἴτε ἐλεύθερος. 9 Καὶ οἱ whether slave or freeman. And the κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς lords, the very (things) be you doing toward αὐτούς, ἀνιέντες τὴν ἀπειλήν, them, letting go up the threatening, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ having known that also of them and of you the κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία Lord is in heavens, and receiving of face οὐκ ἐστὶν παρ' αὐτῷ. not is beside him.

10 Τοῦ λοιποῦ Of the leftover (thing) ἐνδυναμούσθε ἐν κυρίῳ καὶ ἐν τῷ be you being empowered in Lord and in the κράτει τῆς ἰσχύος αὐτοῦ. mightiness of the strength him. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς God toward the to be able you to stand toward τὰς μεθοδίας τοῦ διαβόλου. 12 ὅτι οὐκ the crafty acts of the Devil; because not ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, is to us the wrestling toward blood and flesh, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς but toward the governments, toward the ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ authorities, toward the world-mighty ones of the σκότους τούτου, πρὸς τὰ πνευματικὰ darkness this, toward the spiritual (things) τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. of the wickedness in the heavenly [places]. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν Through this take you up the panoply τοῦ θεοῦ, ἵνα ὑμεῖς δύνηθε of the God, in order that you might be able ἀντιστήναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ to stand against in the day the wicked and ἅπαντα κατεργασάμενοι στήναι. all (things) having worked down to stand.

Jehovah,* and not to men, 8 for you know that each one, whatever good he may do, will receive this back from Jehovah,* whether he be slave or freeman. 9 Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.

10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength. 11 Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; 12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. 13 On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm.

4* Jehovah, J7.8; 22:24; Lord, KAB.

7* Jehovah, J7.8; the Lord, KABVg. 8* Jehovah, J22:24; Lord, KABVg.

14 **ΣΤΗΤΕ** οὖν therefore Stand you
 περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν
 having girded selves about the loin of you in
 ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
 truth, and having put on selves the breastplate
 τῆς δικαιοσύνης, 15 καὶ
 of the righteousness, 15 and
 ὑποδυσάμενοι τοὺς πόδας ἐν
 having bound under selves the feet in
 ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
 readiness of the good news of the peace,
 16 ἐν πᾶσιν ἀναλαβόντες τὸν
 in all (things) (ones) having taken up the
 θυρεὸν τῆς πίστεως, ἐν ᾧ
 large shield of the faith, in which
 δυνήσεσθε πάντα τὰ βέλη τοῦ
 you will be able all the missiles of the
 πονηροῦ τὰ πετυρωμένα
 wicked (one) the (ones) having been set afire
 σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ
 to extinguish; and the helmet of the
 σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
 salvation accept you, and the sword of the
 πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ, 18 διὰ
 spirit, which is saying of God, through
 πάσης προσευχῆς καὶ δεήσεως,
 all prayer and of supplication,
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 praying in every appointed time in
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
 spirit, and into it abstaining from sleep
 ἐν πάσῃ προσηκέρησει καὶ δεήσει
 in all perseverance and to supplication
 περὶ πάντων τῶν ἁγίων, 19 καὶ
 about all the holy (ones), 19 and
 ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
 over me, in order that to me might be given
 λόγος ἐν ἀνοίξει τοῦ στόματός μου,
 word in opening up of the mouth of me,
 ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
 in outspokenness to make known the mystery
 τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
 of the good news over which
 πρεσβεύω ἐν αλύσει, ἵνα ἐν αὐτῷ
 I am ambassador in chain, in order that in it
 παρρησιάσωμαι ὥς δεῖ με λαλῆσαι.
 I might be outspoken as it is binding me to speak.

14 Stand firm, therefore, with your
 loins girded about with truth, and hav-
 ing on the breastplate of righteousness,
 15 and with your feet shod with the equip-
 ment of the good news of peace. 16 Above
 all things, take up the large shield of faith,
 with which you will be able to quench
 all the wicked one's burning missiles.
 17 Also, accept the helmet of salvation,
 and the sword of the spirit, that is, God's
 word, 18 while with every form of prayer
 and supplication you carry on prayer
 on every occasion in spirit. And to that
 end keep awake with all constancy and
 with supplication in behalf of all the holy
 ones, 19 also for me, that ability to speak
 may be given me with the opening of my
 mouth, with freeness of speech to make
 known the sacred secret of the good
 news, 20 for which I am acting as an
 ambassador in chains; that I may speak in
 connection with it with boldness as I
 ought to speak.

21 ἵνα ἐῖδῃτε καὶ αὐτὸν
 In order that but you might discern also
 ὑμεῖς τὰ κατ' ἐμέ, τί
 you the (things) according to me, what
 πράσσω, πάντα γνωρίσει
 I am performing, all (things) will make known
 ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
 to you Tychicus the loved brother and
 πιστὸς διάκονος ἐν κυρίῳ, 22 ὃν ἐπεμψα
 faithful servant in Lord, whom I sent
 πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
 toward you into very this (thing) in order that
 γνῶτε τὰ περὶ ἡμῶν καὶ
 you might know the (things) about us and
 παρακαλέσῃ τὰς καρδίας ὑμῶν.
 he might comfort the hearts of you.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
 Peace to the brothers and love with
 πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
 faith from God Father and Lord Jesus
 Χριστοῦ. 24 Ἡ χάρις μετὰ
 Christ. The undeserved kindness with
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
 all the (ones) loving the Lord of us
 Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
 Jesus Christ in incorruptness.

21 Now in order that you may also know about my affairs, as to how I am doing, Tychicus, a beloved brother and faithful minister in [the] Lord, will make everything known to you. 22 I am sending him to you for this very purpose, that you may know of the things having to do with us and that he may comfort your hearts.

23 May the brothers have peace and love with faith from God the Father and the Lord Jesus Christ. 24 May the undeserved kindness be with all those loving our Lord Jesus Christ in incorruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλιππίοις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακονοῖς
together with overseers and servants;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνηαῖ ὑμῶν 4 πάντοτε ἐν πάσῃ
the mention of you always in every
δέησει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of you, with
χαρὰς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ
joy the supplication making, upon the
κοινωνίᾳ ὑμῶν εἰς τὴν εὐαγγελίον
sharing of you into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,
6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in you work
ἀγαθὸν ἐπιτελεῖται ἄχρι ἡμέρας
good he will put end upon until day
Ἰησοῦ Χριστοῦ. 7 καθὼς ἐστὶν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of you,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
you, in and the bonds of me and in the
ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνοῦς μου τῆς χάριτος
sharers with of me of the undeserved kindness
πάντας ὑμᾶς ὄντας.
all you being.

1 Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants:
2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.
3 I thank my God always upon every remembrance of you 4 in every supplication of mine for all of you, as I offer my supplication with joy, 5 because of the contribution you have made to the good news from the first day until this moment. 6 For I am confident of this very thing, that he who started a good work in you will carry it to completion until the day of Jesus Christ.
7 It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness, both in my [prison] bonds and in the defending and legally establishing of the good news.

8 μάρτυς γάρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all you in bowels
Χριστοῦ Ἰησοῦ. 9 καὶ τοῦτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of you yet rather and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of you the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that you may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἔπαινον θεοῦ.
and praise of God.
12 Γινώσκων δὲ ὑμᾶς βούλομαι,
To be knowing but you I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἐλήλυθεν, 13 ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανερῶς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πρακτωρὶ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.
15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy and
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but and through well-thinking
τὸν Χριστὸν κηρύσσουν· 16 οἱ
the Christ they are preaching; the (ones)

8 For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. 9 And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; 10 that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, 11 and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise.
12 Now I desire you to know, brothers, that my affairs have turned out for the advancement of the good news rather than otherwise, 13 so that my bonds have become public knowledge in association with Christ among all the Praetorian Guard and all the rest; 14 and most of the brothers in [the] Lord, feeling confidence by reason of my [prison] bonds, are showing all the more courage to speak the word of God fearlessly.
15 True, some are preaching the Christ through envy and rivalry, but others also through goodwill. 16 The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
indeed out of love, having known that into
ἀπολογίαν τοῦ εὐαγγελίου κείμεναι, **17**
defense of the good news I am lying,
οἱ δὲ ἐξ ἐριθείας τὸν
the (ones) but out of contentiousness the
χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς,
Christ they are announcing down, not purely,
οἰόμενοι θλίψιν ἐγείρειν τοῖς
supposing tribulation to be raising up to the
δεσμοῖς μου. **18** τί γάρ; πλὴν ὅτι
bonds of me. What for? Besides that
παντὶ τρόπῳ, εἴτε προφάσει εἴτε
to every manner, whether to pretense or
ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
to truth, Christ is being announced down, and in
τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
this I am rejoicing; but also I shall rejoice,
19 οἶδα γὰρ ὅτι τοῦτο μοι
I have known for that this to me
ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
will step off into salvation through the of you
δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
supplication and supply of the spirit
Ἰησοῦ Χριστοῦ, **20** κατὰ τὴν
of Jesus Christ, according to the
ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
eager expectation and hope of me that in
οὐδενὶ αἰσχυνηθῶμαι, ἀλλ' ἐν πάσῃ
nothing I shall be shamed, but in all
παρρησίᾳ ὡς πάντοτε καὶ νῦν
outspokenness as always also now
μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί
will be magnified Christ in the body
μου, εἴτε διὰ ζωῆς εἴτε διὰ
of me, whether through life or through
θανάτου.
death.
21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
To me for the to be living Christ
καὶ τὸ ἀποθανεῖν κέρδος. **22** εἰ δὲ τὸ
and the to die gain. If but the
ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς
to be living in flesh, this to me fruitage
ἔργου, — καὶ τί αἰρήσομαι οὐ
of work, — and what shall I select not
γνωρίζω· **23** συνέχομαι δὲ
I am making known; I am being held together but

are publicizing the Christ out of love, for they know I am set here for the defense of the good news; **17** but the former do it out of contentiousness, not with a pure motive, for they are supposing to stir up tribulation [for me] in my [prison] bonds. **18** What then? [Nothing.] except that in every way, whether in pretense or in truth, Christ is being publicized, and in this I rejoice. In fact, I will also keep on rejoicing, **19** for I know this will result in my salvation through your supplication and a supply of the spirit of Jesus Christ, **20** in harmony with my eager expectation and hope that I shall not be ashamed in any respect, but that in all freeness of speech Christ will, as always before, so now be magnified by means of my body, whether through life or through death. **21** For in my case to live is Christ, and to die, gain. **22** Now if it be to live on in the flesh, this is a fruitage of my work — and yet which thing to select I do not make known. **23** I am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
out of the two (things), the desire having
εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
into the to be loosing up and together with Christ
εἶναι, πολλὰ γὰρ μᾶλλον κρεῖσσον, **24** τὸ
to be, to much for rather better, the
δὲ ἐπιμένειν τῇ σαρκὶ
but to be remaining upon to the flesh
ἀναγκαιότερον δι' ὑμᾶς. **25** καὶ τοῦτο
more necessary through you. And this
πεποιθώς οἶδα ὅτι
having been confident I have known that
μενῶ καὶ παραμένω πᾶσιν
I shall remain and I shall remain alongside to all
ὑμῶν εἰς τὴν ὑμῶν προκοπὴν καὶ
to you into the of you striking ahead and
χαρὰν τῆς πίστεως, **26** ἵνα τὸ
joy of the faith, in order that the
καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
boasting of you may be abounding in Christ
Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
Jesus in me through the my presence
πάλιν πρὸς ὑμᾶς.
again toward you.
27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
Only worthily of the good news of the
χριστοῦ πολιτεύεσθε, ἵνα
Christ be you behaving as citizens, in order that
εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς
whether having come and having seen you
εἴτε ἀπών ἀκούω τὰ
or being absent I may be hearing the (things)
περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
about you, that you are standing in one
πνεύματι, μιᾷ ψυχῇ συναθροίνοντες τῇ
spirit, to one soul striving together to the
πίστει τοῦ εὐαγγελίου, **28** καὶ μὴ
faith of the good news, and not
πυρρόμενοι ἐν μηδενὶ ὑπὸ τῶν
being frightened in nothing by the
ἀντικειμένων ἧτις ἐστὶν αὐτοῖς
(ones) lying against which is to them
ἐνδείξεις ἀπωλείας, ὑμῶν δὲ
showing within of destruction, of you but
σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, **29** ὅτι
of salvation, and this from God, because
ὑμῶν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
to you it was graciously given the over Christ,

from these two things; but what I do desire is the releasing* and the being with Christ, for this, to be sure, is far better. **24** However, for me to remain in the flesh is more necessary on your account. **25** So, being confident of this, I know I shall remain and shall abide with all of you for your advancement and the joy that belongs to [your] faith, **26** so that your exultation may overflow in Christ Jesus by reason of me through my presence again with you. **27** Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul* striving side by side for the faith of the good news, **28** and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this [indication] is from God, **29** because to you the privilege was given in behalf of Christ,

23* See App 3d. 27* Or, "as one man."

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, 30 the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε
very struggle having of what sort you saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοὶ.
in me and now you are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,

2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill you of me the joy in order that the
αὐτὸ φρονήτε, τὴν αὐτὴν
very (thing) you may be minding, the very
ἀγάπην ἔχοντες, σύνψυχοι, τὸ
love having, together in soul, the

ἐν φρονοῦντες, 3 μὴδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μὴδὲ κατὰ κενοδοξίαν,
contentiousness nor according to
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another

ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἑτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὁ καὶ
This be you minding in you which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God
ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφῇ δούλου λαβὼν, ἐν ὁμοιώματι
form of slave having taken, in likeness

ἀνθρώπων γενόμενος, 8 καὶ σχήματι
of men having become; and to fashion
εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put your faith in him, but also to suffer in his behalf. 30 For you have the same struggle as you saw in my case and as you now hear about in my case.

2 If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions,

2 make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, 3 doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, 4 keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others.

5 Keep this mental attitude in you that was also in Christ Jesus, 6 who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. 7 No, but he emptied himself and took a slave's form and came to be in the likeness of men.

8 More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death,

θανάτου δὲ σταυροῦ, 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and

ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πάν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name

Ἰησοῦ πάν γόνα κάμψῃ ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,

11 καὶ πάντα γλῶσσαι ἐξομολογήσονται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God

πατρός.
Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as

πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always you obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῶν μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the

ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be you working down, God
γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in you both

τὸ θέλει καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας, 14 πάντα
over the well-thinking; all (things)

ποιεῖτε χωρὶς γογγυσμῶν
be you doing apart from murmurings
καὶ διαλογισμῶν, 15 ἵνα
and divided reckonings; in order that

γένησθε ἀμεμπτοι καὶ ἀκέραιοι,
you may become blameless and unblemished,
τέκνα θεοῦ ἀμωμα
children of God unblemished (in) midst

γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom you are shining as illuminators in world

16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ
word of life having upon, into boasting to me

yes, death on a torture stake.* 9 For this very reason also God exalted him to a superior position and kindly gave him the name that is above every [other] name, 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

12 Consequently, my beloved ones, in the way that you have always obeyed, not during my presence only, but now much more readily during my absence, keep working out your own salvation with fear and trembling; 13 for God is the one that, for the sake of [his] good pleasure, is acting within you in order for you both to will and to act. 14 Keep doing all things free from murmurings and arguments, 15 that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, 16 keeping a tight grip on the word of life, that I may have cause for exultation

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
into day of Christ, that not into empty (ness)
ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
I ran nor into empty (ness) I labored.

17 Ἀλλὰ εἰ καὶ σπένδομαι
But if also I am being poured as libation
ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
upon the sacrifice and public work of the faith
ὡμῶν, χαίρω καὶ συχαίρω
of you, I am rejoicing and I am rejoicing with
πάνιν ὑμῖν. 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
all you; the but very (thing) also you
χαίρετε καὶ συχαίρετέ μοι.
be you rejoicing and be you rejoicing with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
I am hoping but in Lord Jesus Timothy
ταχέως πέμψαι ὑμῖν, ἵνα κάγω
quickly to send to you, in order that also I
εὐσυχῶ γνοῦς τὰ
may be well of soul having known the (things)

περὶ ὑμῶν. 20 οὐδὲνα γὰρ ἔχω
about you. No one for I am having
ἰσόψυχον ὅστις γνησίως τὰ περὶ
equal-souled who genuinely the (things) about
ὡμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
you he will care, the all for

τὰ ἐαυτῶν ζητοῦσιν, οὐ
the (things) of themselves they are seeking, not
τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
the (things) of Christ Jesus. The but
δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
proof of him you are knowing, that as to father

τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
child together with me he slaved into the
εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
good news. This (one) indeed therefore
ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
I am hoping to send as likely I might see off

τὰ περὶ ἐξ αὐτῆς
the (things) about me out of very (hour);
24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
I have been confident but in Lord that also
αὐτὸς ταχέως ἐλεύσομαι.
very quickly I shall come.

25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον
Necessary but I considered Epaphroditus
τὸν ἀδελφὸν καὶ συνεργὸν καὶ
the brother and fellow worker and
συνασπαστὴν μου, ὑμῶν δὲ ἀπόστολον
fellow soldier of me, of you but apostle

in Christ's day, that
I did not run in vain
or work hard in vain.
17 Notwithstanding,
even if I am being
poured out like a
drink offering upon
the sacrifice and
public service to
which faith has led
you, I am glad and I
rejoice with all of you.
18 Now in the same
way you yourselves
also be glad and
rejoice with me.

19 For my part I
am hoping in the Lord
Jesus to send Timothy
to you shortly, that
I may be a cheerful
soul when I get to
know about the things
pertaining to you.

20 For I have no one
else of a disposition
like his who will
genuinely care for the
things pertaining to
you. 21 For all the
others are seeking
their own interests,
not those of Christ
Jesus. 22 But you
know the proof he
gave of himself, that
like a child with a
father he slaved with
me in furtherance
of the good news.

23 This, therefore, is
the man I am hoping
to send just as soon
as I have seen how
things stand concern-
ing me. 24 Indeed,
I am confident in
[the] Lord that I
myself shall also come
shortly.

25 However, I
consider it necessary
to send to you
Epaphroditus, my
brother and fellow
worker and fellow sol-
dier, but your envoy

and private servant
for my need,
26 since he is longing
to see all of you and
is depressed because
you heard he had
fallen sick. 27 Yes,
indeed, he fell sick
nearly to the point
of death; but God
had mercy on him,
in fact, not only on
him, but also on me,
that I should not
get grief upon grief.

28 Therefore with the
greater haste I am
sending him, that on
seeing him you may
rejoice again and I
may be the more free
from grief. 29 There-
fore give him the
customary welcome
in [the] Lord with all
joy; and keep holding
men of that sort dear,
30 because on account
of the Lord's work he
came quite near to
death, exposing his
soul to danger, that
he might fully make
up for your not being
here to render private
service to me.

3 Finally, my
brothers, continue
rejoicing in [the] Lord.
To be writing the
same things to you is
not troublesome for
me, but it is of safety
to you.

2 Look out for
the dogs, look out
for the workers of
injury, look out for
those who mutilate
the flesh. 3 For we
are those with the
real circumcision,
who are rendering
sacred service by
God's spirit and

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me,

πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν
to send toward you, since longing after
ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδύμονον
he was all you to see, and being depressed
διότι ἠκούσατε ὅτι ἡσθένησεν. 27 καὶ γὰρ
because you heard that he fell sick. And for
ἡσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the
θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
God had mercy on him, not him but only

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon
λύπην σχῶ. 28 σπουδαιότερως
sadness I should have. More speedily
οὖν ἔπεμψα αὐτόν ἵνα ἰδόντες
therefore I sent him in order that having seen
αὐτὸν πάλιν χαρῇτε, καὶ ἑλαττωτέρως
him again you might rejoice and I less saddened

ᾧ. 29 προσδέχεσθε οὖν αὐτόν
I may be. Receive you toward therefore him
ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοῦς
in Lord with all joy, and the
τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be you having, because

διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death
ἤγγισεν, παραβολουσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of you lack
τῆς πρὸς με λειτουργίας.
of the toward me public work.

3 Τὸ λοιπὸν, ἀδελφοί μου,
The leftover (thing), brothers of me,
χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be you rejoicing in Lord. The very (things)
γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to you to me indeed not
ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to you but safe (thing). —

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be you seeing the dogs, be you seeing the
κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be you seeing the cutting down.
3 ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)
πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of God rendering sacred service and

and private servant
for my need,
26 since he is longing
to see all of you and
is depressed because
you heard he had
fallen sick. 27 Yes,
indeed, he fell sick
nearly to the point
of death; but God
had mercy on him,
in fact, not only on
him, but also on me,
that I should not
get grief upon grief.

28 Therefore with the
greater haste I am
sending him, that on
seeing him you may
rejoice again and I
may be the more free
from grief. 29 There-
fore give him the
customary welcome
in [the] Lord with all
joy; and keep holding
men of that sort dear,
30 because on account
of the Lord's work he
came quite near to
death, exposing his
soul to danger, that
he might fully make
up for your not being
here to render private
service to me.

3 Finally, my
brothers, continue
rejoicing in [the] Lord.
To be writing the
same things to you is
not troublesome for
me, but it is of safety
to you.

2 Look out for
the dogs, look out
for the workers of
injury, look out for
those who mutilate
the flesh. 3 For we
are those with the
real circumcision,
who are rendering
sacred service by
God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί
boasting in Christ Jesus and not in flesh

πεποιθότες, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having
πεποιθήσιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιθέναι
If any thinks other to have been confident
ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ
in flesh, I rather; to circumcision

ὀκτὰ ἡμέρας, ἐκ γένους Ἰσραὴλ, φυλῆς
eighth day (one), out of race of Israel, of tribe
Βενιαμίν, Ἑβραῖος, ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to
ζήλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be
ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. But what (things) was to me

κέρδη, ταῦτα ἡγήμαι διὰ τὸν
gains, these (things) I have considered through the
Χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be
διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior (ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι'
of Christ Jesus the Lord of me through
ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that
Χριστὸν κερδίσω 9 καὶ εὐρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of
νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,
10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings
αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in Christ Jesus and do not have our confidence in the flesh, 4 though I, if anyone, do have grounds for confidence also in the flesh.

If any other man thinks he has grounds for confidence in the flesh, I the more so: 5 circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew (born) from Hebrews; as respects law, a Pharisee;

6 as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless. 7 Yet what things were gains to me, these I have considered loss on account of the Christ. 8 Why, for that matter, I do indeed also consider all things to be loss on account of the

excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ 9 and be found in union with him, having, not my own righteousness, which results from law, but that which is through faith in Christ, the righteousness that issues from God on the basis of

faith, 10 so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a death like his,

11 εἴ πως καταντήσω εἰς τὴν
if somehow I might attain down into the
ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already
τετελειώμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if also
καταλάβω, ἐφ' ᾧ καὶ
I might receive down, upon which also
κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὕτω λογιζομαι
Brothers, I myself not yet I am reckoning
κατεληφέναι· ἐν δέ, τὰ
to have received down; one (thing) but, the (things)
μὲν ὅπισω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)

δὲ ἔμπροσθεν ἐπεκτεινόμενος,
but in front stretching myself out upon,
14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the
βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore
τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ
perfect (ones), this let us be minding; and if
τι ἑτέρως φρονεῖτε, καὶ
anything differently you are minding, also

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·
this (thing) the God to you will reveal;
16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the
αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταί μου γίνεσθε,
Joint imitators of me be you becoming,
ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως
brothers, and be you looking at the (ones) thus
περιπατοῦντας καθὼς ἔχετε τύπον
walking according as you are having type
ἡμᾶς; 18 πολλοὶ γὰρ περιπατοῦσιν οὗς
us; many for they are walking whom
πολλὰκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to you, now but also
κλαίον λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 [to see] if I may by any means attain to the earlier resurrection from the dead.

12 Not that I have already received it or am already made perfect, but I am pursuing to see if I may also lay hold on that for which I have also been laid hold on by Christ Jesus.*

13 Brothers, I do not yet consider myself as having laid hold on [it]; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, 14 I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. 15 Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above [attitude] to you. 16 At any rate, to what extent we have made progress, let us go on walking orderly in this same routine.

17 Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us. 18 For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake*

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

12* Jesus, P⁴⁰AVG; omitted by BD. 18* See App 3c.

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end
ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)
τὰ ἐπίγεια φρονούντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of
οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord
'Ιησοῦν Χριστόν, 21 ὃς μετασχηματίζει τὸ
Jesus Christ, who will refashion the
σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the lowliness of us conformed
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also
ὑποτάξαι αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus
στήκετε ἐν κυρίῳ, ἀγαπητοί.
be you standing in Lord, loved (ones).

2 Εὐδοῖαν παρακαλῶ καὶ Συντύχη
Euodia I am encouraging and Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in
κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine
σύνζυγε, συναμβάνου αὐταῖς,
yokefellow, be holding self with them,
αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news
συνήβησαν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
Be you rejoicing in Lord always; again
ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be you rejoicing. The yielding (ness)

of the Christ, 19 and their finish is
destruction, and their
god is their belly, and
their glory consists
they have their minds
upon things on the
earth. 20 As for us,
our citizenship* exists
in the heavens, from
which place also we
are eagerly waiting
for a savior, the Lord
Jesus Christ, 21 who
will refashion our
humiliated body to be
conformed to his glo-
rious body according
to the operation of
the power that he has,
even to subject all
things to himself.

4 Consequently, my
brothers beloved
and longed for, my joy
and crown, stand firm
in this way in [the]
Lord,* beloved ones.

2 Eu-odia I exhort
and Syn'ty-che I ex-
hort to be of the same
mind in [the] Lord.
3 Yes, I request you
too, genuine yokefel-
low, keep assisting
these [women] who
have striven side by
side with me in the
good news along with
Clement as well as
the rest of my fellow
workers, whose names
are in the book of life.

4 Always rejoice
in [the] Lord.* Once
more I will say,
Rejoice! 5 Let
YOUR reasonableness

ὕμῶν γνωσθῆτω πᾶσιν ἀνθρώποις. ὁ
of you let it be known to all men. The
κύριος ἐγγύς· 6 μὴδὲν μεριμνᾶτε,
Lord near; nothing be you being anxious over,
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
but in everything to the prayer and to the
δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
supplication with thanksgiving the petitions
ὕμῶν γνωρίζεσθω πρὸς τὸν
of you let it be being made known toward the
θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God; and the peace of the God the
ὑπερέχουσα πάντα νοῦν φρουρήσει
having over all mind it will keep under watch
τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
the hearts of you and the mental powers of you
ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus.

8 Τὸ λοιπόν, ἀδελφοί,
The leftover (thing), brothers,
ὅσα ἐστὶν ἀληθῆ,
as many (things) as is true,
ὅσα σεμνὰ, ὅσα
as many (things) as serious, as many (things) as
δίκαια, ὅσα ἀγνά,
righteous, as many (things) as chaste,
ὅσα προσφιλή,
as many (things) as affection-inducing,
ὅσα εὐφημα, εἴ τις ἀρετὴ
as many (things) as well-spoken of, if any virtue
καὶ εἴ τις ἔπαινος, ταῦτα
and if any praise, these (things)
λογίζεσθε· 9 ἃ καὶ
be you reckoning; which (things) also
ἐμάθετε καὶ παρελάβετε καὶ
you learned and you received alongside and
ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα
you heard and you saw in me, these (things)
πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης
be you performing; and the God of the peace
ἔσται μεθ' ὑμῶν.
will be with you.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
I rejoiced but in Lord greatly that
ἤδη ποτὲ ἀνεβάλετε τὸ
already sometime you made flourish again the

become known to all
men. The Lord* is
near. 6 Do not be
anxious over anything,
but in everything
by prayer and
supplication along
with thanksgiving
let your petitions be
made known to God;
7 and the peace of
God that excels all
thought will guard
your hearts and your
mental powers by
means of Christ Jesus.

8 Finally, brothers,
whatever things are
true, whatever things
are of serious concern,
whatever things are
righteous, whatever
things are chaste,
whatever things are
lovable, whatever
things are well spoken
of, whatever virtue
there is and whatever
praiseworthy thing
there is, continue
considering these
things. 9 The things
that you learned as
well as accepted and
heard and saw in
connection with me,
practice these; and
the God of peace will
be with you.

10 I do rejoice
greatly in [the] Lord*
that now at last you
have revived YOUR

ὕπὲρ ἐμοῦ φρονεῖν, ἐφ' ὃ καὶ ἐφρονεῖτε
over me to be minding, upon which also you were minding
ἡκαρεῖσθε δέ. 11 οὐχ
you were being without opportunity but. Not
ὅτι καθ' ὑστέρισιν λέγω, ἐγὼ
that according to lack I am saying, I
γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης
I learned in what (things) I am self-sufficient
εἶναι. 12 οἶδα καὶ
to be; I have known and
ταπεινούσθαι, οἶδα καὶ
to be being made lowly, I have known also
περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν
to be abounding; in everything and in all (things)
μεμύημαι, καὶ
I have been initiated into secrets, and
χορτάζεσθαι καὶ πεινᾶν, καὶ
to be being sated with food and to be hungering, and
περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα
to be abounding and to be lacking; all (things)
ἰσχύω ἐν τῷ ἐνδυναμοῦντί
I am having strength for in the (one) empowering
με.
me.
14 πλὴν καλῶς ἐποίησατε
Besides finely you did
συνκοινωνήσαντές μου τῇ θλίψει.
having shared with me to the tribulation.
15 οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίαι,
You have known but also you, Philippians,
ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
that in beginning of the good news, when
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
I went out from Macedonia, not one to me
ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
ecclesia shared into word of giving
καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
and receiving if not you alone, because
καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς
also in Thessalonica and once and twice into
τὴν χρεῖαν μοι ἐπέμψατε. 17 οὐχ ὅτι
the need to me you sent. Not that
ἐπιζητῶ τὸ δῶμα, ἀλλὰ
I am seeking upon the gift, but
ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
I am seeking upon the fruitage that the becoming more
εἰς λόγον ὑμῶν. 18 ἀπέχω δὲ
into word of you. I am having from but

thinking in my behalf, to which you were really giving thought, but you lacked opportunity. 11 Not that I am speaking with regard to being in want, for I have learned, in whatever circumstances I am, to be self-sufficient. 12 I know indeed how to be low [on provisions], I know indeed how to have an abundance. In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an abundance and how to suffer want. 13 For all things I have the strength by virtue of him who imparts power to me. 14 Nevertheless, you acted well in becoming sharers with me in my tribulation. 15 In fact, you Philippians, also know that at [the] start of declaring the good news, when I departed from Macedonia, not a congregation took a share with me in the matter of giving and receiving, except you alone; 16 because, even in Thessalonica, you sent something to me both once and a second time for my need. 17 Not that I am earnestly seeking the gift, but that I am earnestly seeking the fruitage that brings more credit to your account. 18 However, I have

πάντα καὶ περισσεύω· πεπληρώμαι
all (things) and I am abounding; I have been filled
δεξάμενος παρὰ Ἐπαφροδίτου τὰ
having received beside of Eraphroditus the (things)
παρ' ὑμῶν, ὄσμην εὐωδίας, θυσίαν
beside of you, odor of sweet-smelling, sacrifice
δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
acceptable, well-pleasing to the God. The but
θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν
God of me will fill all need of you
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
according to the riches of him in glory in
Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
Christ Jesus. To the but God and Father
ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
of us the glory into the ages of the ages;
ἀμήν.
amen.
21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Greet you every holy (one) in Christ
Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σύν
Jesus. They are greeting you the together with
ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
me brothers. They are greeting you all
οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
the holy (ones), mostly but the (ones) out of
τῆς Καίσαρος οἰκίας.
the of Caesar household.
23 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.
18* God, «ABVgSyP; Jehovah, J7A. 22* Or, "the emperor."

all things in full and have an abundance. I am filled, now that I have received from E-paph-ro-di'tus the things from you, a sweet-smelling odor, an acceptable sacrifice, well-pleasing to God.* 19 In turn, my God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus. 20 Now to our God and Father be the glory forever and ever. Amen. 21 Give my greetings to every holy one in union with Christ Jesus. The brothers who are with me send you their greetings. 22 All the holy ones, but especially those of the household of Caesar,* send you their greetings. 23 The undeserved kindness of the Lord Jesus Christ [be] with the spirit you [show].

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ
TOWARD COLOSSIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός
will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful
ἀδελφοῖς ἐν Χριστῷ
brothers in Christ;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν.
God Father of us.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν
about you praying, 4 since we heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of you in Christ Jesus and the love,
ἣν ἔχετε εἰς πάντας τοὺς
which you are having into all the
ἁγίους 5 διὰ τὴν ἐλπίδα τὴν
holy (ones) through the hope the
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to you in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
you heard before in the word of the truth
τοῦ εὐαγγελίου 6 τοῦ παρόντος
of the good news of the (one) being alongside
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into you, according as also in all the world
ἐστὶν καρποφοροῦμενον καὶ αὐξανόμενον
it is bearing fruit and increasing
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in you, from which day
ἠκούσατε καὶ ἐπέγνωτε τὴν
you heard and you accurately knew the
χάριν τοῦ θεοῦ ἐν ἀληθείᾳ
undeserved kindness of the God in truth;
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
according as you learned from Epaphras the
ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν
loved fellow slave of us, who is

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother 2 to the holy ones and faithful brothers in union with Christ at Colossae: May you have undeserved kindness and peace from God our Father.

3 We thank God the Father of our Lord Jesus Christ always when we pray for you, 4 since we heard of your faith in connection with Christ Jesus and the love you have for all the holy ones 5 because of the hope that is being reserved for you in the heavens. This [hope] you heard of before by the telling of the truth of that good news 6 which has presented itself to you, even as it is bearing fruit and increasing in all the world just as [it is doing] also among you, from the day you heard and accurately knew the undeserved kindness of God in truth. 7 That is what you have learned from Epaphras our beloved fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὑμῶν ἀγάπην ἐν πνεύματι.
of you love in spirit.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over you
προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
πληρωθῇτε τὴν ἐπίγνωσιν
you might be filled with the accurate knowledge
τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and

συνέσει πνευματικῇ, 10 περιπατῆσαι
comprehension spiritual, 10 to walk
ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and
αὐξανόμενοι τῇ ἐπίγνωσιν τοῦ
increasing to the accurate knowledge of the
θεοῦ, 11 ἐν πάσῃ δυνάμει δυνατούμενοι
God, in all power being made powerful
κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with
χαρᾶς, 12 εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἰκανῶσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient you into the
μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτὶ.
light.

13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,
τὴν ἄφεσιν τῶν ἁμαρτιῶν 15 ὃς ἐστὶν
the letting go off of the sins; who is

a faithful minister of the Christ on our behalf, 8 who also disclosed to us your love in a spiritual way. 9 That is also why we, from the day we heard [of it], have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, 10 in order to walk worthily of Jehovah* to the end of fully pleasing [him] as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, 11 being made powerful with all power to the extent of his glorious might so as to endure fully and be long-suffering with joy, 12 thanking the Father who rendered you suitable for your participation in the inheritance of the holy ones in the light. 13 He delivered us from the authority of the darkness and transferred us into the kingdom of the Son of his love, 14 by means of whom we have our release by ransom, the forgiveness of our sins. 15 He is

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn
πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens
καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ
and upon the earth, the (things) visible and
τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or
κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
the all (things) through him and into him
ἐκτίσται· 17 καὶ αὐτὸς ἔστιν πρὸ
it has been created; and he is before
πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him
συνέστηκεν, 18 καὶ αὐτὸς ἔστιν ἡ
it has stood together, and he is the
κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;
ὃς ἔστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of
τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in
πάσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the
πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him
ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the
σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether
τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in
τοῖς οὐρανοῖς, the heavens.
21 καὶ ὑμᾶς ποτὲ ὄντας
And you sometime being
ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ
having been alienated and enemies to the
διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the the works the

16* All [other], as in Luke 11:41, 42. 20* See App 3c.

the image of the invisible God, the first-born of all creation; 16 because by means of him all [other]* things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All [other] things have been created through him and for him. 17 Also, he is before all [other] things and by means of him all [other] things were made to exist, 18 and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things; 19 because [God] saw good for all fullness to dwell in him, 20 and through him to reconcile again to himself all [other] things by making peace through the blood [he shed] on the torture stake,* no matter whether they are the things upon the earth or the things in the heavens.

21 Indeed, you who were once alienated and enemies because YOUR minds were on the works that were

πονηροῖς, — 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through
θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ
death, — to present you holy and
ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,
23 εἴ γε ἐπιμένετε τῇ πίστει
if in fact you are remaining upon to the faith
τεθεμελιωμένοι καὶ ἐδραίοι καὶ μὴ
having been founded and settled and not
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the
εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which you heard, of the (one)
κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul
διάκονος, servant.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ
over you, and I am filling up instead the
ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,
ὃ ἔστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which
ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the
οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into you to fulfill the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and
ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom wished
ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the
δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has again reconciled by means of that one's fleshly body through [his] death, in order to present you holy and unblemished and open to no accusation before him, 23 provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven. Of this [good news] I Paul became a minister.

24 I am now rejoicing in your sufferings for you, and I, in my turn, am filling up what is lacking of the tribulations of the Christ in my flesh on behalf of his body, which is the congregation. 25 I became a minister of this [congregation] in accordance with the stewardship from God which was given me in your interest to preach the word of God fully, 26 the sacred secret that was hidden from the past systems of things and from the past generations. But now it has been made manifest to his holy ones, 27 to whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations.

ὁ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς
which is Christ in you, the hope of the
δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
glory; whom we are announcing down
νοουθετοῦντες πάντα ἄνθρωπον καὶ
putting mind into every man and
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
teaching every man in all wisdom,
ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we might present every man
τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
perfect in Christ; into which also
κοπιῶν ἀγωνιζόμενος κατὰ τὴν
I am laboring struggling according to the
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
operation within of him the operating within in
ἐμοὶ ἐν δυνάμει.
me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἥλικον
I am willing for you to have known how great
ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
struggle I am having over you and of the (ones)
ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν
in Laodicea and as many as not have seen
τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
the face of me in flesh, in order that
παρακληθῶσιν αἱ καρδίαι αὐτῶν,
might be comforted the hearts of them,
συνβιβασθέντες ἐν ἀγάπῃ καὶ
having been made to go together in love and
εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
into all riches of the fully being borne of the
συνέσεως, εἰς ἐπίγνωσιν τοῦ
comprehension, into accurate knowledge of the
μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
mystery of the God, of Christ, in whom
εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
are all the treasures of the wisdom
καὶ γνῶσεως ἀπόκρυφοι.
and of knowledge hidden away (ones).
4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
This I am saying in order that no one you
παραλογίζηται ἐν πιθανολογίᾳ. 5 εἰ γὰρ
may be deluding in persuasive saying. If for
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
even to the flesh I am absent, but to the
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
spirit together with you I am, rejoicing and

It is Christ in union with you, the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

2 For I want you to realize how great a struggle I am having in behalf of you and of those at Laodicea and of all those who have not seen my face in the flesh, 2 that their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of [their] understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. 3 Carefully concealed in him are all the treasures of wisdom and of knowledge. 4 This I am saying that no man may delude you with persuasive arguments. 5 For though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερῶμα
seeing of you the line-up and the firmness
τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the into Christ faith of you.

6 Ὡς οὖν παρελάβετε τὸν
As therefore you received alongside τὸν
Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
Christ Jesus the Lord, in him
περιπατεῖτε, 7 ἐρριζωμένοι καὶ
be you walking, having been rooted and
ἐποικοδομοῦμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
being built upon in him and being stabilized
τῇ πίστει καθὼς ἐδιδάχθητε,
in the faith according as you were taught,
περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
abounding in it in thanksgiving.

8 Βλέπετε μὴ τις ὑμᾶς ἔσται
Be you looking at not someone you will be
ὁ συλαγωγῶν διὰ τῆς
the (one) leading as booty through the
φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
philosophy and empty seduction according to
τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
the tradition of the men, according to
τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
the elementary things of the world and not
κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ
according to Christ; because in him
κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
is dwelling down all the fullness of the divinity
σωματικῶς, 10 καὶ ἐστέ ἐν αὐτῷ
bodily, and you are in him
πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ
(ones) having been filled, who is the head
πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
of all government and of authority, in whom
καὶ περιετμήθητε περιτομῇ
also you were circumcised to circumcision
ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
not done by hand in the stripping off of the
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
body of the flesh, in the circumcision
τοῦ Χριστοῦ, 12 συναφέντες
of the Christ, having been jointly buried
αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
to him in the baptism, in whom also
συνηγέρθητε διὰ τῆς πίστεως
you were jointly raised up through the faith

beholding YOUR good order and the firmness of YOUR faith toward Christ.

6 Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, 7 rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with [faith] in thanksgiving.

8 Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; 9 because it is in him that all the fullness of the divine quality dwells bodily. 10 And so you are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him you were also circumcised with a circumcision performed without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ, 12 for you were buried with him in [his] baptism, and by relationship with him you were also raised up together through [YOUR] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)
ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And you dead (ones) being to the
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the
σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
flesh of you, he made alive together you

σὺν αὐτῷ·
together with him; having graciously forgiven
ἡμῖν πάντα τὰ παραπτώματα,
to us all the falls beside,

14 ἐξαλείψας τὸ καθ' ἡμῶν
having wiped out the down on us

χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was

ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν
under-in-against to us, and it he has lifted up

ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it

τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the

ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of

ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them

ἐν αὐτῷ.
in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone you let him be judging

ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part

ἐορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,

17 ἃ ἔστιν σκιά τῶν
which (things) is shadow of the (things)

μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.

18 μηδεὶς ὑμᾶς καταβραβεύετω
No one you let him be depriving of prize

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship

τῶν ἀγγέλων, ἃ ἐώρακεν
of the angels, which (things) he has seen

ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

in the operation of God, who raised him up from the dead.

13 Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, [God] made you alive together with him. He kindly forgave us all our trespasses 14 and blotted out the hand-written document* against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake." 15 Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it.

16 Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; 17 for those things are a shadow of the things to come, but the reality belongs to the Christ. 18 Let no man deprive you of the prize who takes delight in a [mock] humility and a form of worship of the angels, "taking his stand on" the things he has seen, puffed up with-out proper cause by

νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
mind of the flesh of him, 19 and not

κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν
holding fast the head, out of whom all

τὸ σῶμα διὰ τῶν ἀφῶν καὶ
the body through the connections and

συνδέσμων ἐπιχορηγούμενον καὶ
bonds together (it) being supplied and

συνβιβάζομενον αὖξει τὴν
(it) being made to go together is growing the

αὔξησιν τοῦ θεοῦ.
growth of the God.

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
If you died together with Christ from

τῶν στοιχείων τοῦ κόσμου, τί ὥς
the elementary things of the world, why as

ζῶντες ἐν κόσμῳ δογματίζεσθε
living in world are you subjecting selves to decrees

21 Μὴ ἅψη μηδὲ γεύσῃ
Not you should touch not-but you should taste

μηδὲ θίγῃς, 22 ἃ ἔστιν
not-but you should contact, which (things) is

πάντα εἰς φθορὰν τῇ ἀποχρήσει,
all (things) into corruption to the using off,

κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
according to the commands and teachings

τῶν ἀνθρώπων; 23 ὅτινὰ ἔστιν λόγον
of the men? Which (things) is word

μὲν ἔχοντα σοφίας ἐν
indeed having of wisdom in

ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ
self-willed form of worship and lowly-mindedness

καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ
and unsparing of body, not in honor any

πρὸς πληρομὴν τῆς σαρκός.
toward fullness of the flesh.

3 Εἰ οὖν συνηγέρθητε τῷ
If therefore you were raised up with the

χριστῷ, τὰ ἄνω ζητεῖτε,
Christ, the (things) upward be you seeking,

οὐ ὁ χριστὸς ἔστιν ἐν δεξιᾷ τοῦ
where the Christ is in right [hand] of the

θεοῦ καθήμενος· 2 τὰ ἄνω
God sitting; 2 the (things) upward

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
be you minding, not the (things) upon the earth,

3 ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν
you died for, and the life of you

his fleshly frame of mind, 19 whereas he is not holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth that God gives.

20 If you died together with Christ toward the elementary things of the world, why do you, as if living in the world, further subject yourselves to the decrees: 21 "Do not handle, nor taste, nor touch," 22 respecting things that are all destined to destruction by being used up, in accordance with the commands and teachings of men? 23 Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and [mock] humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh.

3 If, however, you were raised up with the Christ, go on seeking the things above, where the Christ is seated at the right hand of God. 2 Keep your minds fixed on the things above, not on the things upon the earth. 3 For you died, and your life

κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ
has been hidden together with the Christ in the
θεῷ· 4 ὅταν ὁ Χριστὸς
God; whenever the Christ
φανερῶθῃ, ἡ ζωὴ ἡμῶν τότε καὶ
should be made manifest, the life of us then also
ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
you together with him will be made manifest
ἐν δόξῃ.
in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
Deaden you therefore the members that are
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
upon the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἥτις
desire bad, and the covetousness which
ἐστὶν εἰδωλολατρία, 6 δι' ἧς
is idolatry, through which (things)
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 7 ἐν
is coming the wrath of the God; in
οἷς καὶ ὑμεῖς περιεπατήσατε
which (things) also you walked

ποτε ὅτε ἐζήτε ἐν τούτοις;
sometime when you were living in these (things);
8 νυνὶ δὲ ἀπόθυσθε καὶ ὑμεῖς τὰ πάντα,
now but put you away also you the all (things),
ὀργὴν, θυμὸν, κακίαν, βλασφημίαν,
wrath, anger, badness, blasphemy,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν;
disgraceful talk out of the mouth of you;

9 μὴ ψεύδεσθε εἰς ἀλλήλους·
not be you lying into one another;
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
having stripped off the old man
σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
together with the acts of him, and
ἐνδυσάμενοι τὸν νέον τὸν
having put on the new the (one)

ἀνακαινούμενον εἰς ἐπίγνωσιν
being made new again into accurate knowledge
κατ' εἰκόνα τοῦ κτίσαντος
according to image of the (one) having created
αὐτόν, 11 ὅπου οὐκ ἐστὶ Ἕλληνα καὶ
him, where not there is Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
Jew, circumcision and uncircumcision,
βάρβαρος, Σκυθίας, δούλος, ἐλεύθερος, ἀλλὰ
barbarian, Scythian, slave, freeman, but
πάντα καὶ ἐν πᾶσιν Χριστός.
all (things) and in all Christ.

has been hidden with the Christ in union with God. 4 When the Christ, our life, is made manifest, then you also will be made manifest with him in glory.

5 Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. 6 On account of those things the wrath of God is coming. 7 In those very things you, too, once walked when you used to live in them. 8 But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth. 9 Do not be lying to one another. Strip off the old personality with its practices, 10 and clothe yourselves with the new [personality], which through accurate knowledge is being made new according to the image of the One who created it, 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put you on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνην, πραύτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,

13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἕαν τις πρὸς
graciously forgiving to selves if ever anyone toward
τινα ἔχη μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἔχαρισται ὑμῖν οὕτως καὶ
the Lord graciously forgave to you thus also
ὑμεῖς· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
you; upon all but these (things) the
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ
And the peace of the Christ
βραβεύετω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of you,
εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι·
into which also you were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be you becoming. The word

τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in you richly
ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of you to the God; and every
ὅτι ἐὰν ποιῆτε ἐν λόγῳ ἢ
which thing if ever you may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. 13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. 14 But, besides all these things, [clothe yourselves with] love, for it is a perfect bond of union.

15 Also, let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. 16 Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. 17 And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus,

12* Or, "humility." 13* Jehovah, J²³; God, K¹; the Lord, P⁴⁶ABD⁷. 15* The Christ, K¹ABC²D³; Jehovah, J^{7,8}; God, K¹C²D³. 16* The Christ, P⁴⁶K¹BC²DVg³; the Lord, K¹; God, AC². 16* Jehovah, J^{7,8,13,14,16,17}; God, P⁴⁶K¹ABC²D³Vg³Sy⁴P⁵; the Lord, C²D³.

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves

τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.

19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας
The male persons, be you loving the women

καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents

κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν
according to all (things), this for well-pleasing

ἐστὶν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ
is in Lord. The fathers, not

ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that

μὴ ἀθυμώσιν. 22 Οἱ δούλοι,
not they may become dispirited. The slaves,

ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the

κατὰ σάρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in

ὀφθαλμοδουλείαις, ὡς ἀνθρώποις, ἀλλ' ἐν
eye-slaveryes, as men pleasers, but in

ἀπλότητι καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.

23 ὃ ἐὰν ποιήτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul

ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not

ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord

ἀπολήψεσθε τὴν ἀνταπόδοσιν
you will receive back the gift back in exchange

τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ

δουλεύετε· 25 ὁ γὰρ
be you slaving; the (one) for

ἀδικῶν κομίζεται ὁ
doing unrighteously will carry off for self which

ἡδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is

προσωποληψία.
receiving of face.

22* Jehovah, J18,22; the Lord, κ'ABCD; God, P46NeDc.
the Lord, P46ABVg. 24* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

thanking God the Father through him.

18 You wives, be in subjection to [your] husbands, as it is becoming in [the] Lord.

19 You husbands, keep on loving [your] wives and do not be bitterly angry with them.

20 You children, be obedient to [your] parents in everything, for this is well-pleasing in [the] Lord.

21 You fathers, do not be exasperating your children, so that they do not become down-hearted.

22 You slaves, be obedient in everything to those who are [your] masters in a fleshly sense, not with acts of eye-service, as men pleasers, but with sincerity of heart, with fear of Jehovah.*

23 Whatever you are doing, work at it whole-souled as to Jehovah,* and not to men, 24 for you know that it is from Jehovah* you will receive the due reward of the inheritance.

SLAVE for the Master, Christ. 25 Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality.

22* Jehovah, J7,8,17,18,22,23; the Lord, P46ABVg.

24* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

25* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

26* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

27* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

28* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

29* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

30* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

31* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

32* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

33* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

34* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

35* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

36* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

37* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

38* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

39* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

40* Jehovah, J7,8,13,14,16-18,22-24; Lord, κABVg.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the

ισότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,

εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord

ἐν οὐρανῷ.
in heaven.

2 Τῇ προσευχῇ προσκατερείτε,
To the prayer be you persevering,

γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,

3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about

ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us

θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον
door of the word, to speak the mystery

τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also

δέδεμαι, ἵνα φανερώσω
I have been bound, in order that I might manifest

αὐτὸ ὡς δεῖ με λαλήσαι.
it as it is binding me to speak.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward

τοὺς ἑξῶν, τὸν καιρὸν
the (ones) outside, the appointed time

ἐξαγοραζόμενοι. 6 ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always

ἐν χάριτι, ὡς ἦν ἡρτημένος,
in graciousness, to salt having been seasoned,

εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ
to know how it is binding you to one to each (one)

ἀποκρίνεσθαι.
to be answering.

7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all

γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητός
will make known to you Tychicus the loved

ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave

ἐν κυρίῳ, 8 ὃν ἐπέμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into

αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know

τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep dealing out what is righteous and what is fair to [your] slaves, knowing that you also have a Master in heaven.

2 Be persevering in prayer, remaining awake in it with thanksgiving, 3 at the same time praying also for us, that God may open a door of utterance to us, to speak the sacred secret about the Christ, for which, in fact, I am in prison bonds; 4 so that I shall make it manifest as I ought to speak.

5 Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. 6 Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.

7 All my affairs Tychicus, [my] beloved brother and faithful minister and fellow slave in [the] Lord, will make known to you. 8 For the very purpose of your knowing the things having to do with us and that he may comfort your hearts, I am sending him to you 9 along with Onesimus, my

πιστῶ καὶ ἀγαπητῶ ἀδελφῷ, ὃς ἐστὶν ἐξ
faithful and loved brother, who is out of
ὡν· πάντα ὑμῖν γνωρίσουσιν
you; all (things) to you they will make known
τὰ ὧδε.
the (things) here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting you Aristarchus the
συναϊχμαλωτὸς μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the
ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom you received
ἐντολάς, ἐάν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward you
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept you him, and Jesus the (one)

λεγόμενος Ἰουστὸς, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησαν
kingdom of the God, who became

μοι παρηγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting you
Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος
Ephras the (one) out of you, slave
Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over

ὡν ἐν ταῖς προσευχαῖς, ἵνα
of you in the prayers, in order that
σταθῇ τέλει καὶ πεπληροφορημένοι
you might stand perfect and having been fully borne
ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.

13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that
ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over you and
τῶν ἐν Λαοδικαίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in
Ἱερὰ Πόλει.
Hierapolis.

14 ἀσπάζεται ὑμᾶς Λουκάς ὁ ἱατρός
Is greeting you Luke the healer
ὁ ἀγαπητὸς καὶ Δημάς. 15 Ἀσπασάσθε
the loved and Demas. Greet you
τοὺς ἐν Λαοδικαίᾳ ἀδελφούς καὶ Νύμφαν
the in Laodicea brothers and Nymphan
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved brother, who is from among you. All the things here they will make known to you.

10 Aris-tar-chus my fellow captive sends you his greetings, and so does Mark the cousin of Bar-na-bas, (concerning whom you received commands to welcome him if ever he comes to you.) 11 and Jesus who is called Justus, these being of those circumcised.

Only these are my fellow workers for the kingdom of God, and these very ones have become a strengthening aid to me. 12 Ep-a-phras, who is from among you, a slave of Christ Jesus, sends you his greetings, always exerting himself in your behalf in [his] prayers, that you may finally stand complete and with firm conviction in all the will of God.

13 I indeed bear him witness that he puts himself to great effort in behalf of you and of those at La-o-di-ce'a and of those at Hi-e-rap-o-lis.

14 Luke the beloved physician sends you his greetings, and so does De-mas. 15 Give my greetings to the brothers at La-o-di-ce'a and to Nym'pha and to the congregation at her house.

16 καὶ ὅταν ἀναγνώσῃ παρ' ὑμῖν ἡ
And whenever might be read beside you the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do you in order that also in the
Λαοδικέων ἐκκλησίᾳ ἀναγνώσῃ, καὶ
of Laodiceans ecclesia it should be read, and
τὴν ἐκ Λαοδικαίας ἵνα καὶ αὐτὸς
the (one) out of Laodicea in order that also
ὑμεῖς ἀναγνῶτε. 17 καὶ εἰπατε Ἀρχίππῳ
you might read. And say you to Archippus
Βλέπε τὴν διακονίαν ἣν
Be looking at the service which
παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that
αὐτὴν πληροῖς.
it you may be fulfilling.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.
μνημονεύετε μου τῶν δεσμών. ἡ
Be you bearing in mind of me of the bonds. The
χάρις μεθ' ὑμῶν.
undeserved kindness with you.

16 And when this letter has been read among you, arrange that it also be read in the congregation of the La-o-di-ce'ans and that you also read the one from La-o-di-ce'a. 17 Also, tell Archip'pus: "Keep watching the ministry which you accepted in [the] Lord, that you fulfill it."

18 [Here is] my greeting, Paul's, in my own hand. Continue bearing my [prison] bonds in mind. The undeserved kindness be with you.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God
πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ.
Father and to Lord Jesus Christ.
χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to you and peace.

1 Paul and Sil-va-nus and Timothy to the congregation of the Thessa-lo-ni-ans in union with God the Father and [the] Lord Jesus Christ:

May you have undeserved kindness and peace.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always
περὶ πάντων ὑμῶν μνησθῆναι ποιοῦμενοι ἐπὶ
about all of you mention making upon
τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως
the prayers of us, incessantly
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of you of the work of the
πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

2 We always thank God when we make mention concerning all of you in our prayers, 3 for we bear incessantly in mind your faithful work and [your] loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοί
and Father of us, having known, brothers
ἡγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, 5 ὅτι τὰ εὐαγγέλιον ἡμῶν οὐκ
of you, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into you in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορία πολλῇ, καθὼς οἴδατε
full assurance much, according as you have known
οἱ οἱ ἐγενήθημεν ὑμῖν δι' ὑμᾶς
what sort of ones we became to you through you;
6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and you imitators of us you became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become you type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
'Αχαΐᾳ.
Achaia.
8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
From you for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
and Achaia, but in every place the faith
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν,
of you the (one) toward the God has gone out,
ὥστε μὴ χρειᾶν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὁποῖαν εἴσοδον
they are reporting back what sort of way into
ἔσχον πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward you, and how you turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

8* Jehovah, J7,17,18,22,23; the Lord, n°B; God, n°.

[your] endurance due to [your] hope in our
Lord Jesus Christ before our God and
Father. 4 For we know, brothers loved
by God, his choosing of you, 5 because
the good news we preach did not turn
up among you with speech alone but also
with power and with holy spirit and strong
conviction, just as you know what sort
of men we became to you for your sakes;
6 and you became imitators of us and
of the Lord, seeing that you accepted
the word under much tribulation with joy of
holy spirit, 7 so that you came to be an
example to all the believers in Mac-e-do-nia
and in A-cha'ia.

8 The fact is, not only has the word of Jehovah* sounded forth from you in Mac-e-do-nia and A-cha'ia, but in every place your faith toward God has spread abroad, so that we do not need to say anything. 9 For they themselves keep reporting about the way we first entered in among you and how you turned to God from [YOUR] idols to slave

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
to God living and true, 10 καὶ
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
to be remaining up the Son of him out of the
οὐρανῶν, ὃν ἡγείρεν ἐκ τῶν νεκρῶν,
heavens, whom he raised out of the dead (ones),
'Ιησοῦν τὸν ῥυδόμενον ἡμᾶς ἐκ τῆς
Jesus the (one) drawing to self us out of the
ὀργῆς τῆς ἐρχομένης.
wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
Very (ones) for you have known, brothers,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς
the way into of us the (one) toward you
ὅτι οὐ κενὴ γέγονεν,
that not empty it has come to be,
2 ἀλλὰ προπαθόντες καὶ
but having suffered before and

ὑβρισθέντες καθὼς
having been insolently treated according as
οἴδατε ἐν Φιλιπποῖς
you have known in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
we were made outspoken in the God of us
λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
to speak toward you the good news of the
θεοῦ ἐν πολλῇ ἀγῶνι. 3 ἡ γὰρ
God in much struggling. The for

παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
encouragement of us not out of error not-but
ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
out of uncleanness not-but in deceit, but
καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
according as we have been proved by the God

πιστευθῆναι τὸ εὐαγγέλιον οὕτως
to be entrusted with the good news thus
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
we are speaking, not as to men pleasing
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
but to God the (one) proving the hearts
ἡμῶν.
of us.

5 οὐτε γὰρ ποτε ἐν λόγῳ κολακίας
Nor for sometime in word of flattery
ἐγενήθημεν, καθὼς οἴδατε, οὐτε
we became, according as you have known, nor
προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὐτε
to pretense of covetousness, God witness, 6 nor

for a living and true God, 10 and to wait for his Son from the heavens, whom he raised up from the dead, namely, Jesus, who delivers us from the wrath which is coming.

2 To be sure, you yourselves know, brothers, how our visit to you has not been without results, 2 but how, after we had first suffered and been insolently treated (just as you know) in Philip'pi, we mustered up boldness by means of our God to speak to you the good news of God with a great deal of struggling. 3 For the exhortation we give does not arise from error or from uncleanness or with deceit, 4 but, just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts.

5 In fact, at no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness! 6 Neither

ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βαρεῖν εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐάν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα· 8 οὕτως ὁμιροῦμενοι ὑμῶν ἡδικοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύσσοντες εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυροῦμενοι, 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν βασιλείαν καὶ δόξαν.

have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ. 7 To the contrary, we became gentle in the midst of you, as when a nursing mother cherishes her own children. 8 So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you were beloved to us.

9 Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you. 10 You are witnesses, God is also, how loyal and unblamable we proved to be to you believers. 11 In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, 12 to the end that you should go on walking worthily of God who is calling you to his kingdom and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιάλειπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προφῆτας καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτὸν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπω οὐ καρδίᾳ, περισσώτερος ἐσπουδάζαμεν τὸ πρόσωπον

13 Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers. 14 For you became imitators, brothers, of the congregations of God that are in Judea in union with Christ Jesus, because you also began suffering at the hands of your own countrymen the same things as they also [are suffering] at the hands of the Jews, 15 who killed even the Lord Jesus and the prophets and persecuted us. Furthermore, they are not pleasing God, but are against [the interests of] all men, 16 as they try to hinder us from speaking to people of the nations that these might be saved, with the result that they always fill up the measure of their sins. But his wrath has at length come upon them. 17 As for ourselves, brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual

ὡμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of you to see in much desire.

18 διότι ἠβελήσαμεν ἐλθεῖν πρὸς
Through which we willed to come toward
ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς,
you, I indeed Paul and once and twice,
καὶ ἐνέκομεν ἡμᾶς ὁ Σατανᾶς. **19** τίς γὰρ
and cut in on us the Satan. What for
ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως —
of us hope or joy or crown of boasting —
ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also you — in front of the Lord
ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?
20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
You for you are the glory of us and the
χαρά.
joy.

3 Διὸ μηκέτι στέγοντες
Through which not yet bearing up
ἠυδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens
μόνοι, **2** καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the
ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly
ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
you and to comfort over the faith
ὑμῶν. **3** τὸ μὴδὲν σαίνεσθαι ἐν ταῖς
of you the no one to be swayed in the
θλίψεσιν ταύταις, αὐτοὶ γὰρ
tribulations these. Very (ones) for
οἴδατε ὅτι εἰς τοῦτο κείμεθα;
you have known that into this (thing) we are lying;
4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
and for when toward you we were,
προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to you that we are about
θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also
ἐγένετο καὶ οἴδατε. **5** διὰ
it has occurred and you have known. Through
τοῦτο καὶ γὰρ μηκέτι στέγων ἐπέμψα εἰς τὸ
this also I not yet bearing up I sent into the
γνώναι τὴν πίστιν ὑμῶν, μή πως
to know the faith of you, not somehow

to see your faces with great desire. **18** For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path. **19** For what is our hope or joy or crown of exaltation — why, is it not in fact you? — before our Lord Jesus at his presence? **20** You certainly are our glory and joy.

3 Hence, when we could bear it no longer, we saw good to be left alone in Athens; **2** and we sent Timothy, our brother and God's minister in the good news about the Christ, in order to make you firm and comfort you in behalf of your faith, **3** that no one might be swayed by these tribulations. For you yourselves know we are appointed to this very thing. **4** In fact, too, when we were with you, we used to tell you beforehand that we were destined to suffer tribulation, just as it has also happened and as you know. **5** That is why, indeed, when I could bear it no longer, I sent to know of your faithfulness, as perhaps in some way

ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted you the (one) tempting and into
κενὸν γένηται ὁ κόπος ἡμῶν.
empti (ness) might become the labor of us.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward
ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισσαμένου
us from you and having given good news of
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of you, and
ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
that you are having remembrance of us good
πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see

καθάπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon you upon all the necessity and
θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of you faith,

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever you
στήκετε ἐν κυρίῳ. **9** τίνα γὰρ
are standing in Lord. What for
εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God

ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about you upon all the
χαρᾷ ἣν χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through you

ἔμπροσθεν τοῦ θεοῦ ὑμῶν, **10** νυκτὸς καὶ
in front of the God of us, of night and
ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the
ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of you the face and to adjust down
τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of you?

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us
καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus

κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward
ὑμᾶς. **12** ὑμᾶς δὲ ὁ κύριος
you; you but the Lord

πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the Tempter might have tempted you, and our labor might have turned out to be in vain.

6 But Timothy has just now come to us from you and given us the good news about your faithfulness and love, and that you continue having good remembrance of us always, yearning to see us in the same way, indeed, as we also do you. **7** That is why, brothers, we have been comforted over you in all our necessity and tribulation through the faithfulness you show, **8** because now we live if you stand firm in [the] Lord. **9** For what thanksgiving can we render to God concerning you in return for all the joy with which we are rejoicing on your account before our God, **10** while night and day we make more than extraordinary supplications to see your faces and to make good the things that are lacking about your faith?

11 Now may our God and Father himself and our Lord Jesus direct our way prosperously to you. **12** Moreover, may the Lord cause you to increase, yes, make you abound,

τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
to the love into one another and into all (ones),
καθάπερ καὶ ἡμεῖς εἰς
according to which (things) even also we into
ὕμᾱς, 13 εἰς τὸ στηρίξει ὑμῶν τὰς
you, into the to fix firmly of you the
καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἐμπροσθεν
hearts unblamable in holiness in front
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
of the God and Father of us in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
of the Lord of us Jesus with all the
ἁγίων αὐτοῦ.
holy (ones) of him.

4 Λοιπὸν, ἀδελφοί, ἐρωτῶμεν
Leftover (thing), brothers, we are requesting
ὕμᾱς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
you and we are encouraging in Lord Jesus,
ἵνα καθὼς παρελάβετε
in order that according as you received alongside
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
beside of us the how it is binding you
to be walking about and to be pleasing to God,
καθὼς καὶ περιπατεῖτε,
according as also you are walking about, —
ἵνα περισσεύητε μᾶλλον.
in order that you may abound rather.
2 οἴδατε γὰρ τίνος παραγγελίας
You have known for what charges
ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave to you through the Lord Jesus.

3 Τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὃ
This for is will of the God, the
ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς
sanctification of you, to be holding selves from you
ἀπὸ τῆς πορνείας, 4 εἰδέναι
from the fornication, to have known
ἐκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι
each (one) of you the of himself vessel to possess
ἐν ἀγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
in sanctification and honor, not in passion
ἐπιθυμίας καθάπερ καὶ
of desire according to which (things) even also
τὰ ἔθνη τὰ μὴ εἰδόντα τὸν θεόν,
the nations the (ones) not having known the God,
6 τὸ μὴ ὑπερβαίνειν καὶ
the not to be stepping over and

in love to one another
and to all, even as we
also do to you; 13 to
the end that he may
make your hearts
firm, unblamable in
holiness before our
God and Father at the
presence* of our Lord
Jesus with all his holy
ones.

4 Finally, brothers,
we request you
and exhort you by
the Lord Jesus, just
as you have received [the
instruction] from us
on how you ought to
walk and please God,
just as you are in fact
walking, that you
would keep on doing
it more fully. 2 For
you know the orders
we gave you through
the Lord Jesus.

3 For this is
what God wills, the
sanctifying* of you,
that you abstain from
fornication; 4 that
each one of you
should know how to
get possession of his
own vessel in sanc-
tification and honor,
5 not in covetous
sexual appetite such
as also those nations
have which do not
know God; 6 that
no one go to the
point of harming and

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to be taking more of in the matter the brother
αὐτοῦ, διότι ἐκδικὸς Κύριος περὶ
of him, through which avenger Lord about
πάντων τούτων, καθὼς καὶ
all these (things), according as also
προεῖπαμεν ὑμῖν καὶ
we beforehand said to you and
διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we thoroughly bore witness. Not for called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
us the God upon uncleanness but in
ἀγιασμῷ. 8 τοιγαροῦν ὁ
sanctification. To you-for-therefore the (one)
ἀθετοῦ οὐκ ἀνθρώπου ἀθετεῖ
putting aside not man he is putting aside
ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα
but the God the (one) giving the spirit
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
of him the holy into you.

9 Περί δὲ τῆς φιλαδελφίας οὐ χρεῖαν
About but the brotherly affection not need
ἔχετε γράφειν ὑμῖν αὐτοῖς
you are having to be writing to you, very (ones)
γὰρ ὑμεῖς θεοδιδάκτοι ἐστε εἰς τὸ
for you taught by God you are into the
ἀγαπᾶν ἀλλήλους; 10 καὶ γὰρ
to be loving one another; and for
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς
you are doing it into all the brothers
τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
the (ones) in whole the Macedonia.
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
περισσεύειν μᾶλλον, 11 καὶ
to be abounding rather, and
φιλοτιμῆσθαι ἡσυχάζειν καὶ πράσσειν
to be fond of honor to be quiet and to be performing
τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
the (things) own and to be working to the hands
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
of you, according as to you we laid charge,
12 ἵνα περιπατῇτε
in order that you may be walking about
εὐσχημόνως πρὸς τοὺς ἔξω καὶ
decently toward the (ones) outside and
μηδενὸς χρεῖαν ἔχητε.
of nothing need you may be having.

encroach upon the
rights of his brother
in this matter,
because Jehovah* is
one who exacts pun-
ishment for all these
things, just as we
told you beforehand
and also gave you a
thorough witness.
7 For God called us,
not with allowance
for uncleanness, but
in connection with
sanctification. 8 So,
then, the man that
shows disregard is
disregarding, not man,
but God, who puts his
holy spirit in you.

9 However, with
reference to brotherly
love, you do not need
us to be writing you,
for you yourselves
are taught by God*
to love one another;
10 and, in fact, you
are doing it to all
the brothers in all of
Macedonia. But we
exhort you, brothers,
to go on doing it
in fuller measure,
11 and to make it
your aim to live
quietly and to mind
your own business
and work with your
hands, just as we
ordered you; 12 so
that you may be
walking decently as
regards people outside
and not be needing
anything.

13* See App 3B. 3* Or, "the holding sacred (treating as holy)."

6* Jehovah, J7.8,17,18,22-24; Lord, KABVg. 9* God, KABVg; Jehovah, J17.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,
ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,
ἵνα μὴ λυπήσθε καθὼς καὶ
in order that not you may be sad according as also
οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.
14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead
σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. This for to you
λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the
ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the
παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not
φθάσωμεν τοὺς κοιμηθέντας·
we should come ahead of the (ones) having slept;
16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,
ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,
καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,
17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)
περιλειπόμενοι ἅμα σὺν
being left around at the same time together with
αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς
them we shall be snatched in clouds into
ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus
πάντοτε σὺν κυρίῳ ἐσόμεθα.
always together with Lord we shall be.
18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be you comforting one another in the
λόγοις τούτοις.
words these.

15* Jehovah's, J7,8,17,18,24; Lord's, KABVg. 16*, 17* The Lord, KABVg; Jehovah, J7,8,13,14. 17* Lord, KABVg; Jehovah, J7,8,13,14,24.

13 Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping [in death]; that you may not sorrow just as the rest also do who have no hope. 14 For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep [in death] through Jesus God will bring with him. 15 For this is what we tell you of Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep [in death]; 16 because the Lord* himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. 17 Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord* in the air; and thus we shall always be with [the] Lord.* 18 Consequently keep comforting one another with these words.

5 Περί δὲ τῶν χρόνων καὶ τῶν
About but the times and the
καιρῶν, ἀδελφοί, οὐ χρειαί
appointed times, brothers, not need
ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοὶ
you are having to you to be written, very (ones)
γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
for exactly you have known that day
κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἐρχεται.
of Lord as thief in night thus is coming.
3 ὅταν λέγωσιν Εἰρήνη καὶ
Whenever they may be saying Peace and
ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
security, then sudden destruction to them
ἐπίσταται ὁλεθρος ὥστερ ἡ ὥδιν
is standing upon destruction as-even the birth pang
τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
to the [woman] in belly having, and not not
ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ
they should flee out. You but, brothers, not
ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα
you are in darkness, in order that the day
ὑμᾶς ὡς κλέπτας καταλάβῃ,
you as thieves should receive down,
5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
all for you sons of light you are and
υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτός οὐδὲ
sons of day. Not we are of night not-but
σκοτότους.
of darkness.
6 ἄρα οὖν μὴ καθεύδωμεν ὡς
Really therefore not may we be sleeping as
οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν
the leftover (ones), but may we be staying awake
καὶ νήφωμεν. 7 οἱ γὰρ
and may we be sober. The (ones) for
καθεύδοντες νυκτὸς καθεύδουσιν, καὶ
sleeping of night they are sleeping, and
οἱ μεθύσκοι μεθύσκονται νυκτός
the (ones) getting themselves drunk of night
μεθύουσιν· 8 ἡμεῖς δὲ ἡμέρας ὄντες
they are being drunk; we but of day being
νήφωμεν, ἐνδυσάμενοι θώρακα
may we be sober, having put on breastplate
πίστεως καὶ ἀγάπης καὶ περικεφαλῆσαν
of faith and of love and helmet
ἐλπίδας σωτηρίας· 9 ὅτι οὐκ ἔθετο ἡμᾶς
hope of salvation; because not put us

5 Now as for the times and the seasons, brothers, you need nothing to be written to you. 2 For you yourselves know quite well that Jehovah's* day is coming exactly as a thief in the night. 3 Whenever it is that they are saying: "Peace and security!" then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape. 4 But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, 5 for you are all sons of light and sons of day. We belong neither to night nor to darkness. 6 So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. 7 For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night. 8 But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; 9 because God assigned us, not

2* Jehovah's, J7,8,13,14,16-18,22-24; Lord's, KABVg.

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
the God into wrath but into procuring
σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
of salvation through the Lord of us of Jesus
Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
Christ, of the (one) having died about
ἡμῶν ἵνα εἴτε
us in order that whether
γρηγορῶμεν εἴτε καθεύδωμεν
we may be staying awake or we may be sleeping
ἀμα σὺν αὐτῷ ζήσωμεν.
at the same time together with him we might live.
11 Διὸ παρακαλεῖτε ἀλλήλους
Through which be you comforting one another
καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς
and be you building up one the one, according as
καὶ ποιεῖτε.
also you are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
We are requesting but you, brothers,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
to have known the (ones) laboring in you and
προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
standing before of you in Lord and
νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
putting mind in you, and to be considering
αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ
them superabundantly in love through the
ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
work of them. Be you peaceable in selves.

14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
νουθετεῖτε τοὺς ἀτάκτους,
be you putting mind in the disorderly,
παραμυθεῖσθε τοὺς ὀλιγοψύχους,
be you consoling the ones of little soul,
ἀντέχασθε τῶν ἀσθενῶν,
be you holding selves against the weak (ones),
μακροθυμεῖτε πρὸς πάντας.
be you having longness of spirit toward all.

15 ὁρᾶτε μὴ τις κακὸν
Be you seeing not anyone bad (thing)
ἀντὶ κακοῦ τινὶ ἀποδῶ,
in place of bad (thing) to anyone he might give back,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
but always the good (thing) be you pursuing
εἰς ἀλλήλους καὶ εἰς πάντας.
into one another and into all.

to wrath, but to the acquiring of
salvation through our Lord Jesus Christ.
10 He died for us, that, whether we
stay awake or are asleep, we should
live together with him. 11 Therefore
keep comforting one another and building
one another up, just as you are in fact
doing.

12 Now we request you, brothers, to have regard for those
who are working hard among you and
presiding over you in [the] Lord and
admonishing you; 13 and to give them
more than extraordinary consideration in
love because of their work. Be peaceable
with one another.

14 On the other hand, we exhort you, brothers, admonish the disorderly, speak
consolingly to the depressed souls,
support the weak, be long-suffering toward
all. 15 See that no one renders injury for
injury to anyone else, but always pursue
what is good toward one another and to all
others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπτως
Always be you rejoicing, incessantly
προσεύχεσθε, 18 ἐν παντί
be you praying, in everything
εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
be you giving thanks; this for will of God
ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
in Christ Jesus into you. The spirit
μὴ σβέννυτε, 20 προφητείας μὴ
not be you extinguishing, prophecies not
ἐξουθενεῖτε· 21 πάντα δὲ
be you treating as nothing; all (things) but
δοκιμάζετε, τὸ καλὸν
be you proving, the fine (thing)
κατέχετε, 22 ἀπὸ παντός εἵδους
be you holding down, from every seen (form)
πονηροῦ ἀπέχεσθε.
of wicked (ness) be you holding yourselves from.

23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
Very (one) but the God of the peace
ἀγιασάι ὑμᾶς ὁλοτελεῖς, καὶ
may sanctify you completely whole, and
ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
whole in (every) part of you the spirit and the
ψυχὴ καὶ τὸ σῶμα ἀμείπτως ἐν τῇ παρουσίᾳ
soul and the body blamelessly in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of the Lord of us of Jesus Christ
τηρηθεῖ. 24 πιστὸς ὁ καλὸν ὑμᾶς,
may it be kept. Faithful the (one) calling you,
ὃς καὶ ποιήσει.
who also will do.

25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
Brothers, be you praying also about us.
26 Ἀσπάζεται τοὺς ἀδελφούς πάντας ἐν
Greet you the brothers all in

φιλήματι ἁγίῳ.
kiss holy.
27 Ἐνορκίζω ὑμᾶς τὸν κύριον
I am putting on oath you the Lord
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
to be read the letter to all the
ἀδελφοῖς.
brothers.

28 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
of us Jesus Christ with you.

16 Always be rejoicing. 17 Pray incessantly. 18 In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you. 19 Do not put out the fire of the spirit. 20 Do not treat prophecies with contempt. 21 Make sure of all things; hold fast to what is fine. 22 Abstain from every form of wickedness.

23 May the very God of peace sanctify you completely. And sound in every respect may the spirit and soul and body of you [brothers] be preserved in a blameless manner at the presence* of our Lord Jesus Christ. 24 He who is calling you is faithful, and he will also do it.

25 Brothers, continue in prayer for us. 26 Greet all the brothers with a holy kiss. 27 I am putting you under the solemn obligation by the Lord* for this letter to be read to all the brothers. 28 The undeserved kindness of our Lord Jesus Christ be with you.*

23* See App 3B. 27* The Lord, κΑΒVγ; Jehovah, J7.8,13,14,16. 28* κΑΔ<ItVgSy^h Arm. close with "Amen"; omitted by BD'Sy^h Arm.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β
TOWARD THESSALONIANS 2

1 Παῦλος καὶ Σίλουανός καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ.
of us and to Lord Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the
θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about you, brothers, according as
ἀξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth

ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of you and is becoming more the
ἀγάπη ἑνὸς ἐκάστου πάντων ὑμῶν εἰς
love of one of each of all of you into
ἀλλήλους, 4 ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in

ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
you to be boasting in in the ecclesias
τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of you and
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of you

καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, 5 ἐνδειγμα τῆς
you are holding selves up, showing within of the

δικαίας κρίσεως τοῦ θεοῦ, εἰς τὴν
righteous judgment of the God, into the
καταξίωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy you of the kingdom
τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also you are suffering.

6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Sil-va'nus and Timothy to
the congregation of
the Thessa-lo'ni-ans in
union with God our
Father and [the] Lord
Jesus Christ:

2 May you have
undeserved kindness
and peace from God
the Father and [the]
Lord Jesus Christ.

3 We are obligated
to give God thanks
always for you, broth-
ers, as it is fitting,
because YOUR faith is
growing exceedingly
and the love of each
and all of you is
increasing one toward
the other. 4 As a
result we ourselves
take pride in you
among the congrega-
tions of God because
of YOUR endurance
and faith in all YOUR
persecutions and the
tribulations that you
are bearing. 5 This
is a proof of the
righteous judgment of
God, leading to your
being counted worthy
of the kingdom of
God, for which you
are indeed suffering.

6 This takes into
account that it is
righteous on God's
part to repay tribu-
lation to those who

θλίβουσιν ὑμᾶς θλίψιν 7 καὶ
making tribulation for you tribulation and
ὑμῖν τοῖς θλιβομένοις
to you the (ones) being put under tribulation

ἀνεσθῆναι μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
letting up with us in the revelation
τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
of the Lord Jesus from heaven with

ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός,
angels of power of him in fire of flame,
διδόντος ἐκδίκησιν τοῖς μὴ
of (one) giving vengeance to the (ones) not

εἰδούσι θεόν καὶ τοῖς μὴ
having known God and to the (ones) not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
obeying to the good news of the Lord

ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν
of us of Jesus, which ones justice will pay
ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
destruction everlasting from face of the

κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
Lord and from the glory of the strength
αὐτοῦ, 10 ὅταν ἔλθῃ
of him, whenever he should come

ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
to be glorified within in the holy (ones)
αὐτοῦ καὶ θαυμάσθῆναι ἐν πᾶσιν τοῖς
of him and to be wondered at in all the (ones)

πιστεύουσιν, ὅτι ἐπίστευθῇ τὸ
having believed, because was believed to the
μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
witness of us upon you, in the day

ἐκείνῃ.
that.

11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
Into which also we are praying always

περὶ ὑμῶν, ἵνα ὑμᾶς
about you, in order that you
ἀξιῶσθαι τῆς κλήσεως ὃ
he might count worthy of the calling the

θεὸς ἡμῶν καὶ πληρῶσθαι πᾶσαν
God of us and he might fulfill every
εὐδοκίαν ἀγαθῶν καὶ ἔργων πίστεως
well thinking of goodness and work of faith

ἐν δυνάμει, 12 ὅπως ἐνδοξασθῇ τὸ
in power, so that might be glorified in the
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
name of the Lord of us Jesus in you,

make tribulation for
you, 7 but, to you
who suffer tribulation,
relief along with us
at the revelation of
the Lord Jesus from
heaven with his
powerful angels 8 in
a flaming fire, as he
brings vengeance upon
those who do not
know God and those
who do not obey the
good news about our
Lord Jesus. 9 These
very ones will undergo
the judicial punish-
ment of everlasting
destruction from
before the Lord and
from the glory of his
strength, 10 at the
time he comes to be
glorified in connection
with his holy ones
and to be regarded in
that day with wonder
in connection with all
those who exercised
faith, because the
witness we gave met
with faith among you.

11 To that very end
indeed we always pray
for you, that our God
may count you worthy
of [his] calling and
perform completely all
he pleases of goodness
and the work of faith
with power; 12 in
order that the name
of our Lord Jesus may
be glorified in you,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon
αὐτόν, **2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.

3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδὲνα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἀνθρώπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, **4** ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσει,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός·
showing off himself that he is god—
5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?

6 καὶ νῦν τὸ κατέχων
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτόν
you have known, into the to be revealed him

and you in union
with him, in accord
with the undeserved
kindness of our God
and of the Lord Jesus
Christ.

2 However, brothers,
respecting the
presence of our Lord
Jesus Christ and our
being gathered togeth-
er to him, we request
of you 2 not to be
quickly shaken from
your reason nor to be
excited either through
an inspired expression
or through a verbal
message or through a
letter as though from
us, to the effect that
the day of Jehovah* is
here.

3 Let no one
seduce you in any
manner, because it
will not come unless
the apostasy comes
first and the man
of lawlessness gets
revealed, the son of
destruction.* **4** He
is set in opposition
and lifts himself up
over everyone who
is called "god" or an
object of reverence,
so that he sits down
in the temple of
The God, publicly
showing himself to be
a god. **5** Do you not
remember that, while
I was yet with you, I
used to tell you these
things?

6 And so now you
know the thing that
acts as a restraint,
with a view to his
being revealed

ἐν τῷ αὐτοῦ καιρῷ· **7** τὸ γὰρ
in the of him appointed time; the for
μυστήριον ἤδη ἐνεργεῖται τῆς
mystery already is working within of the
ἀνομίας· μόνον ὁ κατέχων
lawlessness; only the (one) holding down
ἄρτι ἕως ἐκ μέσου γένηται.
right now until out of midst might come to be.

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
And then will be revealed the lawless (one),
ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ
whom the Lord Jesus will take up to the
πνεύματι τοῦ στόματος αὐτοῦ καὶ
spirit of the mouth of him and
καταργήσει τὴν ἐπιφανεῖαν τῆς
will make ineffective to the manifestation of the
παρουσίας αὐτοῦ, **9** οὗ ὅστις ἐστὶν ἡ
presence of him, of whom is the
παρουσία κατ' ἐνέργειαν τοῦ
presence according to working within of the
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
Satan in all power and to signs and
τέρασιν ψεύδους **10** καὶ ἐν πάσῃ ἀπάτῃ
to portents of lie and in every seduction

ἀδικίας τοῖς
of unrighteousness to the (ones)
ἀπολλυμένοις, ἀνθ' ὧν
destroying themselves, instead of which (things)
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
the love of the truth not they received
εἰς τὸ σωθῆναι αὐτούς· **11** καὶ διὰ
into the to be saved them; and through
τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
this is sending to them the God working within
πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
of error into the to believe them to the lie,
12 ἵνα κριθῶσιν πάντες
in order that they might be judged all
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
the (ones) not having believed to the truth
ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
but having thought well to the unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
We but are owing to be giving thanks
τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί
to the God always about you, brothers
ἡγαπημένοι ὑπὸ Κυρίου, ὅτι
having been loved by Lord, because

in his own due time.
7 True, the mystery
of this lawlessness
is already at work;
but only till he who
is right now acting
as a restraint gets
to be out of the way.
8 Then, indeed, the
lawless one will be
revealed, whom the
Lord Jesus will do
away with by the spir-
it of his mouth and
bring to nothing by
the manifestation of
his presence.* **9** But
the lawless one's
presence is according
to the operation of
Satan with every pow-
erful work and lying
signs and portents
10 and with every
unrighteous deception
for those who are
perishing, as a retri-
bution because they
did not accept the
love of the truth that
they might be saved.
11 So that is why
God lets an operation
of error go to them,
that they may get
to believing the lie,
12 in order that they
all may be judged
because they did not
believe the truth
but took pleasure in
unrighteousness.

13 However, we are
obligated to thank
God always for you,
brothers loved by
Jehovah,* because

2* Jehovah, J18,22,23; the Lord, *ABVg. 3* Or, "of annihilation."

8* See App 3b. 13* Jehovah, J13,15,24; Lord, *AB; God, D*Vg.

εἰλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
he selected you the God from beginning
εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ
into salvation in sanctification of spirit and
πίστει ἀληθείας, 14 εἰς ὃ
to faith of truth, into which (thing)
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
he called you through the good news of us,
εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
into procuring of glory of the Lord of us
Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
of Jesus Christ. Really therefore, brothers,
στήκετε, καὶ κρατεῖτε τὰς
be you standing, and be you holding fast the
παραδόσεις ἃς ἐδιδάχθητε εἴτε
traditions which you were taught whether
διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
through word or through letter of us.
16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
Very (one) but the Lord of us Jesus
Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ
Christ and the God the Father of us, the (one)
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
having loved us and having given comfort
αἰώνιον καὶ ἐλπίδα ἀγαθὴν ἐν
everlasting and hope good in
χαρίτι, 17 παρακαλέσαι ὑμῶν
undeserved kindness, may he comfort of you
τὰς καρδίας καὶ στηρίξαι ἐν παντί
the hearts and may he fix firmly in every
ἔργῳ καὶ λόγῳ ἀγαθῷ.
work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,
The leftover (thing) be you praying, brothers,
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ
about us, in order that the word of the
κυρίου τρέχῃ καὶ δοξάζεται
Lord may be running and it may be being glorified
καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
according as also toward you, and in order that
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
we might be drawn for self from the out-of-place
καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων
and wicked men, not for all (ones)
ἡ πίστις. 3 Πιστὸς δὲ ἐστὶν ὁ κύριος,
the faith. Faithful but is the Lord,
ὃς στηρίξει ὑμᾶς καὶ φυλάξει
who will fix firmly you and he will guard

1* Jehovah, J7.8,13,14,16-18,22,23; the Lord, KABVG.

God selected you from
[the] beginning for
salvation by sancti-
fying you with spirit
and by your faith in
the truth. 14 To this
very destiny he called
you through the good
news we declare,
for the purpose of
acquiring the glory of
our Lord Jesus Christ.
15 So, then, brothers,
stand firm and main-
tain your hold on the
traditions that you
were taught, whether
it was through a
verbal message or
through a letter of
ours. 16 Moreover,
may our Lord Jesus
Christ himself and
God our Father, who
loved us and gave
everlasting comfort
and good hope by
means of undeserved
kindness, 17 comfort
your hearts and make
you firm in every
good deed and word.

3 Finally, brothers,
carry on prayer for
us, that the word of
Jehovah* may keep
moving speedily and
being glorified just
as it is in fact with
you; 2 and that we
may be delivered from
harmful and wicked
men, for faith is not
a possession of all
people. 3 But the
Lord is faithful, and
he will make you
firm and keep you

ἀπὸ τοῦ πονηροῦ. 4 πεποιθήμεν
from the wicked (one). We have been persuaded
δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἅ
but in Lord upon you, that what (things)
παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and
ποιήσετε. 5 Ὁ δὲ κύριος κατευθύνει
you will do. The but Lord may straighten down
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the
θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,
ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ
στελέσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother
ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to
τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside
παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε
beside of us. Very (ones) for you have known
πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because
οὐκ ἠτακτήσαμεν ἐν ὑμῖν 8 οὐδὲ
not we behaved disorderly in you nor
δωρεᾶν ἄρτον ἐφάγομεν παρά τινος,
free gift bread we ate beside of anyone,
ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toll of night and
ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not
ἐπιβαρῆσαι τινα ὑμῶν 9 οὐχ ὅτι
to put weight upon anyone of you; not that
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that
ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ
selves type we might give to you into the
μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν
to be imitating us. And for when we were
πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
toward you, this we were charging to you,
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working
μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked
one. 4 Moreover, we
have confidence in
[the] Lord regarding
you, that you are
doing and will go
on doing the things
we order. 5 May
the Lord continue
directing your hearts
successfully into the
love of God and into
the endurance for the
Christ.

6 Now we are giving
you orders, brothers,
in the name of the
Lord Jesus Christ,
to withdraw from
every brother walking
disorderly and not
according to the
tradition you received
from us. 7 For you
yourselves know the
way you ought to
imitate us, because
we did not behave
disorderly among you
8 nor did we eat food
from anyone free. To
the contrary, by labor
and toll night and
day we were working
so as not to impose
an expensive burden
upon any one of you.
9 Not that we do not
have authority, but in
order that we might
offer ourselves as an
example to you to
imitate us. 10 In
fact, also, when we
were with you, we
used to give you this
order: "If anyone
does not want to
work, neither let him
eat." 11 For we hear

τινας περιπατούντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in you disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;

12 τοῖς δὲ τοιοῦτοις παραγγέλλομεν
to the but such (ones) we are charging
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the
ἐαυτῶν ἄρτον ἐσθίσωσιν.
of themselves bread they may be eating.

13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not
ἐνκακήσητε καλοποιοῦντες. 14 εἰ
you should behave badly in doing fine. If
δὲ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us
διὰ τῆς ἐπιστολῆς, τοῦτον
through the letter, this (one)
σημειώσθε, μὴ συναναμίγνυσθαι
be you putting sign on, not to mix up selves with
αὐτῷ, ἵνα ἐντραπή· 15 καὶ
him, in order that he might be turned in; and
μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
not as enemy be you considering, but
νοουθετεῖτε ὡς ἀδελφόν.
be you putting mind in as brother.

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace
δῶν ὑμῖν τὴν εἰρήνην διὰ παντός
may he give to you the peace through all [time]
ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all
ὑμῶν.
of you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,
ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;
οὕτως γράφω.
thus I am writing.

18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of you.

certain ones are walk-
ing disorderly among
you, not working at
all but meddling with
what does not concern
them. 12 To such
persons we give the
order and exhortation
in [the] Lord Jesus
Christ that by work-
ing with quietness
they should eat food
they themselves earn.

13 For your part,
brothers, do not give
up in doing right.
14 But if anyone is
not obedient to our
word through this
letter, keep this one
marked, stop associat-
ing with him, that he
may become ashamed.
15 And yet do not be
considering him as an
enemy, but continue
admonishing him as a
brother.

16 Now may the
Lord of peace himself
give you peace con-
stantly in every way.
The Lord be with all
of you.

17 [Here is] my
greeting, Paul's, in my
own hand, which is a
sign in every letter;
this is the way I write.

18 The undeserved
kindness of our Lord
Jesus Christ be with
all of you.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus
κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ
according to enjoinder of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us
2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;
χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.

3 Καθὼς παρεκάλεσά σε
According as I encouraged you
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγείλῃς
Macedonia, in order that you might charge
τισὶν μὴ ἐτεροδιδασκαλεῖν
to some (ones) not to be teaching differently
4 μὴ δὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and
γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which
ἐκζητῆσαι παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than
οἰκονομίαν θεοῦ τὴν ἐν πίστει,
house-administration of God the (one) in faith,

— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
— the but end of the charging is
ἀγάπη ἐκ καθαρὰς καρδίας καὶ
love out of clean heart and
συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκριτοῦ,
of conscience good and of faith unhyprocritical,

6 ὧν τινὲς ἀστοχῆσαντες
of which (things) some (ones) having deviated
ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,
7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not
νοοῦντες μήτε ἅ λέγουσιν
mentally seeing neither what (things) they are saying
they are saying

1 Paul, an apostle of
Christ Jesus under
command of God our
Savior and of Christ
Jesus, our hope, 2 to
Timothy, a genuine
child in the faith:

May there be
undeserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.

3 Just as I
encouraged you to
stay in Eph'es-us
when I was about
to go my way into
Mac-e-do'ni-a, so I do
now, that you might
command certain ones
not to teach different
doctrine, 4 nor to
pay attention to false
stories and to geneal-
ogies, which end up
in nothing, but which
furnish questions for
research rather than a
dispensing of anything
by God in connection
with faith. 5 Really
the objective of this
mandate is love out of
a clean heart and out
of a good conscience
and out of faith
without hypocrisy.

6 By deviating from
these things certain
ones have been
turned aside into idle
talk, 7 wanting to
be teachers of law,
but not perceiving
either the things
they are saying

μήτε περί τίνων
nor about what (things)
διαβεβαιούνται.
they are thoroughly stabilizing.

8 Οὐδ' αὖτε δὲ ὅτι καλὸς ὁ νόμος
We have known but that fine the Law
ἐάν τις αὐτῷ νομίμως χρῆται,
if ever anyone to it lawfully is using,

9 εἰδὼς τοῦτο ὅτι δικαίῳ
having known this that to righteous (one).
νόμος οὐ κείται, ἀνόμοις δὲ καὶ
law not is lying down, to lawless (ones) but and

ἀνυποτάκτοις, ἀσεβέσι
non-self-subjecting (ones), to irreverential (ones)
καὶ ἀμαρτωλοῖς, ἀνοστοῖς καὶ
and to sinners, to unloyal (ones) and

βεβήλοις, πατρολώαις καὶ
to profane (ones), to smiters of fathers and

μητρολώαις, ἀνδροφόνους,
to smiters of mothers, to murderers of male persons,

10 πόρνοις, ἀρσενικοῖς,
to fornicators, to men lying with males,

ἀνδραποδισταῖς, ψεύσταις,
to catchers of male persons by the foot, to liars,

ἐπιόρκους, καὶ εἴ τι ἕτερον τῇ
to oath breakers, and if anything different to the

ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
being healthful teaching is lying against,

11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
according to the good news of the glory

τοῦ μακαρίου θεοῦ, ὃ ἐπίστευθῇ
of the happy God, which was entrusted with

ἐγώ.
I.

12 Χάριν ἔχω τῷ
Thanks I am having to the (one)

ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
having empowered me to Christ Jesus the Lord

ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος
of us, because faithful me he considered having put

εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into service, the former [time] (one) being

βλάσφημον καὶ διώκτην καὶ ὑβριστήν
blasphemer and persecutor and insolent (man);

ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν
but I was shown mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
I did in unbelief, became beyond more

δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
but the undeserved kindness of the Lord of us

or the things about
which they are mak-
ing strong assertions.

8 Now we know
that the Law is fine
provided one handles
it lawfully 9 in the

knowledge of this fact,
that law is promulgat-
ed, not for a righteous

man, but for persons
lawless and unruly,
ungodly and sinners,

lacking loving-
kindness, and profane,
murderers of fathers

and murderers of
mothers, manslayers,
10 fornicators, men

who lie with males,
kidnappers, liars,
false swearers, and

whatever other thing
is in opposition to
the healthful teaching

11 according to the
glorious good news of
the happy God, with
which I was entrusted.

12 I am grateful
to Christ Jesus our
Lord, who imparted

power to me, because
he considered me
faithful by assigning

me to a ministry,
13 although formerly
I was a blasphemer

and a persecutor and
an insolent man.
Nevertheless, I was

shown mercy, because
I was ignorant and
acted with a lack

of faith. 14 But
the undeserved
kindness of our Lord
abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
with faith and love the (one) in Christ
'Ιησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
Jesus. Faithful the word and of all

ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
reception back worthy, that Christ Jesus

ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοῦς
came into the world sinners to save;

ὧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
of whom first am I, but through

τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ
this I was shown mercy, in order that in me

πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν
first might show in Christ Jesus the

ἀπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
all longness of spirit, toward subtype

τῶν μελλόντων πιστεῦειν ἐπ'
of the (ones) being about to be believing upon

αὐτῷ εἰς ζωὴν αἰώνιον.
him into life everlasting.

17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
To the but king of the ages,

ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμῇ καὶ
to incorruptible, invisible, only God, honor and

δόξᾳ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory into the ages of the ages; amen.

18 Ταύτην τὴν παραγγελίαν
This the charging

παράτιθεμαί σοι, τέκνον Τιμόθεε,
I am putting alongside to you, child Timothy,

κατὰ τὰς προαγοῦσας ἐπὶ σὲ
according to the going before upon you

προφητείας, ἵνα
prophecies, in order that

στρατεύῃ ἐν αὐταῖς τὴν καλὴν
you may do military service in them the fine

στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
military service, having faith and good

συνείδησιν, ἣν τινες ἀπώσάμενοι
conscience, which some (ones) having pushed aside

περὶ τὴν πίστιν ἐναυάγησαν·
about the faith experienced shipwreck;

20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,
of whom is Hymenaeus and Alexander,

οὓς παρέδωκα τῷ Σατανᾷ ἵνα
whom I gave over to the Satan in order that

παιδευθῶσι μὴ βλασφημεῖν.
they might be disciplined not to be blaspheming.

along with faith and
love that is in con-
nection with Christ

Jesus. 15 Faithful
and deserving of full
acceptance is the say-
ing that Christ Jesus

came into the world
to save sinners. Of
these I am foremost.

16 Nevertheless, the
reason why I was
shown mercy was
that by means of me

as the foremost case
Christ Jesus might
demonstrate all his

long-suffering for a
sample of those who
are going to rest

their faith on him for
everlasting life.

17 Now to the King
of eternity, incorrupt-
ible, invisible, [the]
only God, be honor

and glory forever and
ever. Amen.

18 This mandate I
commit to you, child,
Timothy, in accord
with the predictions

that led directly on
to you, that by these
you may go on waging

the fine warfare;
19 holding faith and
a good conscience,

which some have
thrust aside and have
experienced shipwreck

concerning [their]
faith. 20 Hyme-
naeus and Alexander

belong to these, and
I have handed them
over to Satan that
they may be taught
by discipline not to

blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)
πάντων ποιέσθαι δεήσεις,
of all (things) to be being made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over
πάντων ἀνθρώπων, **2** ὑπὲρ βασιλέων καὶ
all men, 2 concerning kings and
πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being,
ἵνα ἡρεμον καὶ ἡσυχίον βίον
in order that still and quiet living
διαγώμεν ἐν πάσῃ εὐσεβείᾳ
we may be leading through in all revering well
καὶ σεμνότητι. **3** τοῦτο καλὸν καὶ
and seriousness. This fine and
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us
θεοῦ **4** ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth
ἔλθειν. **5** Εἰς γὰρ θεός, εἰς καὶ μεσίτης
to come. One for God, one also mediator
θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς
of God and of men man Christ
'Ιησοῦς, **6** ὃ δὲ δοὺς ἑαυτὸν
Jesus, the (one) having given himself
ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), to the
μαρτύριον καιροῖς ἰδίοις **7** εἰς
witness to appointed times own; into
ὃ ἐτέθη ἐγὼ κήρυξ καὶ
which (thing) was put I preacher and
ἀπόστολος, — ἀληθεῖαν λέγω, οὐ
apostle, — truth I am saying, not
ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith
καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
I am wishing therefore to pray the
ἄνδρας ἐν παντί τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon
ὀσίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and
διαλογισμῶν. **9** Ὡσαύτως γυναῖκας ἐν
divided reckonings. As thus women in

2 I therefore exhort,
first of all, that
supplications, prayers,
intercessions, offerings
of thanks, be made
concerning all sorts of
men, 2 concerning
kings and all those
who are in high
station; in order
that we may go on
leading a calm and
quiet life with full
godly devotion* and
seriousness. 3 This
is fine and acceptable
in the sight of our
Savior, God, 4 whose
will is that all sorts
of men should be
saved and come to an
accurate knowledge of
truth. 5 For there
is one God, and one
mediator between
God and men, a
man, Christ Jesus,
6 who gave himself a
corresponding ransom
for all—[this is] what
is to be witnessed to
at its own particular
times. 7 For the
purpose of this witness
I was appointed
a preacher and an
apostle—I am telling
the truth, I am not
lying—a teacher of
nations in the matter
of faith and truth.

8 Therefore I
desire that in every
place the men carry
on prayer, lifting up
loyal hands, apart
from wrath and
debates. 9 Likewise
I desire the women to

καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ
dress adorning with modesty and
σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
soundness of mind to be adorning themselves, not
ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
in braiding and gold or pearls or
ἱματισμῷ πολυτελεῖ, **10** ἀλλ' ὃ πρέπει
garb of much cost, but what is befitting
γυναῖξιν ἐπαγγελλομένας θεοσέβειαν,
to women promising reverence of God,
δι' ἔργων ἀγαθῶν.
through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
Woman in quietness let her be learning in
πάσῃ ὑποταγῇ **12** διδάσκειν δὲ γυναῖκα
all subjection; to be teaching but to woman
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
not I am permitting, nor to be playing master
ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. **13** Ἀδὰμ
of male person, but to be in quietness. Adam
γὰρ πρῶτος ἐπλάσθη, εἰτα Εὐὰ
for first was molded, there (upon) Eve;
14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
Adam not was seduced, the but woman
ἐξαπατηθεῖσα ἐν παραβάσει
having been seduced out in transgression
γέγονεν. **15** σωθήσεται δὲ
she has come to be. She will be saved but
διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
through the childbearing, if ever they might remain
ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ
in faith and love and sanctification with
σωφροσύνης.
soundness of mind.

3 πιστὸς ὁ λόγος.
Faithful the word.
Εἴ τις ἐπίσκοπος ὀρέγεται,
If anyone of overseership is reaching out after,
καλοῦ ἔργου ἐπιθυμεῖ. **2** δεῖ
fine work he is desiring. It is binding
οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the overseer irreprehensible to be,
μιάς γυναικὸς ἄνδρα, νηφάλιον,
of one woman male person, sober,
σώφρονα, κόσμιον, φιλόξενον,
sound in mind, arranged, fond of strangers,
διδασκτικόν, **3** μὴ πάροινον, μὴ
qualified to teach, not given to wine, not

adorn themselves in
well-arranged dress,
with modesty and
soundness of mind,
not with styles of hair
braiding and gold or
pearls or very expensive
garb, 10 but in
the way that befits
women professing
to reverence God,*
namely, through good
works.

11 Let a woman
learn in silence with
full submissiveness.
12 I do not permit a
woman to teach, or
to exercise authority
over a man, but to be
in silence. **13** For
Adam was formed
first, then Eve.
14 Also, Adam was
not deceived, but the
woman was thorough-
ly deceived and came
to be in transgression.
15 However, she will
be kept safe through
childbearing, provided
they continue in faith
and love and sanc-
tification along with
soundness of mind.

3 That statement is
faithful.
If any man is reaching
out for an office of
overseer, he is desir-
ous of a fine work.
2 The overseer should
therefore be irrepre-
hensible, a husband
of one wife, moderate
in habits, sound
in mind, orderly,
hospitable, qualified
to teach, **3** not a
drunken brawler, not

2* Godly devotion, *AVG; fear of Jehovah, J7⁸.

10* To reverence God, *A; fear of Jehovah, J7⁸.

πληκτῆν, dealing blows, ἀφιλάργυρον, not fond of silver, προϊστάμενον, standing before, μετὰ πάσης with all τοῦ ἰδίου of the own	ἀλλὰ but 4 τοῦ of the τέκνα children	ἐπεικῇ, yielding, ἰδίου οἴκου of the own household ἐχοντα ἐν ὑποταγῇ having in subjection 5 εἰ δέ τις if but anyone προστῆναι to stand before οὐ not	ἄμαχον, not fighting, καλῶς finely οὐ not
οἶδεν, he has known, ἐπιμελήσεται; will he take care upon?	πῶς how οἴκου household	ἐκκλησίας of ecclesia 6 μὴ not νεόφυτον, neophyte,	θεοῦ of God εἰς into
ἵνα in order that κρίμα judgment 7 δεῖ It is binding ἔχειν to be having μὴ εἰς ὀνειδισμόν not into reproach τοῦ διαβόλου. of the Devil.	μὴ not ἐμπέσῃ he might fall in δὲ καὶ but also ἀπὸ τῶν from the (ones) ἐμπέσῃ he might fall in καὶ παγίδα and snare τοῦ διαβόλου. of the Devil.	τυφώθεις made to smoke τοῦ διαβόλου. of the Devil. μαρτυρίαν καλὴν witness fine ἐξωθεν, outside, ἵνα in order that	εἰς into εἰς into
8 Διακόνους Servants διλόγους, double-talking, προσέχοντας, having [mind] toward, αἰσχροκερδεῖς, [greedy] of disgraceful gain, μυστήριον mystery 9 ἔχοντας having ἐν καθαρᾷ συνειδήσει. in clean conscience.	ὡσαύτως as-thus μὴ not οἶνω to wine πολλῶ much μὴ not τοῦ the	σεμνοῦς, serious, οἶνω to wine πολλῶ much μὴ not τοῦ the	μὴ not πολλῶ much μὴ not τοῦ the
10 καὶ οὗτοι δὲ And these but πρῶτον, first, ἀνέγκλητοι unaccusable 11 γυναῖκας Women διαβόλους, devils, νηφαλίου, sober, πιστὰς ἐν πᾶσιν. faithful in all (things).	ὡσαύτως as-thus μὴ not οἶνω to wine πολλῶ much μὴ not τοῦ the	δοκιμαζέσθωσαν let them be being proved διακονεῖτωσαν let them be serving 12 δῶντες being. 13 ἑστῶσαν let them be μῆδος of one γυναῖκος woman	μὴ not πολλῶ much μὴ not τοῦ the

a smiter, but reasonable, not belligerent, not a lover of money, 4 a man presiding over his own household in a fine manner, having children in subjection with all seriousness; 5 (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) 6 not a newly converted man, for fear that he might get puffed up [with pride] and fall into the judgment passed upon the Devil. 7 Moreover, he should also have a fine testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil.

8 Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, 9 holding the sacred secret of the faith with a clean conscience.

10 Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.

11 Women should likewise be serious, not slanderous, moderate in habits, faithful in all things.

12 Let ministerial servants be husbands of one wife, presiding in a fine manner over children

καὶ τῶν ἰδίων οἴκων· 13 οἱ γὰρ
also of the own households; the (ones) for
καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
finely having served step to themselves
καλὸν περιποιούνται καὶ πολλὴν παρρησίαν
fine they are procuring and much outspokenness
ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
in faith the in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων
These (things) to you I am writing, hoping
ἐλθεῖν πρὸς σέ ἐν τάχει, 15 ἐὰν δὲ
to come toward you in quickness, if ever but
βραδύνω, ἵνα εἰδῇς πῶς
I may be slow, in order that you may know how
δεῖ ἐν οἴκῳ θεοῦ
it is binding in household of God
ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία
to be turning self up, which is ecclesia
θεοῦ ζώντος, στύλος καὶ ἐδραίωμα τῆς
of God living, pillar and support of the
ἀληθείας· 16 καὶ ὁμολογουμένως μέγα ἐστὶν
truth; and confessedly great is
τὸ τῆς εὐσεβείας μυστήριον· Ὅτι
the of the revering well mystery; Who
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν
was manifested in flesh, was justified in
πνεύματι, ὥφθη ἀγγέλοις, ἐκνήρυχθη ἐν
spirit, was seen to angels, was preached in
ἔθνεσιν, ἐπιστεύετο ἐν κόσμῳ, ἀνελήμθη
nations, was believed in world, was taken up
ἐν δόξῃ.
in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν
The but spirit spokenly is saying that in
ὕστεροις καιροῖς ἀποστήσονται τιναί
later appointed times will stand away some
τῆς πίστεως, προσέχοντες πνεύμασιν
of the faith, having [mind] toward spirits
πλάνοις καὶ διδασκαλίαις δαιμονίων
errants and to teachings of demons

2 ἐν ὑποκρίσει ψευδολόγων,
in hypocrisy of sayers of lies

ΚΕΚΑΥΣΤΗΡΙΑΣΜΕΝΩΝ τὴν ἰδίαν
of (ones) having been branded with hot iron the own
συνείδησιν, 3 κωλύοντων γαμεῖν
conscience, of (ones) forbidding to be marrying

and their own households. 13 For the men who minister in a fine manner are acquiring for themselves a fine standing and great freedom of speech* in the faith in connection with Christ Jesus.

14 I am writing you these things, though I am hoping to come to you shortly, 15 but in case I am delayed, that you may know how you ought to conduct yourself in God's household, which is the congregation of [the] living God, a pillar and support of the truth. 16 Indeed, the sacred secret of this godly devotion* is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory.'

4 However, the inspired utterance* says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, 2 by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; 3 forbidding to marry,

13* Or, "great boldness." 16* Godly devotion, *AVg; fear of Jehovah, J^{7.8}
1* Or, "the spirit."

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the

πιστοὺς καὶ ἐπεγνωκόσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. Because every creation of God
καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἁγιάζεται
thanksgiving being received, it is being sanctified
γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,
ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching

ἣν παρεκολούθησας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γραῶδεις μύθους
profane and old-womanish myths
παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)

δὲ σεαυτὸν πρὸς εὐσέβειαν. 8 ἡ γὰρ
but yourself toward revering well; the for
σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little

ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward

πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)

μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and

πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all, reception back worthy, into this for

κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because

ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ
we have hoped upon God living, who is Savior

πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

7* Godly devotion, *AVg; fear of Jehovah, J7⁸. 8* Godly devotion, *AVg; fear of Jehovah, J7⁸.

commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. 4 The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving. 5 for it is sanctified through God's word and prayer over [it].

6 By giving these advices to the brothers you will be a fine minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely.

7 But turn down the false stories which violate what is holy and which old women tell. On the other hand, be training yourself with godly devotion* as your aim.

8 For bodily training is beneficial for a little; but godly devotion* is beneficial for all things, as it holds promise of the life

now and that which is to come. 9 Faithful and deserving of full acceptance is that statement. 10 For to this end we are working hard and exerting ourselves, because we have rested our hope

on a living God, who is a Savior of all sorts of men, especially of faithful ones.

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδεὶς σου τῆς νεότητος
be you teaching. No one of you of the youth

καταφρονεῖτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ.
conduct, in love, in faith, in chasteness.

13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the

διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the

ἐν σοὶ χάρισματος, ὃ ἐδόθη σοὶ
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the

χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)

μελέτα, ἐν τοῖς τοῖς ἱσθί,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερά
in order that of you the striking forward manifest

ἡ πᾶσιν. 16 ἔπρεχε
may be to all (ones); be you having [mind] upon

σεαυτῷ καὶ τῇ διδασκαλίᾳ
to yourself and to the teaching;

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)

ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρω μὴ ἐπιπλήξης,
To older man not you should deal blow upon,

ἀλλὰ παρακάλεε ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)

ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,

νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all

ἀγνίᾳ.
chasteness.

3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially

χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving these commands and teaching them.

12 Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.

13 While I am coming, continue applying yourself to public reading, to exhortation, to teaching. 14 Do not be neglecting the gift in you that was given you through a prediction and when the body of older men laid their hands upon you. 15 Ponder over these things; be absorbed in them, that your advancement may be manifest to all [persons].

16 Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.

5 Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, 2 older women as mothers, younger women as sisters with all chasteness.

3 Honor widows that are actually widows. 4 But if any widow has children or

ἐκγονα ἔχει, μανθανέτωσαν
grandchildren is having, let them be learning
πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
first the own household to be revering well
καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
and recompenses to be giving back to the
προγόνους, τοῦτο γὰρ ἐστὶν ἀπόδεκτον
progenitors, this for is receivable back
ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα
in sight of the God; the but essentially widow
καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν
and having been left alone has hoped upon the
θεὸν καὶ προσμένει ταῖς
God and she is remaining toward to the
δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
supplications and to the prayers of night and
ἡμέρας· 6 ἡ δὲ σπαταλῶσα
of day; the (one) but behaving voluptuously
ζῶσα τέθηκεν. 7 καὶ ταῦτα
living she has died. And these (things)
παράγγελλε, ἵνα ἀνεπίλημπτοι
be you charging, in order that irreprehensible
ὦσιν· 8 εἰ δὲ τις τῶν ἰδίων
they may be; if but anyone of the own (ones)
καὶ μάλιστα οἰκείων οὐ
and mostly of household [members] not
προνοεῖ, τὴν πίστιν ἥρνηται καὶ
he is providing, the faith he has denied and
ἐστὶν ἀπίστου χειρῶν.
he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἑλαττον
Widow let be being put on list not less
ἐτῶν ἑξήκοντα γεγονυῖα, ἐνός
of years sixty having become, of one
ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς
male person woman, in works fine
μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
being witnessed about, if she reared children, if
ἐξενοδόγησεν, εἰ ἁγίων πόδας
she received strangers, if of holy (ones) feet
ἐνίψεν, εἰ θλιβομένοις
she washed, if to (ones) being put under tribulation
ἐπάρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ
she was sufficient upon, if to every work good
ἐπηκολούθησεν.
she followed upon.

4* Godly devotion, KA; wisdom and fear of Jehovah, J7.8. 8* A person without faith, KAVgSy; a person who has disowned Jehovah, J13.14,18.

grandchildren, let them learn first to practice godly devotion* in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. 5 Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. 6 But the one that goes in for sensual gratification is dead though she is living. 7 So keep on giving these commands, that they may be irreprehensible. 8 Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.*

9 Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, 10 having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

11 νεωτέρας δὲ χήρας
Younger (ones) but widows
παραίτου· ὅταν γὰρ
be asking off for self; whenever for
καταστρηγίσωσιν τοῦ χριστοῦ
they might feel sexually impulsive of the Christ,
γαμεῖν θέλουσιν, 12 ἔχουσαι
to be marrying they are willing, having
κρίμα ὅτι τὴν πρώτην πίστιν
judgment because the first faith
ἤθετησαν· 13 ἅμα δὲ καὶ
they put aside; at the same time but also
ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
ineffective they are learning, going about the
οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
houses, not only but ineffective but also
φλύαροι καὶ περιεργοί, λαλοῦσαι
gossipers and workers around, speaking
τὰ μὴ δέοντα. 14 βούλομαι
the (things) not binding. I am wishing
οὖν νεωτέρας γαμεῖν,
therefore younger [women] to be marrying,
τεκνογονεῖν, οἰκοδεσποτεῖν,
to be bearing children, to be managing household,
μηδεμίαν ἀφορμὴν διδόναι τῷ
not one onrush off to be giving to the
ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη
(one) lying against of reviling thanks; already
γὰρ τινες ἐξεστράφησαν ὀπίσω τοῦ Σατανᾶ.
for some were turned out behind the Satan.
16 εἰ τις πιστὴ ἔχει χήρας,
If anyone faithful [woman] is having widows,
ἐπαρκείτω αὐταῖς, καὶ μὴ
let her be sufficing upon to them, and not
βαρεῖσθω ἡ ἐκκλησία, ἵνα
let be weighted down the ecclesia, in order that
ταῖς ὄντως χήραις
to the (ones) essentially widows
ἐπάρκεσθαι.
it might suffice upon.

17 Οἱ καλῶς προεστῶτες
The (ones) finely having stood before
πρεσβύτεροι διπλῆς τιμῆς
older men of double honor
ἀξιούσθωσαν, μάλιστα
let them be being reckoned worthy, mostly
οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ
the (ones) laboring in word and teaching;

11 On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, 12 having a judgment because they have disregarded their first [expression of] faith. 13 At the same time they also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not. 14 Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. 15 Already, in fact, some have been turned aside to follow Satan. 16 If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows.

17 Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλῶντα
is saying for the scripture Bull threshing out
οὐ φμώσεις· καὶ ἄξιός ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man
κατηγορίαν μὴ παραδέχου, ἐκτός
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;
20 τοὺς δὲ ἀμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.
21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen
ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξης χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudgment, nothing
ποιῶν κατὰ πρόσκλινιν.
doing according to inclination toward.
22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon,
μηδὲ κοινώνει ἀμαρτίαις
neither be you sharing to sins
ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.
belonging to others; yourself chaste be you keeping.
23 Μηκέτι ὑδροτότει, ἀλλὰ
Not yet be you drinking water, but
οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of your sicknesses.
24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι
Of some men the sins
πρόδηλοί εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also
ἐπακολουθοῦσιν· 25 ὥσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture says: "You must not muzzle a bull when it threshes out the grain"; also: "The workman is worthy of his wages." 19 Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. 20 Reprove before all onlookers persons who practice sin, that the rest also may have fear. 21 I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing according to a biased leaning. 22 Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste. 23 Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. 24 The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later. 25 In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

6 "Ὅσοι εἰσιν ὑπὸ ζυγὸν δούλοι, τοὺς
As many as are under yoke slaves, the
ἰδίους δεσπότας πάσης τιμῆς ἀξίους
own masters of all honor worthy
ἡγείσθωσαν, ἵνα μὴ τὸ
let them be considering, in order that not the
ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
name of the God and the teaching
βλασφημηται. 2 οἱ δὲ πιστοὺς
may be blasphemed. The (ones) but faithful
ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν,
having masters not let them be thinking down,
ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
because brothers they are; but rather
δουλεύτωσαν, ὅτι πιστοὶ εἰσιν καὶ
let them be slaving, because faithful they are and
ἀγαπῶντο οἱ τῆς εὐεργεσίας
loved the (ones) of the working well
ἀντιλαμβάνοντο.
receiving in return.
Ταῦτα δίδασκε καὶ
These (things) be you teaching and
παρακάλει. 3 εἴ τις
be you encouraging. If anyone
ἐτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
is teaching differently and not he is coming toward
τοῖς ὑγιαίνουσι λόγοις, τοῖς
to (ones) being healthful words, to the (ones)
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
of the Lord of us Jesus Christ, and to the
κατ' εὐσέβειαν διδασκαλίᾳ,
according to revering well to teaching,
4 τετύφωται, μηδὲν ἐπιστάμενος,
he has been made to smoke, nothing knowing well,
ἀλλὰ νοσῶν περὶ ζητήσεως καὶ
but being diseased about seekings and
λογομαχίας, ἐξ ὧν γίνεται
word fights, out of which (things) comes to be
φθόνος, ἐρις, βλασφημίας,
envy, strife, blasphemies,
ὑπόνοιαι πονηραί, 5 διαπαρατριβαὶ
suspicions wicked, rubbings alongside through
διεφθαρμένων
of (ones) having been thoroughly corrupted
ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
men the mind and having been despoiled

6 Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. 2 Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service* are believers and beloved. Keep on teaching these things and giving these exhortations. 3 If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion,* 4 he is puffed up [with pride], not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, 5 violent disputes about trifles on the part of men corrupted in mind and despoiled

2* Those partaking of the good of Jehovah on earth, J7⁸. 3* Godly devotion, καὶ ἄγ; fear of Jehovah, J7⁸.

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great

ἡ εὐσέβεια μετὰ αὐταρκείας·
the revering well with self-sufficiency;

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,

ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
because neither to bear out anything we are able;

8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and

σκεπτάσματα, τούτοις ἀρκεσθῶμεθα.
coverings, to these (things) we shall be satisfied.

9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich

ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and

ἐπιθυμίας πολλὰς ἀνόητους καὶ βλαβεράς,
desires many senseless and hurtful,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men

εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ῥίζα γὰρ
into destruction and ruin; 10 root for

πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the

φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and

ἐαυτοὺς περιέπειραν ὁδύναις πολλαῖς.
themselves they pierced around to pains many.

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,

ταῦτα φεύγε· δίδωκε δὲ
these (things) be fleeing; be you pursuing but

δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,

ὑπομονήν, πραύτητα. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling

τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,

ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,

εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking
that godly devotion
is a means of gain.

6 To be sure, it is a
means of great gain,
[this] godly devotion*

along with self-
sufficiency. 7 For we

have brought nothing
into the world, and
neither can we carry

anything out. 8 So,
having sustenance and
covering, we shall be

content with these
things.

9 However, those
who are determined
to be rich fall into

temptation and a
snare and many
senseless and hurtful

desires, which plunge
men into destruction
and ruin. 10 For

the love of money is
a root of all sorts of
injurious things, and
by reaching out for

this love some have
been led astray from
the faith and have

stabbed themselves all
over with many pains.

11 However, you,
O man of God, flee
from these things. But

pursue righteousness,
godly devotion,* faith,
love, endurance,

mildness of temper.
12 Fight the fine
fight of the faith, get

a firm hold on the
everlasting life for
which you were called

and you offered the

καλὴν ὁμολογίαν ἐνὶ σὺν πολλῶν μαρτύρων.
fine confession in sight of many witnesses.

13 παραγγέλλω σοὶ ἐνὶ σὺν τοῦ
I am laying charge to you in sight of the

θεοῦ τοῦ ζωογονούντος τὰ πάντα
God the (one) generating alive the all (things)

καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus the (one) having borne witness

ἐπὶ Ποντίου Πιλατοῦ τὴν καλὴν ὁμολογίαν,
upon Pontius Pilate the fine confession,

14 τηρήσαι σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless

ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which

καιροῖς ἰδίους δείξει ὁ μακάριος
to appointed times own will show the happy

καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)

βασιλευνόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)

κυριευόντων, 16 ὁ μόνος ἔχων
ruling as lords, the only (one) having

ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,

ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see

δύναται· ὃ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;

ἀμήν.
amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in the now age

παραγγέλλω μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but

ἠλπιεῖν ἐπὶ πλούτου ἀδηλόγητι, ἀλλ'
to have put hope upon of riches non-evidence, but

ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us

πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,

18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works

καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,

κοινωνικοὺς, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration
in front of many
witnesses.

13 In the sight of
God, who preserves
all things alive, and

of Christ Jesus, who
as a witness made the
fine public declaration

before Pontius Pilate,
I give you orders

14 that you observe
the commandment in
a spotless and irrep-

rehensible way until
the manifestation of
our Lord Jesus Christ.

15 This [manifes-

tation] the happy
and only Potentate
will show in its own

appointed times, [he]
the King of those who
rule as kings and Lord

of those who rule as
lords, 16 the one
alone having immor-

tal, who dwells in
unapproachable light,
whom not one of men

has seen or can see.
To him be honor and
might everlasting.

Amen.

17 Give orders to
those who are rich in
the present system

of things not to be
high-minded, and to
rest their hope, not on

uncertain riches, but
on God, who furnishes
us all things richly

for our enjoyment;
18 to work at good,
to be rich in fine

works, to be liberal,
ready to share,
19 safely treasuring

up for themselves

6* Godly devotion, KAVg; fear of Jehovah, J7.8. 11* Godly devotion, AVgSyp; fear of Jehovah, J7.8.

θεμέλιον καλὸν εἰς τὸ
foundation fine into the (thing)
μέλλον, ἵνα
being about (to come), in order that
ἐπιλάβονται τῆς ὄντως
they might take for themselves upon of the essentially
ζωῆς.
life.

20 Ὡς Τιμόθεε, τὴν παραθήκην
O Timothy, the what is put beside
φύλαξον, ἐκτρέπόμενος τὰς βεβήλους
guard you, turning self out of the profane
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
empty voicings and antitheses of the falsely named
γνώσεως, 21 ἣν τινες ἐπαγγελλόμενοι
knowledge, which some have deviated
περὶ τὴν πίστιν ἡστόχησαν.
about the faith they deviated.

Ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν
will of God according to promise
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέω
of life the in Christ Jesus to Timothy
ἀγαπητῷ τέκνῳ
loved child;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
Father and of Christ Jesus of the Lord
ἡμῶν.
of us.

3 Χάριν ἔχω τῷ θεῷ, ᾧ
Thanks I am having to the God, to whom
λατρεύω ἀπὸ προγόνων
I am rendering sacred service from progenitors
ἐν καθαρῇ συνειδήσει, ὡς ἀδιάλειπτον
in clean conscience, as unceasing

a fine foundation for
the future, in order
that they may get
a firm hold on the
real life.

20 O Timothy,
guard what is laid
up in trust with you,
turning away from the
empty speeches that
violate what is holy
and from the contra-
dictions of the falsely
called "knowledge."

21 For making a show
of such [knowledge]
some have deviated
from the faith.

May the undeserved
kindness be with you
people.

1 Paul, an apostle
of Christ Jesus
through God's will ac-
cording to the promise
of the life that is in
union with Christ
Jesus, 2 to Timothy,
a beloved child:

May there be
undeserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.

3 I am grateful
to God, to whom
I am rendering
sacred service as my
forefathers did and
with a clean con-
science, that I never

ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρῶν, ἵνα χαρὰς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἧτις
of the in you un hypocritical faith, which
ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου
dwelt in first in the grandmother of you
Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ,
Lois and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.

6 δι' ἣν αἰτίαν ἀναμνήσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμει καὶ ἀγάπῃ καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore

ἐπαισχυνθῆς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναμιν θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλησεί
having saved us and having called to calling
ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθεῖσαν
undeserved kindness, the (one) having been given

leave off remembering
you in my supplica-
tions, night and day
4 longing to see you,
as I remember your
tears, that I may get
filled with joy. 5 For
I recollect the faith
which is in you with-
out any hypocrisy,
and which dwelt first
in your grandmother
Lois and your mother
Eunice, but which I
am confident is also
in you.

6 For this very
cause I remind you
to stir up like a fire
the gift of God which
is in you through the
laying of my hands
upon you. 7 For God
gave us not a spirit
of cowardice, but that
of power and of love
and of soundness of
mind. 8 Therefore do
not become ashamed
of the witness about
our Lord, neither of
me a prisoner for his
sake, but take your
part in suffering evil
for the good news
according to the
power of God. 9 He
saved us and called
us with a holy calling,
not by reason of our
works, but by reason
of his own purpose
and undeserved kind-
ness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰώνων, 10 φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective
μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,
11 εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος,
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,
οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστιν ἡ
I have been persuaded that able he is the
παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. 13 ὑποτύπωσιν
that the day. Under-type
ἔχε ὑγιαινόντων λόγων
be you having of (ones) being healthful words
ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and
ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. 14 τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through
πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
spirit holy the dwelling within in us.

15 Οἶδας τοῦτο ὅτι
You have known this that
ἀπεστράφησαν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ
in the Asia, of whom is Phygelus and
Ἑρμογένης. 16 δῶν ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with
Christ Jesus before
times long lasting,
10 but now it has
been made clearly
evident through the
manifestation of our
Savior, Christ Jesus,
who has abolished
death but has shed
light upon life and
incorruption through
the good news,
11 for which I was
appointed a preacher
and apostle and
teacher.

12 For this very
cause I am also suffer-
ing these things, but
I am not ashamed.
For I know the one
whom I have believed,
and I am confident
he is able to guard
what I have laid up in
trust with him until
that day. 13 Keep
holding the pattern
of healthful words
that you heard from
me with the faith and
love that are in con-
nection with Christ
Jesus. 14 This fine
trust guard through
the holy spirit which
is dwelling in us.

15 You know this,
that all the men in
the [district of] Asia
have turned away
from me. Phygelus
and Hermogenes
are of that number.
16 May the Lord*
grant mercy to the
household of On-
esiphorus, because

πολλάκις με ἀνέψυξεν, καὶ τὴν ἀλυσίν
many times me he cooled again, and the chain
μου οὐκ ἐπαισχύνθη. 17 ἀλλὰ
of me not he was made ashamed upon; but
γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὑρεν. — 18 δῶν αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ. — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνουν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,
2 καὶ ὅ ἤκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)
παράθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)
διδάξαι. 3 συνακατοπάθησον ὡς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one
στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πράγματις, ἵνα
of the living things performed, in order that
τῷ (τῷ) στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ. 5 ἐὰν δὲ καὶ
he might please; if ever but also
ἴθι, ἀλλ' οὐ
may be acting as athlete anyone, not
στεφανοῦται ἐὰν μὴ νομίμως
he is being crowned if ever not lawfully
ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρώτον τῶν καρπῶν
it is binding first of the fruits
μεταλαμβάνειν. 7 νόει ὃ
to be partaking. Be you seeing mentally what

he often brought me
refreshment, and
he did not become
ashamed of my
chains. 17 On the
contrary, when he
happened to be in
Rome, he diligently
looked for me and
found me. 18 May
the Lord* grant him
to find mercy from
Jehovah* in that day.
And all the services
he rendered in Eph-
esus you know well
enough.

2 You, therefore,
my child, keep on
acquiring power in the
undeserved kindness
that is in connection
with Christ Jesus,
2 and the things you
heard from me with
the support of many
witnesses, these things
commit to faithful
men, who, in turn,
will be adequately
qualified to teach
others. 3 As a fine
soldier of Christ Jesus
take your part in
suffering evil. 4 No
man serving as a sol-
dier involves himself
in the commercial
businesses of life, in
order that he may
gain the approval of
the one who enrolled
him as a soldier.
5 Moreover, if anyone
contends even in
the games, he is not
crowned unless he has
contended according to
the rules. 6 The
hardworking farmer
must be the first to
partake of the fruits.
7 Give constant
thought to what

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν.
comprehension in all (things).

8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἔγηγε μνησθῆναι ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιον
seed of David, according to the good news

μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad until
δεσμῶν ὡς κακούργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδεσται· 10 διὰ τοῦτο
God not has been bound; through this
πάντα ὑπομένω διὰ τοῦ
all (things) I am enduring through the

ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation

τύχουσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;

εἰ γὰρ συναπεθάνομεν, καὶ συνήσομεν·
if for we died together, also we shall live together;

12 εἰ ὑπομένομεν, καὶ συνασπασίσομεν·
if we are enduring, also we shall reign together;

εἰ ἀρνήσομεθα, κακεῖνος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;

13 εἰ ἀπίστοι μὲν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful

μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not

δύναται.
he is able.

14 Ταῦτα ὑπομίμνησκε,
These (things) be you reminding under,

διαμαρτυρούμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not

λογομαχεῖν, ἐπ' οὐδὲν χρησίμους,
to be fighting about words, upon nothing useful,

ἐπὶ καταστροφῇ τῶν ἀκούοντων.
upon overturning of the (ones) hearing.

15 σπουδάσον σεαυτὸν δόκιμον παραστήσαι
Speed you up yourself approved to put alongside

τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord
will really give you
discernment in all
things.

8 Remember
that Jesus Christ
was raised up from
the dead and was
of David's seed,
according to the good
news I preach; 9 in
connection with which
I am suffering evil to
the point of [prison]
bonds as an evildoer.
Nevertheless, the word
of God is not bound.

10 On this account
I go on enduring all
things for the sake
of the chosen ones,
that they too may
obtain the salvation
that is in union with
Christ Jesus along
with everlasting glory.

11 Faithful is the
saying: Certainly if we
died together, we shall
also live together;

12 if we go on endur-
ing, we shall also rule
together as kings; if
we deny, he also will
deny us; 13 if we are
unfaithful, he remains
faithful, for he cannot
deny himself.

14 Keep reminding
them of these things,
charging them before
God* as witness, not
to fight about words,
a thing of no useful-
ness at all because
it overturns those
listening. 15 Do your
utmost to present
yourself approved to
God, a workman
with nothing to be
ashamed of.

15 Do your
utmost to present
yourself approved to
God, a workman
with nothing to be
ashamed of.

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.

16 τὰς δὲ βεβήλους κενωφωνίας
The but profane empty voicings

περίστασο· ἐπὶ πλείον γὰρ
be you standing around; upon more for

προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the

λόγος αὐτῶν ὡς γάγγραινα νομὴν
word of them as gangrene pasture

ἔξει· ὃν ἐστὶν Ὑμέναιος καὶ
it will be having; of whom is Hymenaeus and

Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth

ἠστόχησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already

γεγονέναι, καὶ ἀνατρέπουσιν τὴν
to have occurred, and they are turning up the

τινῶν πίστιν. 19 ὁ μὲντοι
of some (ones) faith. The indeed to you

στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων
solid foundation of the God has stood, having

τὴν σφραγίδα ταύτην· Ἐγὼ Κύριος τοὺς
the seal this Knew Lord the (ones)

ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ
being of him, and Let stand off from

ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the

ὄνομα Κυρίου.
name of Lord.

20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
In great but house not is only

σκεῦη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden

καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed

εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν
into honor which (ones) but into dishonor;

21 ἐάν οὖν τις ἐκαθάρῃ
if ever therefore anyone should clean out

ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel

εἰς τιμὴν, ἡγιασμένον, εὐχρηστον
into honor, having been sanctified, well useful

τῷ δεσπότη, εἰς πᾶν ἔργον
to the master, into every work

ἀγαθόν ἡτοίμασμένον. 22 τὰς δὲ
good having been prepared. The but

ἀκαθάρτους καὶ ἀκατάστατους καὶ
unclean and unorderly and

καὶ ἀκαταστάτους καὶ ἀκατάστατους καὶ
καὶ ἀκατάστατους καὶ ἀκατάστατους καὶ

handling the word
of the truth aright.

16 But shun empty
speeches that violate

what is holy; for they
will advance to more

and more ungodliness.
17 and their word will

spread like gangrene.
Hy-me-nae'us and

Phile'tus are of that
number. 18 These

very [men] have
deviated from the

truth, saying that
the resurrection has

already occurred; and
they are subverting

the faith of some.
19 For all that, the

solid foundation of
God* stays standing,

having this seal: "Je-
hovah" knows those

who belong to him,"
and: "Let everyone

naming the name of
Jehovah* renounce

unrighteousness."

20 Now in a large
house there are

vessels not only of
gold and silver but

also of wood and
earthenware, and

some for an honorable
purpose but others

for a purpose lacking
honor. 21 If, there-
fore, anyone keeps

clear of the latter
ones, he will be a ves-
sel for an honorable

purpose, sanctified,
useful to his owner,

prepared for every
good work. 22 So,

22 So,

22 So,

22 So,

νεωτερικὰς ἐπιθυμίας φεύγε,
youthful desires be you fleeing,

διώκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on

τὸν κύριον ἐκ καθαρὰς καρδίας.
the Lord out of clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated

ζητήσεις παραίτου, εἰδὼς
seekings be asking off for yourself, having known

ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ
that they are generating fights; slave but

κύριον οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but

ἡπιον εἶναι πρὸς πάντας, διδασκτικόν,
gentle to be toward all (ones), qualified to teach,

ἀνεξίκακον, 25 ἐν πραύτητι παιδεύοντα
holding up under bad, in mildness instructing

τοὺς (ὁ)ν ἀντιδιατιθεμένους, μὴ
the (ones) putting selves thoroughly against, not

ποτε δώῃ αὐτοῖς ὁ θεὸς
sometime may he give to them the God

μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,

26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the

διαβόλου παγίδος, ἐξωγρημένοι
Devil snare, (ones) having been caught alive

ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last

ἡμέραις ἐνστήσονται καιροὶ
days will be standing in appointed times

χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men

φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,

ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

22* Or, "natural to youth." 22* The Lord, κΑVg; Jehovah, J7,8,17,22. 24* Lord,
κΑVg; Jehovah, J16,24.

flee from the desires incidental to youth,* but pursue righteousness, faith, love, peace, along with those who call upon the Lord* out of a clean heart.

23 Further, turn down foolish and ignorant questionings, knowing they produce fights. 24 But a slave of the Lord* does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, 25 instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, 26 and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one.

3 But know this, that in the last days critical times hard to deal with will be here. 2 For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal,

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,

ἀκρατεῖς, ἀνήμεροι,
without (self-) control, untamed,

ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,

τετυφωμένοι, φιλήδονοι,
having been made to smoke up, fond of pleasures

μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form

εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it

ἡρνημένοι· καὶ τούτους
having denied; and these

ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these

γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
for are the (ones) slipping in into the

οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκας
houses and leading captive little women

σεσωρευμένα ἁμαρτίας, ἀγόμενα
having been heaped up with to sins, being led

ἐπιθυμίαις ποικίλαις, 7 πάντοτε μαρβάνοντα
to desires various, always learning

καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth

ἐλθεῖν δυνάμενα.
to come being able.

8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres

ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men

κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,

ἀδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not

προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ
will they strike forward upon more, the for

ἄνοια αὐτῶν ἐκδηλὸς
mindlessness of them outwardly evident

ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.
be to all (ones), as also the of those became.

10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθεσίᾳ,
teaching, to the leading, to the purpose,

3 having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, 4 betrayers, headstrong, puffed up [with pride], lovers of pleasures rather than lovers of God, 5 having a form of godly devotion but proving false to its power; and from these turn away. 6 For from these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires, 7 always learning and yet never able to come to an accurate knowledge of truth.

8 Now in the way that Jan'nes and Jam'bres resisted Moses, so these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. 9 Nevertheless, they will make no further progress, for their madness will be very plain to all, even as the [madness] of those [two men] became. 10 But you have closely followed my teaching, my course of life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lystra,
οἷους διωγμούς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And
πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus
διωχθήσονται· 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bawlers will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)
ἐμαθεῖς καὶ ἐπιστώθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you
σοφίαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῇ ἐν Χριστῷ Ἰησοῦ. 16 πᾶσα γραφή
the in Christ Jesus; all Scripture
θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,
πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,
17 ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν
man, toward every work good
ἐξηρισμένος.
having been fitted out.

my faith, my long-suffering, my love, my endurance, 11 my persecutions, my sufferings, the sort of things that happened to me in Antioch, in Iconium, in Lystra, the sort of persecutions I have borne; and yet out of them all the Lord delivered me. 12 In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. 13 But wicked men and impostors will advance from bad to worse, misleading and being misled.

14 You, however, continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them 15 and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. 16 All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, 17 that the man of God may be fully competent, completely equipped for every good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing thorough witness in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
God and of Christ Jesus, of the (one)
μέλλοντος κρίνειν ζῶντας καὶ
being about to be judging living (ones) and
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
dead (ones), and the manifestation of him and
τὴν βασιλείαν αὐτοῦ. 2 κήρυξον τὸν λόγον,
the kingdom of him; preach you the word,
ἐπίστηθι εὐκαιρῶς ἀκαιρῶς,
be you standing upon well-timedly not timedly,
ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove you, rebuke you, encourage you, in all
μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται
longness of spirit and (art of) teaching. Will be
γὰρ καιρὸς ὅτε τῆς
for appointed time when of the
ὕγιαινούσης διδασκαλίας οὐκ
(one) being healthful teaching not
ἀνέχονται, ἀλλὰ κατὰ τὰς
they will hold selves up, but according to the
ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν
own desires to themselves they will heap upon
διδασκάλους κηθόμενοι τὴν ἀκοήν, 4 καὶ
teachers being tickled the hearing, and
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν
from indeed the truth the hearing
ἀποστρέφουσιν, ἐπὶ δὲ τοῦς μύθους
they will turn away, upon but the myths
ἐκτραπήσονται. 5 σὺ δὲ νῆφε
they will be turned out. You but be sober-minded
ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον
in all (things), suffer you bad, work do you
εὐαγγελιστοῦ, τὴν διακονίαν σου
of evangelizer, the service of you
πληροφόρησον.
fully bear.

6 Ἐγὼ γὰρ ἤδη
I am being poured as drink offering, and already
σπένδομαι, καὶ ὁ
am being poured as drink offering, and the
καιρὸς τῆς ἀναλύσεως μου
appointed time of the loosing up of me
ἔφασκεν. 7 τὸν καλὸν ἀγῶνα
has stood upon. The fine struggle
ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν
I have struggled, the running I have ended, the

4 I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation of his kingdom, 2 preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and [art of] teaching. 3 For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; 4 and they will turn their ears away from the truth, whereas they will be turned aside to false stories. 5 You, though, keep your senses in all things, suffer evil, do [the] work of an evangelizer, fully accomplish your ministry.

6 For I am already being poured out like a drink offering, and the due time for my releasing is imminent. 7 I have fought the fine fight, I have run the course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)
ἀποκείται μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness
στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the
κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all
τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.
9 Σπουδασον ἐλθεῖν πρὸς με ταχέως;
Speed you up to come toward me quickly;
10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus
εἰς Δαλματίαν· 11 Λουκάς ἐστὶν μόνος μετ'
into Dalmatia; Luke is alone with
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with
σεαυτοῦ, ἐστὶν γάρ μοι εὐχρηστος εἰς
yourself, he is for to me well useful into
διακονίαν, 12 Τυχικόν δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into
Ἐφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in
Τρωάδι παρὰ Κάρπυ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.
14 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι
Alexander the coppersmith many to me
κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him
ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· —
the Lord according to the works of him; —
15 ὃν καὶ σὺ φυλάσσου, λίαν
whom also you be guarding self, excessively
γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.
16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς
In the first of me defense no one
μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the faith. 8 From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation.

9 Do your utmost to come to me shortly. 10 For Demas has forsaken me because he loved the present system of things, and he has gone to Thessa-loni'ca; Crescens to Gala-ti-a, Titus to Dal-ma'tia.

11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering. 12 But I have sent Tych'i-cus off to Eph'e-sus. 13 When you come, bring the cloak I left at Tro'as with Carpus, and the scrolls, especially the parchments.

14 Alexander the coppersmith did me many injuries —Jehovah* will repay him according to his deeds— 15 and you too be on guard against him, for he resisted our words to an excessive degree.

16 In my first defense no one came to my side, but they all

ἐγκατέλιπον· — μὴ αὐτοῖς
they left down in; — not to them
λογισθεῖν· — 17 ὁ δὲ κύριός μοι
may it be reckoned; — the but Lord to me
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that
δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and
ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.
18 ῥύσεται με ὁ κύριος ἀπὸ παντός
Will draw for self me the Lord from every
ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.
19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Pris-ca and Aquila and the
Ὀνησιφόρου οἶκον.
of Onesiphorus household.
20 Ἐραστός ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus
δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.
21 Σπουδασον πρὶ χειμῶνος ἐλθεῖν.
Speed up before winter to come.
Ἀσπάζεται σε Εὐβούλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.
22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.
ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

proceeded to forsake me—may it not be put to their account— 17 but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth. 18 The Lord will deliver me from every wicked work and will save [me] for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Give my greetings to Pris'ca and Aqu'i-la and the household of On-esiph'o-rus.

20 Eras'tus stayed in Corinth, but I left Troph'i-mus sick at Mile'tus. 21 Do your utmost to arrive before winter.

Eu-bu'lus sends you his greetings, and [so do] Pu'dens and Li'nus and Clau'di-a and all the brothers.

22 The Lord [be] with the spirit you [show]. His undeserved kindness [be] with you people.

ΠΡΟΣ ΤΙΤΟΝ TOWARD TITUS

1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
'Ιησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγέιλαιτο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰώνων **3** ἐφάνερωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίων, τὸν λόγον αὐτοῦ ἐν κηρύγματι
own, the word of him in preaching which
ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoiner
τοῦ σωτῆρος ἡμῶν θεοῦ, **4** Τίτῳ γνησίῳ
of the Savior of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν
child according to common faith;

χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ 'Ιησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.

5 Τοῦτου χάριν ἀπέλιπον σε ἐν Κρήτῃ
Of this thanks I left off you in Crete
ἵνα τὰ λείποντα
in order that the (things) being wanting
ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and
καταστήσῃς κατὰ πόλιν
you might set down according to city

πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,
older men, as I to you I ordered,

6 εἴ τις ἔστιν ἀνέγκλητος, μιᾶς γυναικὸς
if anyone is unaccusable, of one woman
ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in
κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-subjecting.

1 Paul, a slave of God and an
apostle of Jesus Christ according to
the faith of God's chosen ones and the
accurate knowledge of the truth which
accords with godly devotion **2** upon the
basis of a hope of the everlasting life which
God, who cannot lie, promised before
times long lasting, **3** whereas in his own
due times he made his word manifest in the
preaching with which I was entrusted, under
command of our Savior, God; **4** to
Titus, a genuine child according to a faith
shared in common:

May there be undeserved kindness and
peace from God [the] Father and Christ
Jesus our Savior.

5 For this reason I left you in Crete, that
you might correct the things that were
defective and might make appointments
of older men in city after city, as I gave
you orders; **6** if there is any man free
from accusation, a husband of one wife,
having believing children that were not
under a charge of de-
bauchery nor unruly.

7 Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάρεινον, μὴ πλῆκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, **8** ἀλλὰ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,

φιλάγαθον, σῶφρον, δίκαιον, ὅσιον,
fond of goodness, sound in mind, righteous, loyal,
ἐγκρατῆ, **9** ἀντεχόμενον τοῦ
self-controlled, holding self against of the

κατὰ τὴν διδασχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατός ᾖ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὕγιανόν τε καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν,
to be reproving.

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι,
Are for many not self-subjecting,
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, **11** οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἵτινες
it is binding to be shutting the mouth of, who

ὅλους οἴκους ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες αὐτῶν καὶ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. **12** εἰπὲν τις
of disgraceful gain thanks. Said someone

ἐξ αὐτῶν, ἰδὸς αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρήτες αἰὲν ψεῦσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὕγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer must be free from
accusation as God's steward, not
self-willed, not prone to wrath, not a
drunken brawler, not a smiter, not greedy of
dishonest gain, **8** but hospitable, a lover
of goodness, sound in mind, righteous,
loyal, self-controlled, **9** holding firmly to
the faithful word as respects his [art of]
teaching, that he may be able both to exhort
by the teaching that is healthful and to
reprove those who contradict.

10 For there are many unruly men,
profitless talkers, and deceivers of the mind,
especially those men who adhere to the
circumcision. **11** It is necessary to shut
the mouths of these, as these very men
keep on subverting entire households
by teaching things they ought not for
the sake of dishonest gain. **12** A certain
one of them, their own prophet, said:
"Cretans are always liars, injurious wild
beasts, unemployed gluttons."

13 This witness is true. For this very
cause keep on reproving them with sever-
ity, that they may be healthy in the faith,

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις
not having [mind] toward Jewish myths
καὶ ἐντολαῖς ἀνθρώπων
and to commandments of men
ἀποστρεφόμενον τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιαιμένοις καὶ ἀπίστοις
to the but having been defiled and faithless
οὐδὲν καθαρὸν, ἀλλὰ μεμιάται αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει ἃ πρέπει
You but be speaking which (things) is befitting
τῇ ὑγιαίνουσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. Old men
νηφαλίους εἶναι, σεμνοὺς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβυτίδας ὡσαύτως ἐν
to the endurance. Old women as-thus in
καταστήματι ἱεροπρεπεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μηδὲ οἶνω πολλῷ
devils not-but to wine much
δεδουλωμένους, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἀγνάς,
fond of children, sound in mind, chaste,
οἰκουργοῦς, ἀγαθὰς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημηται.
word of the God may be blasphemed.

14 paying no attention to Jewish fables and commandments of men who turn themselves away from the truth. 15 All things are clean to clean [persons]. But to [persons] defiled and faithless nothing is clean, but both their minds and their consciences are defiled. 16 They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort.

2 You, however, keep on speaking what things are fitting for healthful teaching. 2 Let the aged men be moderate in habits, serious, sound in mind, healthy in faith, in love, in endurance. 3 Likewise let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good; 4 that they may recall the young women to their senses to love their husbands, to love their children, 5 to be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively.

6 τοὺς νεωτέρους ὡσαύτως
The younger [men] as-thus
παρακάλει σωφρονεῖν 7 περὶ
be you encouraging to be sound in mind; about
πάντα σεαυτὸν παρεχόμενος τῆς
all (things) yourself having self beside type
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
of fine works, in the teaching
ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιή
uncorruptness, seriousness, word healthful
ἀκατάγνωστον, ἵνα ὁ
not to be known down, in order that the (one)
ἐξ ἐναντίας ἐντραπή μὴδὲν
out of contrariness might be turned in nothing
ἔχων λέγειν περὶ ἡμῶν φαύλον.
having to be saying about us vile (thing).
9 δούλους ἰδίοις δεσπότηται ὑποτάσσεσθαι
Slaves to own masters to be subjecting selves
ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
in all (things), well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
contradicting, not setting apart for selves, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,
all faith showing for selves within good,
ἵνα τὴν διδασκαλίαν τὴν τοῦ
in order that the teaching the (one) of the
σωτήρος ἡμῶν θεοῦ κοσμώσιν
Savior of us of God they may be adorning
ἐν πᾶσιν.
in all (things).

11 Ἐπεφάνη γὰρ ἡ
Was made to appear for the
χάρις τοῦ θεοῦ σωτήριος πᾶσιν
undeserved kindness of the God [it] saving to all
ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, [it] instructing us, in order that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
having denied the irreverence and the worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως
desires with soundness of mind and righteously
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
and well-reverently we should live in the now
αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
age, awaiting the happy hope
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
and manifestation of the glory of the great

6 Likewise keep on exhorting the younger men to be sound in mind, 7 in all things showing yourself an example of fine works; showing uncorruptness in your teaching, seriousness, 8 wholesome speech which cannot be condemned; so that the man on the opposing side may get ashamed, having nothing vile to say about us. 9 Let slaves be in subjection to their owners in all things, and please them well, not talking back; 10 not committing theft, but exhibiting good fidelity to the full, so that they may adorn the teaching of our Savior, God, in all things. 11 For the undeserved kindness of God which brings salvation to all sorts of men has been manifested, 12 instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, 13 while we wait for the happy hope and glorious manifestation of the great

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
God and of Savior of us of Christ Jesus,

14 ὃς ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
who gave himself over us in order that
λυτρώσῃται ἡμᾶς ἀπὸ πάσης
he might loose by ransom us from all
ἀνομίας καὶ καθαρίσῃ ἑαυτῷ
lawlessness and he might cleanse to himself
λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
people being overly much, zealous of fine works.

15 Ταῦτα λάλει καὶ
These (things) be you speaking and
παρακάλει καὶ ἐλεγχε μετὰ
be you encouraging and be you reproving with
πάσης ἐπιταγῆς. μηδεὶς σου
all enjoiner. No one of you
περιφρονεῖτω.
let be minding around.

3 Ὑπομνήσκου αὐτοὺς ἀρχαῖς
Be you reminding them to governments
ἐξουσίαις ὑποτάσσεσθαι
to authorities to be subjecting selves
πειθαρχεῖν, πρὸς πᾶν ἔργον
to be obedient as to rulers, toward every work
ἀγαθὸν ἐτοίμους εἶναι, 2 μηδένα
good ready (ones) to be, 2 no one
βλασφημεῖν, ἀμάχους εἶναι,
to be blaspheming, not disposed to fight to be,
ἐπεικεῖς, πᾶσαν ἐνδεκνυμένους πρᾶυτητα
yielding, all showing for selves within mildness
πρὸς πάντας ἀνθρώπους. 3 Ἦμεν γὰρ
toward all men. We were for

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, ἀπειθεῖς,
sometime also we senseless, disobedient,
πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
being made to err, slaving to desires and
ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
to pleasures various, in badness and envy
διάγοντες, συγγητοί, μισοῦντες ἀλλήλους.
going through, abhorrent, hating one another.

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ
When but the kindness and the
φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
philanthropy was made to appear of the Savior
ἡμῶν θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν
of us of God, not out of works the in

God and of [the] Savior of us, Christ Jesus,* 14 who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.

15 Keep on speaking these things and exhorting and reproving with full authority to command. Let no man ever despise you.

3 Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, 2 to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. 3 For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in badness and envy, abhorrent, hating one another.

4 However, when the kindness and the love for man on the part of our Savior, God, was manifested, 5 owing to no works in

δικαιοσύνη ἣ ἡ ἐποίησαμεν ἡμεῖς
righteousness which (ones) we did we
ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἑσώσεν
but according to the of him mercy he saved
ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ
us through bath of regeneration and
ἀνακαινώσεως πνεύματος ἁγίου, 6 οὗ
of renovation of spirit holy, of which
ἔξεχεεν ἐφ' ἡμᾶς πλουσίως διὰ
he poured out upon us richly through
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,
Jesus Christ the Savior of us,
7 ἵνα δικαιωθέντες τῇ
in order that having been justified to the
ἐκείνῳ χάριτι κληρονόμοι
of that (one) undeserved kindness heirs
γεννηθῶμεν κατ' ἐλπίδα ζωῆς
we might become according to hope of life
αἰωνίου.
everlasting.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
Faithful the word, and about these (things)
βούλομαι σε διαβεβαιοῦσθαι,
I am wishing you to stabilize thoroughly,
ἵνα φροντίζουσιν καλῶν
in order that they may be mindful of fine
ἔργων προΐστασθαι οἱ
works to be standing before the (ones)
πεπιστευκότες θεῷ. Ταῦτά ἐστιν
having believed to God. These (things) is
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις
fine (things) and beneficial to the men;

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
foolish but seekings and genealogies
καὶ ἔριν καὶ μάχας νομικὰς
and strife and fights belonging to law
περίστασιν, εἰσὶν γὰρ ἀνωφελεῖς
be you standing around, they are for unbeneficial
καὶ μάταιοι. 10 αἰρετικὸν ἄνθρωπον μετὰ
and vain. Sectarian man after
μίαν καὶ δευτέραν νοθεσίαν
one and second putting mind within
παραιτοῦ, 11 εἰδὼς ὅτι
be you asking off for self, having known that
ἔξέστραπται ὁ τοιοῦτος καὶ
has been turned inside out the such (one) and
ἀμαρτάνει, ὦν αὐτοκατάκριτος.
he is sinning, being self-condemned.

righteousness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by holy spirit. 6 This [spirit] he poured out richly upon us through Jesus Christ our Savior, 7 that, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life.

8 Faithful is the saying, and concerning these things I desire you to make firm assertions constantly, in order that those who have believed God may keep their minds on maintaining fine works. These things are fine and beneficial to men.

9 But shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. 10 As for a man that promotes a sect, reject him after a first and a second admonition; 11 knowing that such a man has been turned out of the way and is sinning, he being self-condemned.

13* For a discussion of the expression "of the great God and of [the] Savior of us, Christ Jesus," see App 2E.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σε ἢ Τύχικον, σπουδάσον ἐλθεῖν πρὸς
you or Tychicus, speed up to come toward
με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged
παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
to winter, Zenas the lawyer and

Ἀπολλῶν σπουδαίως πρόπεμψον,
Apollus speedily send you forward,
ἵνα μηδὲν αὐτοῖς λείπῃ.
in order that nothing to them may be lacking.

14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)
καλῶν ἔργων προϊστάσθαι εἰς τὰς
of fine works to be standing before into the
ἀναγκαίας χρεῖας, ἵνα μὴ ὧσιν
necessary needs, in order that not they may be
ἄκαρποι.
unfruitful.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me
πάντες. Ἀσπασαί τοὺς φιλοῦντας
all. Greet you the (ones) having affection for
ἡμᾶς ἐν πίστει.
us in faith.

Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of you.

12 When I send
Artemas or Tychicus
to you, do your
utmost to come to
me at Nicopolis,
for there is where
I have decided to
winter. 13 Carefully
supply Zenas, who
is versed in the Law,
and Apollus for their
trip, that they may
not lack anything.

14 But let our people
also learn to maintain
fine works so as to
meet their pressing
needs, that they may
not be unfruitful.

15 All those with
me send you their
greetings. Give my
greetings to those who
have affection for us
in the faith.

May the undeserved
kindness be with all of
you people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved
καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφίᾳ τῇ
and fellow worker of us and to Apphia the
ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ
sister and to Archippus the fellow soldier
ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you
ἐκκλησίᾳ·
to ecclesia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me
πάντοτε μνησθῆναι σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the
προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love
καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the
κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),

6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith
σου ἐνεργῆς γένηται ἐν
of you operative within might become in
ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the
ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much
ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,
ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)
ἀναπέπταται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prisoner
for the sake of Christ
Jesus, and Timothy,
[our] brother, to Phi-
lemon, our beloved
one and fellow worker,
2 and to Apphia, the
our sister, and to
Archippus, our fellow
soldier, and to the
congregation that is
in your house:

3 May you people
have undeserved
kindness and peace
from God our Father
and [the] Lord Jesus
Christ.

4 I always thank
my God when I make
mention of you in my
prayers, 5 as I keep
hearing of your love
and faith which you
have toward the Lord
Jesus and toward all
the holy ones; 6 in
order that the sharing
of your faith may
go into action by
your acknowledging
of every good thing
among us as related
to Christ. 7 For I
got much joy and
comfort over your
love, because the ten-
der affections of the
holy ones have been
refreshed through you,
brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρηρησίαν ἔχων ἐπιτάσσειν σοι
outspokenness having to be enjoining to you
τὸ ἀνήκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτερος νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ, — 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τὸν ποτέ σοι
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ'
whom I sent again to you him, that
ἐστὶν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς
I wished to do, in order that not as
κατὰ ἀνάγκην τὸ ἀγαθὸν σου
according to necessity the good (thing) of you
ἦ ἀλλὰ κατὰ ἐκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
toward hour in order that everlasting (ly) him
ἀπέχης, 16 οὐκέτι ὡς δούλον ἀλλὰ
you may have back, not yet as slave but
ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σὰρκι καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very reason, though I have great freeness of speech in connection with Christ to order you to do what is proper, 9 I am exhorting you rather on the basis of love, seeing that I am such as I am, Paul an aged man, yes, now also a prisoner for the sake of Christ Jesus; 10 I am exhorting you concerning my child, to whom I became a father while in my [prison] bonds, Onesimus, 11 formerly useless to you but now useful to you and to me. 12 This very one I am sending back to you, yes, him, that is, my own tender affections. 13 I would like to hold him back for myself that in place of you he might keep on ministering to me in the [prison] bonds I bear for the sake of the good news. 14 But without your consent I do not want to do anything, so that your good act may be, not as under compulsion, but of your own free will. 15 Perhaps really on this account he broke away for an hour, that you may have him back forever, 16 no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in [the] Lord. 17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτόν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously
σε ἢ ὀφείλει, τοῦτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι
not I am saying to you that also yourself to me
προσσοφείλεις. 20 ναί, ἀδελφέ, ἐγὼ σου
you are owing besides. Yes, brother, I of you
οὐαίμην ἐν κυρίῳ· ἀνάπαυσόν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.
21 Πειθοῦς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over
ἃ λέγω ποιήσεις.
what (things) I am saying you will do.
22 ὅμα δὲ καὶ ἐτοίμαζέ
At the same time but also you be preparing
μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of you I shall be graciously given
ὑμῖν.
to you (ones).
23 Ἀσπάζεται σε Ἐπαφράς ὁ
Is greeting you Epaphras the
συναϊχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,
24 Μάρκος, Ἀρίσταρχος, Δημάς, Λουκάς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοί μου.
fellow workers of me.
25 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

you consider me a sharer, receive him kindly the way you would me. 18 Moreover, if he did you any wrong or owes you anything, keep this charged to my account. 19 I Paul am writing with my own hand: I will pay it back—not to be telling you that, besides, you owe me even yourself. 20 Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections in connection with Christ. 21 Trusting in your compliance, I am writing you, knowing you will even do more than the things I say. 22 But along with that, also get lodging ready for me, for I am hoping that through the prayers of you people I shall be set at liberty for you. 23 Sending you greetings is Epaphras my fellow captive in union with Christ, 24 [also] Mark, Aristarchus, Demas, Luke, my fellow workers. 25 The undeserved kindness of the Lord Jesus Christ [be] with the spirit you people [show].

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the
θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
God having spoken to the fathers in the
προφῆταις **2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last [part] of the days these
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir
πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the
αἰῶνας **3** ὃς ὢν ἀπαύγασμα τῆς
ages; who being beaming forth from of the
δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the
δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἀμαρτιῶν
power of him, cleansing of the sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right [hand] of the
μεγαλowsύνης ἐν ὑψηλοῖς, **4** τοσούτω
greatness in lofty [places], to so much
κρείττων γενόμενος τῶν ἀγγέλων
better having become of the angels
ὅσω διαφορώτερον παρ' αὐτοὺς
to how much more differing beside them
κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίνι γὰρ εἶπεν ποτε τῶν
To which one for he said sometime of the
ἀγγέλων Υἱὸς μου εἰ σύ, ἐγὼ σήμερον
angels Son of me are you, I today
γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me
εἰς υἱόν; **6** ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in
τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the
οἰκουμένην, λέγει Καὶ
being inhabited [earth], he is saying And

1 God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, **2** has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. **3** He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. **4** So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs.

5 For example, to which one of the angels did he ever say: "You are my son; I, today, I have become your father"? And again: "I myself shall become his father, and he himself will become my son"? **6** But when he again brings his Firstborn into the inhabited earth, he says: "And

προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels
θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels
λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers
αὐτοῦ πυρὸς φλόγα; **8** πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son
Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age
τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness
ῥάβδος τῆς βασιλείας αὐτοῦ. **9** ἠγάπησας
staff of the kingdom of him. You loved
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ
righteousness and you hated lawlessness; through
τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,
ἐλαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners
σου. **10** καὶ Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,
κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the
χειρῶν σου εἰσιν οἱ οὐρανοί. **11** αὐτοὶ
hands of you are the heavens; they
ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but
διαμένεις; καὶ πάντες ὡς
you are remaining through; and all as
ἱμάτιον παλαιωθήσονται, **12** καὶ
outer garment will be made old, and
ὡσεὶ περιβάλοιον ἐλίξεις αὐτούς,
as if thing thrown about you will wrap up them,
ὡς ἱμάτιον καὶ ἀλλαγήσονται; σὺ
as outer garment and they will be altered; you
δὲ ὁ αὐτὸς εἰ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not
ἐκλείψουσιν.
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels
εἶρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

let all God's angels do obeisance to him."

7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire." **8** But with reference to the Son: "God is your throne forever and ever, and [the] scepter of your kingdom is the scepter of uprightness." **9** You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners." **10** And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands." **11** They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, **12** and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοῦς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχειν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime

παραρυῶμεν. 2 εἰ γὰρ ὁ
we might be about to flow beside. If for the
δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πάσα παράβασις καὶ
became stable, and every transgression and
παρακοή ἔλαβεν ἔνδικον
disobedience received agreeable to justice

μισθοποδοσίαν, 3 πῶς ἡμεῖς ἐκφευζόμεθα
paying back of reward, how we shall we flee out
τῇλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,

4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείοις τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)

μέλλουσαν, περὶ ἧς λαλοῦμεν;
being about (to come), about which we are speaking;
6 διεμαρτύρατο δέ ποῦ τις
he bore thorough witness but somewhere someone
λέγων τί ἐστὶν ἄνθρωπος ὅτι
saying What is man that

as a stool for your feet"? 14 Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?

2 That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. 2 For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; 3 how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through [our] Lord and was verified for us by those who heard him, 4 while God joined in bearing witness with signs as well as portents and various powerful works and with distributions of holy spirit according to his will?

5 For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking. 6 But a certain witness has given proof somewhere, saying: "What is man that

μνησκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου
you are remembering of him, or son of man
ὅτι ἐπισκέπη αὐτόν; 7 ἡλάττωσας
that you are looking upon him? You made less

αὐτὸν βραχὺ τι παρ' ἀγγέλους, δόξα
him short something beside angels, to glory
καὶ τιμὴ ἐστεφανώσας αὐτόν, καὶ
and to honor you crowned him, and
κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands

σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under
τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him
τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ
the all (things) nothing he let go off to him

ἀνυπότακτον. νῦν δὲ οὐπὼ ὁρώμεν
unsubdued. Now but not as yet we are seeing
αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;

9 τὸν δὲ βραχὺ τι παρ' ἀγγέλους
the but short something beside angels
ἡλαττωμένον βλέπομεν· Ἰησοῦν
having been made less we are looking at Jesus

διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and
τιμῇ ἐστεφανωμένον, ὅπως
to honor having been crowned, so that

χάριτι θεοῦ ὑπὲρ παντός
to undeserved kindness of God over every [man]
γεύσεται θανάτου.
he might taste of death.

10 Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom
τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),

πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through

παθημάτων τελειῶσαι. 11 ὁ τε γὰρ
sufferings to perfect. The (one) and for
ἀγιαζὼν καὶ οἱ ἁγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of

ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ
one all; through which cause not
ἐπαισχύνεται ἀδελφούς αὐτοὺς
he is made ashamed upon brothers them

καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back to the

you keep him in mind, or [the] son of man that you take care of him? 7 You made him a little lower than angels; with glory and honor you crowned him, and appointed him over the works of your hands. 8 All things you subjected under his feet." For in that he subjected all things to him [God] left nothing that is not subject to him. Now, though, we do not yet see all things in subjection to him; 9 but we behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every [man].

10 For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. 11 For both he who is sanctifying and those who are being sanctified all [stem] from one, and for this cause he is not ashamed to call them "brothers," 12 as he says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμῶν· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
'Εγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.

14 ἔπει οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἱματος καὶ σαρκός, καὶ αὐτὸς
of blood and of flesh, also he
παρὰ πλησίον μετέσχεν τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death
καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν διάβολον,
having of the death, this is the Devil,
15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as
φόβῳ θανάτου διὰ παντός τοῦ ζῆν
to fear of death through all of the to be living
ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for

δὴ που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.

17 ὅθεν ὥφειλεν κατὰ
From which he was owing according to
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,
ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and
πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,
εἰς τὸ ἱλάσκεισθαι τὰς
into the to be making propitiation for the
ἀμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for
πέπονθεν αὐτὸς πειρασθεὶς,
he has suffered he having been tempted,
δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

13* Jehovah, J3,7,8,17,20,22; God, P46*ABVgSy^p.
Sy^pJ17,18,22.

14* Devil, *ABVg; Satan,

your name to my
brothers; in the
middle of [the]
congregation I will
praise you with song." 13 And again: "I
will have my trust
in him." And again:
"Look! I and the
young children, whom
Jehovah* gave me."

14 Therefore, since
the "young children"
are sharers of blood
and flesh, he also
similarly partook of
the same things, that
through his death he
might bring to nothing
the one having
the means to cause
death, that is, the
Devil;* 15 and [that]
he might emancipate
all those who for fear
of death were subject
to slavery all through
their lives. 16 For he
is really not assisting
angels at all, but he
is assisting Abraham's
seed. 17 Consequently
he was obliged
to become like his
"brothers" in all re-
spects, that he might
become a merciful and
faithful high priest in
things pertaining to
God, in order to offer
propitiatory sacrifice
for the sins of the
people. 18 For in
that he himself has
suffered when being
put to the test, he is
able to come to the
aid of those who are
being put to the test.

3 "Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession
ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)
ποιήσαντι αὐτὸν ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the
οἴκῳ αὐτοῦ. 3 πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory
παρὰ Μωσῆν ἡξίωται
beside Moses has been counted worthy
καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having
τοῦ οἴκου ὁ κατασκευάσας αὐτόν·
of the house the (one) having constructed it;

4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ
every for house is being constructed by
τινός, ὁ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed
θεός. 5 καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole
τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness
τῶν λαληθησομένων, 6 Χριστὸς
of the (things) to be futurely spoken, Christ
δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ; οὐ
but as Son upon the house of him; of whom
οἶκος ἐσμεν ἡμεῖς, ἐάν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and
τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable
κατάσχωμεν.
we should hold down.

7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the
πνεῦμα τὸ ἅγιον Σήμερον ἐάν τῆς φωνῆς
spirit the holy Today if ever of the voice
αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνετε
of him you should hear, not you should harden
τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the
ἐρήμῳ, 9 οὐ ἐπείρασαν οἱ πατέρες
wilderness, where tested the fathers
ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers
of the heavenly
calling, consider the
apostle and high
priest whom we
confess—Jesus. 2 He
was faithful to the
One that made him
such, as Moses was
also in all the house
of that One. 3 For
the latter is counted
worthy of more glory
than Moses, inasmuch
as he who constructs
it has more honor
than the house. 4 Of
course, every house
is constructed by
someone, but he that
constructed all things
is God. 5 And Moses
as an attendant was
faithful in all the
house of that One as
a testimony of the
things that were to
be spoken afterwards,
6 but Christ [was
faithful] as a Son over
the house of that One.
We are the house of
that One, if we make
fast our hold on our
freedom of speech and
our boasting over the
hope firm to the end.

7 For this reason,
just as the holy spirit
says: "Today if you
people listen to his
own voice, 8 do not
harden your hearts
as on the occasion
of causing bitter
anger, as in the day
of making the test
in the wilderness,
9 in which your
forefathers made a
test of me with a
trial, and yet they
had seen my works

τεσεράκοντα ἔτη 10 διό
forty years; through which
προσώχισα τῇ γενεᾷ ταύτῃ
I became disgusted toward to the generation this
καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ
and I said Ever they make selves err to the heart;
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου 11 ὥς
they but not they knew the ways of me; as
ᾤμωσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς
I swore in the wrath of me If they will enter into
τὴν κατάπαυσιν μου.
the ceasing down of me.

12 βλέπετε, ἀδελφοί, μή ποτε
Be you looking at, brothers, not sometime
ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ
will be in anyone of you heart wicked
ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζώντος,
of unbelief in the to stand off from God living,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
but be you encouraging selves according to
ἐκαστὴν ἡμέραν, ἄχρις οὗ τὸ Σήμερον
each day, until which [time] the Today

καλεῖται ἵνα μὴ σκληρυνθῇ
it is being called, in order that not might be hardened
τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας
anyone out of you to seduction of the sin;

14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
partakers for of the Christ we have become,
ἐάνπερ τὴν ἀρχὴν τῆς υποστάσεως
if ever indeed the beginning of the sub-standing
μέχρι τέλους βεβαίαν κατέσχωμεν
until end stable we should hold down;

15 ἐν τῷ λέγεσθαι, Σήμερον ἐάν τῆς
in the to be being said, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρυνήτε
voice of him you should hear, not be you hardening
τὰς καρδίας ὑμῶν ὥς ἐν τῷ παραπικρασμῷ.
the hearts of you as in the embitterment.

16 τίνες γὰρ ἀκούσαντες
Which ones for having heard
παρεπικράναν; ἀλλ' οὐ πάντες
they caused embitterment? But not all
οἱ ἐξεληόντες ἐξ Αἰγύπτου
the (ones) having gone forth out of Egypt
διὰ Μωσέως; 17 τίσιν δὲ
through Moses? To which (ones) but
προσώχισεν τεσεράκοντα ἔτη;
he became disgusted toward forty years?
οὐχὶ τοῖς ἀμαρτήσαν, ὧν τὰ
Not to the (ones) having sinned, of whom the

for forty years.
10 For this reason I
became disgusted with
this generation and
said, "They always go
astray in their hearts,
and they themselves
have not come to
know my ways."
11 So I swore in my
anger, "They shall not
enter into my rest."

12 Beware, brothers,
for fear there
should ever develop
in any one of you a
wicked heart lacking
faith by drawing
away from the living
God; 13 but keep on
exhorting one another
each day, as long
as it may be called
"Today," for fear any
one of you should
become hardened by
the deceptive power
of sin. 14 For we
actually become
partakers of the
Christ only if we make
fast our hold on the
confidence we had at
the beginning firm to
the end, 15 while it
is being said: "Today
if you people listen to
his own voice, do not
harden your hearts
as on the occasion of
causing bitter anger."

16 For who were
they that heard
and yet provoked
to bitter anger? Did
not, in fact, all do
so who went out of
Egypt under Moses?
17 Moreover, with
whom did [God]
become disgusted for
forty years? Was
it not with those
who sinned, whose

κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
carcasses fell in the wilderness?
18 τίσιν δὲ ὤμωσεν μὴ
To which (ones) but he swore not
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
to enter futurely into the ceasing down of him if
μὴ τοῖς ἀπειθήσαν; 19 καὶ
not to the (ones) having disobeyed? And
βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
we are looking at that not they were able to enter
δι' ἀπιστίαν.
through unbelief.

4 φοβηθῶμεν οὖν μή ποτε
We should fear therefore not sometime
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
being left down of promise to enter into the
κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν
ceasing down of him may seem someone out of you
ὑστερηκεῖν 2 καὶ γὰρ
to have come behind; and for
ἐσμὲν εὐηγγελισμένοι
we are having been brought good news

καθάπερ κακεῖνοι, ἀλλ' οὐκ
according to which (things) even also those, but not
ωφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
benefited the word of the hearing those (ones),
μὴ συνκεκρασμένους τῇ πίστει
not (ones) having been mixed to the faith

τοῖς ἀκούσαν. 3 εἰσερχόμεθα γὰρ
to the (ones) having heard. We are entering for
εἰς τὴν κατάπαυσιν οἱ πιστευσάντες,
into the ceasing down the (ones) having believed,
καθὼς εἶρηκεν Ὡς ᾤμωσα ἐν τῇ ὀργῇ
according as he has said As I swore in the wrath

μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν
of me If they will enter into the ceasing down
μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, although of the works from throwing down
κόσμου γενηθέντων, 4 εἶρηκεν
of world of (ones) having come to be, he has said
γὰρ πού περὶ τῆς ἑβδόμης οὕτως
for somewhere about the seventh [day] thus
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
And ceased down the God in the day the
ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
seventh from all the works of him, and

carcasses fell in the
wilderness? 18 But
to whom did he swear
that they should not
enter into his rest
except to those who
acted disobediently?
19 So we see that
they could not enter
in because of lack of
faith.

4 Therefore, since
a promise is left
of entering into his
rest, let us fear that
sometime someone
of you may seem to
have fallen short of
it. 2 For we have
had the good news
declared to us also,
even as they also had;
but the word which
was heard did not
benefit them, because
they were not united
by faith with those
who did hear. 3 For
we who have exercised
faith do enter into the
rest, just as he has
said: "So I swore in
my anger, 'They shall
not enter into my
rest,' although his
works were finished
from the founding"
of the world. 4 For
in one place he has
said of the seventh
day as follows: "And
God* rested on the
seventh day from all
his works," 5 and

3* Literally, "the," AB; God's, Sy; Jehovah's, J¹⁷. 3* Literally, "throwing
down (of seed)" (*ka-ta-boles*). 4* God, ABVgSy; he, J¹⁷.

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
in this again If they will enter into the
κατάπαυσίν μου.
ceasing down of me.

6 ἔπειθ' οὖν ἀπολείπεται
Since therefore it is being left off
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
some (ones) to enter into it, and the (ones)
πρότερον εὐαγγελισθέντες οὐκ
formerly having been brought good news not
εἰσῆλθον δι' ἀπειθείαν, 7 πάλιν
they entered through disobedience, again
τινὰς ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
some he is defining day, Today, in David
λέγων μετὰ τοσούτου χρόνου, καθὼς
saying after so much time, according as
προείρηται, Σήμερον ἂν τῆς
it has been said before, Today if ever of the
φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε
voice of him you should hear, not you may harden
τὰς καρδίας ὑμῶν. 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
the hearts of you; if for them Jesus
κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
made cease down, not likely about another
ἐλάλει μετὰ ταῦτα ἡμέρας.
he was speaking after these (things) of day.

9 Ἄρα ἀπολείπεται σαββατισμός τῷ
Really is being left off sabbathing to the
λαῷ τοῦ θεοῦ. 10 ὁ γὰρ
people of the God; the (one) for
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
having entered into the ceasing down of him also
αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ
he ceased down from the works of him
ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
as-even from the own (ones) the God.

11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
We should speed up therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
that the ceasing down, in order that not in the
αὐτῷ τις ὑποδείγματι πέσῃ τῆς
very anyone example he should fall of the
ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
disobedience. Living for the word of the
θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν
God and energetic and sharper over every
μάχαιραν διστομον καὶ δεικνύμενος ἄχρι
sword two-mouthed and going through as far as

again in this place:
"They shall not enter
into my rest."

6 Since, therefore,
it remains for some
to enter into it, and
those to whom the
good news was first
declared did not enter
in because of disobe-
dience, 7 he again
marks off a certain
day by saying after so
long a time in David's
[psalm] "Today"; just
as it has been said
above: "Today if you
people listen to his
own voice, do not
harden your hearts."
8 For if Joshua* had
led them into a place
of rest, [God] would
not afterward have
spoken of another
day. 9 So there
remains a sabbath
resting for the people
of God. 10 For the
man that has entered
into [God's] rest has
also himself rested
from his own works,
just as God did from
his own.

11 Let us therefore
do our utmost to enter
into that rest, for fear
anyone should fall
in the same pattern
of disobedience.
12 For the word of
God is alive and
exerts power and is
sharper than any
two-edged sword and
pierces even to the

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμών τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and
ἐννοιῶν καρδίας. 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)
δὲ γυμνὰ καὶ τετραχηνισμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.

14 Ἐχόντες οὖν ἀρχιερεὰ μέγαν
Having therefore chief priest great
διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the
ὁμολογίας. 15 οὐ γὰρ ἔχομεν ἀρχιερεὰ
confession; not for we are having chief priest
μὴ δυνάμενον συμπάθεσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses
ἡμῶν, πεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοίότητα χωρὶς
all (things) according to likeness apart from
ἀμαρτίας. 16 προσερχόμεθα οὖν
sin. We may come toward therefore
μετὰ παρησίας τῷ θρόνῳ
with outspokenness to the throne
τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν ἔλεος καὶ χάριν
we might receive mercy and undeserved kindness
εὐρωμεν εἰς εὐκαιρον βοήθειαν.
we might find into well-timely aid.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men
λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that
προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἀμαρτιῶν, 2 μετροπαθεῖν δυνάμενος
sins, to feel measurably being able
τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περικείται ἀσθενείαν,
since also he is being surrounded weakness,

dividing of soul and
spirit, and of joints
and [their] marrow,
and [is] able to
discern thoughts and
intentions of [the]
heart. 13 And there
is not a creation that
is not manifest to his
sight, but all things
are naked and openly
exposed to the eyes
of him with whom we
have an accounting.

14 Seeing, therefore,
that we have a great
high priest who
has passed through
the heavens, Jesus
the Son of God,
let us hold onto
[our] confessing of
[him]. 15 For we
have as high priest,
not one who cannot
sympathize with our
weaknesses, but one
who has been tested
in all respects like
ourselves, but without
sin. 16 Let us, there-
fore, approach with
freedom of speech to
the throne of unde-
served kindness, that
we may obtain mercy
and find undeserved
kindness for help at
the right time.

5 For every high
priest taken
from among men is
appointed in behalf of
men over the things
pertaining to God,
that he may offer gifts
and sacrifices for sins.
2 He is able to deal
moderately with the
ignorant and erring
ones since he also
is surrounded with
his own weakness,

* Je-hosh'u-a, J17,18,22; Jesus, P46*ABVg; Je-shu'-bar-Nun (Jesus son of Nun), Sy^p.

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς
and through it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
And not to himself anyone is receiving the
τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,
καθὼς περ καὶ Ἀαρὼν. 5 Οὕτως
according as even and also Aaron. Thus
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ (one)
to become chief priest, but the (one)
λαλήσας πρὸς αὐτόν, Υἱὸς μου εἰ σύ,
having spoken toward him Son of me are you,
ἐγὼ σήμερον γεγέννηκά σε. 6 καθὼς
I today I have generated you; according as
καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineup of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
supplications and petitions toward the (one)
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
with outcry strong and tears
προσενέγκας καὶ εἰσακουσθεὶς
having borne toward and having been heard into
ἀπὸ τῆς εὐλαβείας, 8 καί περ ὢν
from the holding well, and-even being
υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
Son, he learned from which (things) he suffered
τὴν ὑπακοήν, 9 καὶ τελειωθείς
the obedience, and having been perfected
ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him
αἷτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting,
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineup of Melchizedek.

3 and on its account
he is obliged to make
offerings for sins as
much for himself as
for the people.

4 Also, a man takes
this honor, not of his
own accord, but only
when he is called by
God, just as Aaron
also [was]. 5 So too
the Christ did not
glorify himself by be-
coming a high priest,
but [was glorified by
him] who spoke with
reference to him: "You
are my son; I, today,
I have become your
father." 6 Just as he
says also in another
place: "You are a
priest forever accord-
ing to the manner of
Melchizedek."

7 In the days of his
flesh [Christ] offered
up supplications and
also petitions to the
One who was able
to save him out of
death, with strong
outcries and tears,
and he was favorably
heard for his godly
fear. 8 Although he
was a Son, he learned
obedience from the
things he suffered;
9 and after he had
been made perfect he
became responsible for
everlasting salvation
to all those obeying
him, 10 because he
has been specifically
called by God a high
priest according
to the manner of
Melchizedek.

11 Περι οὗ πολὺς ἡμῖν ὁ λόγος καὶ
About whom much to us the word and
δυσερμηνευτός, λέγειν, ἐπεὶ νωθροὶ
hard to interpret to be saying, since sluggish
γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ
you have become to the hearings; and for
ὀφείλοντες εἶναι διδασκαλοὶ διὰ τὸν
(ones) being owing to be teachers through the
χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
time, again need you are having of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
to be teaching you someone the elementary things
τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
of the beginning of the little words of the God, and
γεγόνατε χρεῖαν ἔχοντες γάλακτος,
you have become need (ones) having of milk,
οὐ στερεὰ τροφή. 13 πᾶς γὰρ
not of solid nourishment. Everyone for
ὁ μετέχων γάλακτος ἀπειρος λόγου
the (one) partaking of milk untested of word
δικαιοσύνης, νήπιος γὰρ ἐστίν·
of righteousness, babe for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ
of perfect (ones) but is the solid
τροφή, τῶν διὰ τὴν ἔξιν τὰ
nourishment, of the (ones) through the use the
αἰσθητήρια γεγυμνασμένα
sense organs having been trained (like gymnast)
ἐχόντων πρὸς διακρίσιν καλοῦ τε
having toward distinguishing of fine (thing) and
καὶ κακοῦ.
and bad (thing).

6 Διὸ ἀφέντες τὸν τῆς
Through which having let go off the of the
ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
beginning of the Christ word upon the
τελειότητα φερώμεθα, μὴ πάλιν
perfection may we be borne on, not again
θεμέλιον καταβαλλόμενοι μετανόιας
foundation throwing down for selves of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
from dead works, and of faith upon God,
2 βαπτισμῶν διδασκὴν ἐπιθέσεως τε χειρῶν,
of baptisms teaching putting upon and of hands,
ἀναστάσεως νεκρῶν καὶ κρίματος
of resurrection of dead (ones) and of judgment
αἰωνίου. 3 καὶ τοῦτο ποιήσομεν ἂν περ
everlasting. And this we shall do if ever even
ἐπιτρέπη ὁ θεός.
may permit the God.

11 Concerning
him we have much
to say and hard to
be explained, since
you have become
dull in your hearing.
12 For, indeed,
although you ought
to be teachers in view
of the time, you again
need someone to teach
you from the begin-
ning the elementary
things of the sacred
pronouncements of
God; and you have
become such as need
milk, not solid food.
13 For everyone
that partakes of
milk is unacquainted
with the word of
righteousness, for he
is a babe. 14 But
solid food belongs
to mature people, to
those who through use
have their perceptive
powers trained to
distinguish both right
and wrong.

6 For this reason,
now that we have
left the primary doc-
trine about the Christ,
let us press on to
maturity, not laying
a foundation again,
namely, repentance
from dead works, and
faith toward God,
2 the teaching on
baptisms and the lay-
ing on of the hands,
the resurrection of the
dead and everlasting
judgment. 3 And
this we will do, if God
indeed permits.

4 Ἀδύνατον γὰρ τοὺς ἅπασι
Impossible for the (ones) once for all
φωτισθέντας γευσάμενους τε τῆς
having been enlightened having tasted and of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
free gift of the heavenly and partakers
γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
having become of spirit holy and fine
γευσάμενους θεοῦ ῥήματι δυνάμει τε
having tasted of God saying powers and
μέλλοντος αἰῶνος, 6 καὶ
of being about (to come) age, and
παρὰπεσόντας, πάλιν ἀνακαινίζειν εἰς
having fallen beside, again to be renovating into
μετάνοιαν, ἀνασταυροῦντας ἑαυτοὺς τὸν
repentance, putting on stake again to themselves the
υἱὸν τοῦ θεοῦ καὶ
Son of the God and
παραδειγματίζοντας. 7 Γῆ γὰρ
(ones) making to be show beside. Earth for
ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον
the (one) having drunk the upon it coming
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην
many times rain, and giving birth to green plant
εὐθετον ἐκείνοις δι' οὓς καὶ
well put to those through whom also
γεωργεῖται, μεταλαμβάνει εὐλογίας
it is being cultivated, is receiving in return blessing
ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
from the God; bearing out but thorns and
τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
thistles disapproved and of curse near,
ἧς τὸ τέλος εἰς καυσίν.
of which [earth] the end into burning.

9 Πειτρίσμεθα δὲ περὶ ὑμῶν,
We have been persuaded but about you,
ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα
loved (ones), the (things) better and having
σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ
of salvation, if and thus we are speaking; not
γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
for unrighteous the God to forget of the
ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
work of you and of the love of which
ἐνεδείξατε εἰς τὸ ὄνομα αὐτοῦ,
you showed within into the name of him,
διακονήσαντες τοῖς ἁγίοις καὶ
having served to the holy (ones) and
διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
serving. We are desiring but each

4 For it is impos-
sible as regards those
who have once for
all been enlightened,
and who have tasted
the heavenly free gift,
and who have become
partakers of holy spir-
it, 5 and who have
tasted the fine word
of God and powers of
the coming system of
things, 6 but who
have fallen away, to
revive them again to
repentance, because
they impale the Son
of God afresh for
themselves and expose
him to public shame.
7 For example, the
ground that drinks in
the rain which often
comes upon it, and
that then brings forth
vegetation suitable
to those for whom
it is also cultivated,
receives in return a
blessing from God.
8 But if it produces
thorns and thistles, it
is rejected and is near
to being cursed; and
it ends up with being
burned.

9 However, in your
case, beloved ones, we
are convinced of bet-
ter things and things
accompanied with
salvation, although we
are speaking in this
way. 10 For God is
not unrighteous so as
to forget your work
and the love you
showed for his name,
in that you have
ministered to the holy
ones and continue
ministering. 11 But
we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
of you the very to be showing within speed up
πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
toward the fully being borne of the hope until
τέλους, 12 ἵνα μὴ νωθροὶ
end, in order that not sluggish
γένησθε, μιμηταὶ δὲ τῶν
you might become, imitators but of the (ones)
διὰ πίστεως καὶ μακροθυμίας
through faith and longness of spirit
κληρονομοῦνται τὰς ἐπαγγελίας.
of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραὰμ ἐπαγγελίαμενος ὁ
To the for Abraham having promised the
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
God, since down on no one he was having
μεῖζονος ὁμόσαι, ὥσπερ καθ' ἑαυτοῦ,
greater to swear, he swore down on himself,
14 λέγων· Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
saying If surely blessing I shall bless you and
πληθύνων πληθυνῶ σε. 15 καὶ οὕτως
multiplying I shall multiply you; and thus
μακροθυμήσας ἐπέτυχεν τῆς
having shown longness of spirit he obtained of the
ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
promise. Men for down on the
μεῖζονος ὁμνῶσιν, καὶ πάσης αὐτοῖς
greater (one) are swearing, and of all to them
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·
contradiction limit into stabilizing the oath;
17 ἐν ᾧ περισσώτερον βουλόμενος ὁ θεός
in which more abundantly wishing the God
ἐπιδείξει τοῖς κληρονομοῖς τῆς
to show upon to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the counsel
αὐτοῦ ἐμεσίτευεν ὅρκῳ, 18 ἵνα
of him he mediated to oath, in order that
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
through two things unchangeable, in
οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
which (ones) impossible to lie God, strong
παρακλήσιν ἔχωμεν οἱ
encouragement we may be having the (ones)
καταφυγόντες κρατῆσαι τῆς
having fled down to take hold of the
προκειμένης ἐλπίδος. 19 ἣν ὥς
lying down before hope; which as
ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
anchor we are having of the soul, sure

of you to show the
same industriousness
so as to have the full
assurance of the hope
down to the end,
12 in order that you
may not become slug-
gish, but be imitators
of those who through
faith and patience
inherit the promises.

13 For when God
made his promise
to Abraham, since
he could not swear
by anyone greater,
he swore by himself,
14 saying: "Assuredly
in blessing I will bless
you, and in multiply-
ing I will multiply
you." 15 And thus
after [Abraham]
had shown patience,
he obtained [this]
promise. 16 For
men swear by the one
greater, and their oath
is the end of every
dispute, as it is a legal
guarantee to them.

17 In this manner
God, when he pur-
posed to demonstrate
more abundantly
to the heirs of the
promise the un-
changeableness of his
counsel, stepped in
with an oath, 18 in
order that, through
two unchangeable
things in which it is
impossible for God
to lie, we who have
fled to the refuge may
have strong encour-
agement to lay hold
on the hope set before
us. 19 This [hope]
we have as an anchor
for the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
and and stable and entering into the
ἑσώτερον τοῦ καταπετάσματος, 20 ὅπου
inner [part] of the curtain, where
πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,
forerunner over us entered Jesus,
κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς
according to the lineup of Melchizedek chief priest
γενόμενος εἰς τὸν αἰῶνα.
having become into the age.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, Βασιλεὺς
This for the Melchizedek, King
Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest of the God of the most high,
ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι
the (one) having met to Abraham returning
ἀπὸ τῆς κοπῆς τῶν βασιλείων καὶ
from the cutting of the kings and
εὐλογήσας αὐτόν, 2 ᾧ καὶ δεκάτην
having blessed him, to whom also tenth
ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον
from all (things) apportioned Abraham, first
μὲν ἑρμηνευόμενος Βασιλεὺς Δικαιοσύνης
indeed being translated King of Righteousness
ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὁ
thereupon but also King of Salem, which
ἐστὶν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
is king of Peace, fatherless, motherless,
ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν
without genealogy, neither beginning of days
μήτε ζωῆς τέλος ἔχων,
nor of life end having,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
having been made like from but to the Son of the
θεοῦ, μένει ἱερεὺς εἰς τὸ
God, he is remaining priest into the
διηκνέας.
carrying through.

4 Θεωρεῖτε δὲ πηλίκος οὗτος
Be beholding you but how great this (one)
ᾧ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν
to whom tenth Abraham gave out of the
ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
top of heaps of the patriarch. And the (ones)
μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατεῖαν
indeed out of the sons of Levi the priestly office
λαμβάνοντες ἐντολὴν ἔχουσιν
receiving commandment they are having
ἀποδεκατοῦν τὸν λαὸν κατὰ
to be taking tenths from the people according to

and firm, and it enters
in within the curtain,
20 where a forerunner
has entered in our
behalf, Jesus, who has
become a high priest
according to the man-
ner of Mel-chiz'e-dek
forever.

7 For this Mel-chiz'-
e-dek, king of
Sa'lem, priest of the
Most High God, who
met Abraham return-
ing from the slaughter
of the kings and
blessed him 2 and
to whom Abraham
apportioned a tenth
from all things, is first
of all, by translation,
"King of Righteous-
ness," and is then also
king of Sa'lem, that
is, "King of Peace."
3 In being fatherless,
motherless, without
genealogy, having
neither a beginning
of days nor an end of
life, but having been
made like the Son of
God, he remains a
priest perpetually.

4 BEHOLD, then,
how great this
man was to whom
Abraham, the family
head, gave a tenth
out of the chief
spoils. 5 True, the
men from the sons of
Le'vi who receive their
priestly office have
a commandment to
collect tenths from the
people according to

τὸν νόμον, τοῦτ' ἐστὶν τοὺς ἀδελφοὺς αὐτῶν,
the Law, this is the brothers of them,
καίτερον ἐξεληλυθότας ἐκ τῆς ὀσφύος
and even having come forth out of the loin
'Αβραάμ· 6 ὁ δὲ μὴ
of Abraham; the (one) but not
γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
tracing genealogy out of them has tithed
'Αβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
Abraham, and the (one) having the promises
εὐλόγηκεν. 7 χωρὶς δὲ πάσης
he has blessed. Apart from but all
ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος
contradiction the less (thing) by the better (one)
εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
is being blessed. And here indeed tenths
ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
dying men are receiving, there
δὲ μαρτυρούμενος ὅτι ζῇ.
but (one) being witnessed about that he is living.
9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ
And as saying to say, through Abraham and
Λευεὶς ὁ δεκάτας λαμβάνων
Levi the (one) tenths receiving
δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
has been tithed, yet for in the loin of the
πατρός ἦν ὅτε συνήντησεν αὐτῷ
father he was when met to him
Μελχισεδέκ.
Melchizedek.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
If indeed therefore perfection through the
Λευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
Levitical priesthood was, the people for
ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία
upon it has been legally set, what yet need
κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον
according to the lineup of Melchizedek different
ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
to be standing up priest and not according to the
τάξιν Ἀαρὼν λέγεσθαι;
lineup of Aaron to be being said?
12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
Of (one) being changed for of the priesthood
ἐξ ἀνάγκης καὶ νόμου μετὰθεσις
out of necessity and of law transference
γίνεται. 13 ἐφ' ὃν γὰρ λέγεται
is occurring. Upon whom for it is being said
ταῦτα φυλῆς ἐτέρας μετέσχηκεν,
these (things) of tribe different he has partaken,

the Law, that is,
from their brothers,
even if these have
issued from the loins
of Abraham; 6 but
the man who did not
trace his genealogy
from them took tenths
from Abraham and
blessed him who had
the promises. 7 Now
without any dispute,
the less is blessed by
the greater. 8 And
in the one case it is
men who are dying
that receive tenths,
but in the other case
it is someone of whom
it is witnessed that
he lives. 9 And, if I
may use the expres-
sion, through Abra-
ham even Le'vi who
receives tenths has
paid tenths, 10 for
he was still in the
loins of his forefather
when Mel-chiz'e-dek
met him.

11 If, then,
perfection were really
through the Levitical
priesthood, (for with
it as a feature the
people were given the
Law,) what further
need would there be
for another priest to
arise according to the
manner of Mel-chiz'-
dek and not said to be
according to the man-
ner of Aaron? 12 For
since the priesthood is
being changed, there
comes to be of neces-
sity a change also of
the law. 13 For the
man respecting whom
these things are said
has been a member
of another tribe,

ἀπὸ ἧς οὐδεὶς προσέσχηκεν τῷ
from which no one has held [self] toward to the
θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι ἐξ
altar; evident before for that out of
Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
Judah has sprung up the Lord of us, into
ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωσῆς
which tribe about priests nothing Moses
ἐλάλησεν.
spoke.

15 Καὶ περισσώτερον ἔτι κατάδηλον
And more abundantly yet evident down
ἐστίν, εἰ κατὰ τὴν ὁμοίότητα
it is, if according to the likeness
Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,
of Melchizedek is standing up priest different,
16 ὃς οὐ κατὰ νόμον ἐντολῆς
who not according to law of commandment
σαρκίνης γέγονεν ἀλλὰ κατὰ
fleshly he has become but according to
δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
power of life indissoluble, it is being witnessed
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
for that You priest into the age according to
τὴν τάξιν Μελχισεδέκ.
the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
Setting aside indeed for occurs
προαγοῦσης ἐντολῆς διὰ τὸ αὐτῆς
of preceding commandment through the of it
ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
weak (ness) and unbeneficial (ness), nothing for
ἐτελείωσεν ὁ νόμος, ἐπισταγωγῇ δὲ
perfected the Law, leading in upon but
κρείττονος ἐλπίδος, δι' ἧς
of better hope, through which
ἐγγίζομεν τῷ θεῷ. 20 Καὶ
we are drawing near to the God. And
καθ' ὅσον οὐ χωρὶς
according to how much not apart from
ὀρκωμοσίας, 21 οἱ μὲν γὰρ
sworn oath, the (ones) indeed for
χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς
apart from sworn oath are priests
γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας
having become, the (one) but with sworn oath
διὰ τοῦ λέγοντος πρὸς αὐτόν
through the (one) saying toward him

from which no one has officiated at the altar. 14 For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests.

15 And it is still more abundantly clear that with a similarity to Melchizedek there arises another priest, 16 who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life, 17 for in witness it is said: "You are a priest forever according to the manner of Melchizedek."

18 Certainly, then, there occurs a setting aside of the preceding commandment on account of its weakness and ineffectiveness. 19 For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. 20 Also, to the extent that it was not without a sworn oath, 21 (for there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him:

Ὁμοσεν Κύριος, καὶ οὐ
Swore Lord, and not
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
he will change his concern, You priest into the
αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
age, according to so much also of better
διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23 Καὶ
covenant has become pledge Jesus. And
οἱ μὲν πλεονέες εἰσιν γεγονότες
the (ones) indeed more (ones) are having become
ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
priests through the death to be being prevented
παρὰ μείνειν· 24 ὁ δὲ διὰ
to be remaining beside; the (one) but through
τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα
the to be remaining him into the age
ἀπαράβατον ἔχει τὴν ἱερωσύνην·
untransgressable he is having the priesthood;
25 ὃθεν καὶ σώζειν εἰς τὸν
from which and to be saving into the
παντελὲς δύναται τοὺς προσερχομένους
completely he is able the (ones) coming toward
δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
through him to the God, always living into
τὸ ἐντυχάνειν ὑπὲρ αὐτῶν.
the to be interceding over them.

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
Such (one) for to us also was befitting
ἀρχιερεὺς, δσιος, ἀκακος, ἀμίαντος,
chief priest, loyal, non-bad, undefiled,
κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ
having been separated from the sinners, and
ὕψιλότερος τῶν οὐρανῶν γενόμενος·
higher of the heavens having become;
27 ὃς οὐκ ἔχει καθ' ἡμέραν
who not is having according to day
ἀνάγκην, ὥστε οἱ ἀρχιερεῖς, πρότερον
necessity, as-even the chief priests, formerly
ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσιάσας
over the own sins sacrifices
ἀναφέρειν, ἔπειτα τῶν τοῦ
to be bearing up, thereupon of the (ones) of the
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ
people; this for he did upon one time
ἑαυτὸν ἀνενέγκας· 28 ὁ νόμος γὰρ
himself having borne up; the Law for
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
men is setting down chief priests having

"Jehovah" has sworn (and he will feel no regret), "You are a priest forever," 22 to that extent also Jesus has become the one given in pledge of a better covenant. 23 Furthermore, many had to become priests [in succession] because of being prevented by death from continuing as such, 24 but he because of continuing alive forever has his priesthood without any successors. 25 Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them.

26 For such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. 27 He does not need daily, as those high priests do, to offer up sacrifices, first for his own sins and then for those of the people: (for this he did once for all time when he offered himself up;) 28 for the Law appoints men high priests having

ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας
weakness, the word but of the sworn oath
τῆς μετὰ τὸν νόμον υἱὸν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age
τετελειωμένον.
having been perfected.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,
τοιούτων ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλυσύνης
in right [hand] of the throne of the greatness
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy (places)
λειτουργῶς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,
ἣν ἐπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the
προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον
is being set down; from which necessary

ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which
προσενέγκη. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was
ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
upon earth, not likely he was priest, being

τῶν (ones) προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law
τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow

λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things),

καθὼς κεκρημάτισται Μωσῆς
according as has been divinely warned Moses
μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ὁρα
being about to finish upon the tent, Be seeing

γάρ, φησὶν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to

τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you
ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the
word of the sworn
oath that came after
the Law appoints a
Son, who is perfected
forever.

8 Now as to the
things being
discussed this is the
main point: We have
such a high priest
as this, and he has
sat down at the right
hand of the throne
of the Majesty in the
heavens, 2 a public
servant of the holy
place and of the true
tent, which Jehovah*
put up, and not man.

3 For every high
priest is appointed to
offer both gifts and
sacrifices; wherefore
it was necessary
for this one also to
have something to
offer. 4 If, now,
he were upon earth,
he would not be a
priest, there being
[men] who offer the
gifts according to the
Law, 5 but which
[men] are rendering
sacred service in a
typical representation
and a shadow of the
heavenly things; just
as Moses, when about
to make the tent in
completion, was given
the divine command:
For says he: "See that
you make all things
after [their] pattern
that was shown to
you in the moun-
tain." 6 But now

τέτυχεν λειτουργίας, ὥσω καὶ
he has obtained public work, to how much also
κρείττονός ἐστιν διαθήκης μεσίτης, ἧτις
of better he is of covenant mediator, which
ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτῃται.
upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμειπτος,
If for the first that was blameless,
οὐκ ἂν δευτέρας ἐζητεῖτο
not likely of second (one) was being sought

τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
place; blaming for them he is saying
'Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ
Look! Days are coming, is saying Lord, and

συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ
I shall conclude upon the house of Israel and
ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,
upon the house of Judah covenant new,

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
not according to the covenant which I made
τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
to the fathers of them in day

ἐπιλαβομένου μου τῆς χειρὸς
having taking hold upon of me of the hand
αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
of them to lead out them out of earth of Egypt,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
because they not they remained in in the
διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν,
covenant of me, and I showed no concern of them,

λέγει Κύριος.
is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἦν
Because this the covenant which

διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
I shall covenant to the house of Israel after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws

μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
of me into the mental perception of them, and
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς,
upon hearts of them I shall write upon them,

καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ
and I shall be to them into God and they
ἔσονται μοι εἰς λαόν.
will be to me into people.

[Jesus]* has obtained
a more excellent pub-
lic service, so that he
is also the mediator of
a correspondingly
better covenant, which
has been legally es-
tablished upon better
promises.

7 For if that first
covenant had been
faultless, no place
would have been
sought for a second;
8 for he does find
fault with the people
when he says: "Look!
There are days com-
ing," says Jehovah,*
'and I will conclude
with the house of
Israel and with the
house of Judah a new
covenant; 9 not
according to the
covenant that I made
with their forefathers
in [the] day of my
taking hold of their
hand to bring them
forth out of the land
of Egypt, because they
did not continue in
my covenant, so that
I stopped caring for
them," says Jehovah."

10 "For this is
the covenant that I
shall covenant with
the house of Israel
after those days,"
says Jehovah.* I will
put my laws in their
mind, and in their
hearts I shall write
them. And I will
become their God, and
they themselves will
become my people.

2* Jehovah, J7.8.13-16, 18, 22, 23; the Lord, KABVg; God, Syr.

6* Literally, "he." 8*, 10* Jehovah, J3.7.8, 11-18, 20, 22, (23), 24; Lord, KABVgSyp.

9* Jehovah, J3.7.8, 11-18, 20, 22-24; Lord, KABVgSyp.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
And not not should they teach each (one)
τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
the citizen of him and each (one) the brother
αὐτοῦ, λέγων Γινώθι τὸν κύριον, ὅτι
of him, saying Know the Lord, because
πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως
all they will know me from little (one) until
μεγάλου αὐτῶν. 12 ὅτι ἰλεως
great (one) of them. Because merciful
ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
I shall be to the unrighteousnesses of them, and
τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of the sins of them not not
μνησθῶ ἔτι.
I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαιώκεν
In the to be saying New he has made old
τὴν πρώτην, τὸ δὲ παλαιούμενον
the first (one), the (thing) but being made old
καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
Was having indeed therefore also the first
δικαιώματα λατρείας τὸ τε
righteous requirements of sacred service the and
ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
holy [place] worldly. Tent for
κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἡ τε
was constructed the first in which the and
λαμπρὰ καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
lampstand and the table and the setting forth
τῶν ἄρτων, ἣτις λέγεται Ἁγία.
of the loaves, which is being said Holy [Place];
3 μετὰ δὲ τὸ δεύτερον καταπέτασμα
after but the second curtain
σκηνὴ ἡ λεγομένη Ἁγία Ἀγίων.
tent the (one) being said Holies of Holies.
4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
golden having censur and the
κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
ark of the covenant having been covered about
πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος
from every [place] to gold, in which jar

11 "And they will by no means teach each one his fellow citizen and each one his brother, saying: "Know Jehovah!" For they will all know me, from [the] least one of [the] greatest one of them. 12 For I shall be merciful to their unrighteous deeds; and I shall by no means call their sins to mind anymore."

13 In his saying "a new [covenant]" he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away.

9 For its part, then, the former [covenant] used to have ordinances of sacred service and [its] mundane* holy place. 2 For there was constructed a first tent [compartment] in which were the lampstand and also the table and the display of the loaves; and it is called "the Holy Place." 3 But behind the second curtain was the tent [compartment] called "the Most Holy." 4 This had a golden censor and the ark of the covenant overlaid all around with gold, in which were the golden jar

11* Jehovah, J3.7,8.11-18,20,22,23; the Lord, KABVgSy. 1* Or, "worldly" (ko-smi-kon'), that is, belonging to this world; earthly ('ar-tsi'), J17.

χρυσὴ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff
Ἀαρὼν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the
πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but
αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the
ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now
λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus
κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the
πρώτην σκηνὴν διὰ παντός· εἰσίσαι
first tent through all [time] are going into
οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,
7 εἰς δὲ τὴν δευτέραν ἅπασι τοῦ
into but the second [tent] once of the
ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς
year alone the chief priest, not apart from
αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over
ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the
λαοῦ ἀγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)

δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit the
αἵγιον, μήπω πεφανέρωσθαι
holy, not as yet to have been made manifest
τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first
σκηνῆς ἐχούσης στάσιν, 9 ἣτις παραβολὴ
tent having standing, which parable
εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,
καθ' ἣν δώρα τε καὶ
according to which [parable] gifts and and
θυσαίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able
κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)
λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν
doing sacred service, only upon things eaten

having the manna and the rod of Aaron that budded and the tablets of the covenant; 5 but up above it were the glorious cherubs overshadowing the propitiatory [cover]. But now is not the time to speak in detail concerning these things.

6 After these things had been constructed this way, the priests enter the first tent [compartment] at all times to perform the sacred services; 7 but into the second [compartment] the high priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. 8 Thus the holy spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. 9 This very [tent] is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the [man] doing sacred service perfect as respects his conscience, 10 but have to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
and drinks and differing baptisms,
δικαιώματα σαρκὸς μέχρι καιροῦ
righteous requirements of flesh until appointed time
διορθώσεως ἐπικείμενα.
of thorough straightening out (ones) lying down upon.

11 Χριστὸς δὲ παραγενόμενος
Christ but having come to be beside

ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
chief priest of the having occurred good (things)

διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς
through the greater and more perfect tent

οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
not made by hand, this is not of this

τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
the creation, nor through blood of goats

καὶ μόσγων διὰ δὲ τοῦ ἰδίου αἵματος,
and young bulls through but the own blood,

εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία,
he entered upon one time into the holies,

αἰωνίαν λύτρωσιν εὐράμενος, 13 εἰ γὰρ
everlasting ransoming having found. If for

τὸ αἷμα τράγων καὶ ταύρων καὶ
the blood of goats and of bulls and

σποδὸς δαμάλεως ῥαντίζουσα τοὺς
ashes of heifer sprinkling the (ones)

κεκοινωμένους ἁγιάζει πρὸς
having been made common it is sanctifying toward

τὴν τῆς σαρκὸς καθαρότητα, 14 πόσῳ
the of the flesh cleanness, to how much

μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
rather the blood of the Christ, who through

πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
spirit everlasting himself he bore toward

ἄμωμον τῷ θεῷ, καθαρίει τὴν
unblemished to the God, it will cleanse the

συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
conscience of us from dead works into the

λατρεῦειν θεῷ ζῶντι.
to be rendering sacred service to God living.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
And through this of covenant new

μεσίτης ἐστίν, ὅπως θανάτου γενομένου
mediator he is, so that of death having occurred

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
into release by ransom of the upon the first

διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
covenant transgressions the promise

and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation, 12 he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance [for us]. 13 For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, 14 how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to [the] living God?

15 So that is why he is a mediator of a new covenant, in order that, because a death has occurred for [their] release by ransom from the transgressions under the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the
αἰωνίου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for

διαθήκῃ, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)

διαθεμένου· 17 διαθήκη γὰρ ἐπὶ
having made for self covenant; covenant for upon

νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong

ὅτε ζῇ ὁ διαθεμένος.
when is living the (one) having covenanted for self.

18 Ὅθεν οὐδὲ ἡ πρώτη
From which neither the first

χωρὶς αἵματος ἐννεκάνισται·
apart from blood has been innovated;

19 ἀληθεύσας γὰρ πάσης
of (one) having been spoken for of every

ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by

Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the

αἷμα τῶν μόσγων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with

ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it

τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people

ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the

διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward you the

θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the

σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise

ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood

πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the

νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ
Law, and apart from outpouring of blood not

γίνεται ἄφεσις.
is occurring letting go off.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have been called might receive the promise of the everlasting inheritance. 16 For where there is a covenant, the death of the [human] covenanter needs to be furnished. 17 For a covenant is valid over dead [victims], since it is not in force at any time while the [human] covenanter is living. 18 Consequently neither was the former [covenant] inaugurated without blood. 19 For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book* itself and all the people, 20 saying: "This is the blood of the covenant that God has laid as a charge upon you." 21 And he sprinkled the tent and all the vessels of the public service likewise with the blood. 22 Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place.

23 Therefore it was necessary that the typical representations

16* See App 5c. 16* Of the [human] covenanter. Or, "of the mediating [sacrifice; victim]." See App 5c. 19* Or, "tablet." 20* Jehovah has concluded with you, J3,7,8,20.

τῶν ἐν τοῖς οὐρανοῖς τοῖς
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. Not for
εἰς χειροποίητα εἰσῆλθεν ἁγία
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις προσφέρῃ
not-but in order that many times he may bear toward himself, as-even the chief priest
εἰσερχεται εἰς τὰ ἁγία κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νῦν δὲ ἅπας ἐπὶ
throwing down of world; now but once upon
συντελεία τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ' ἡμέραν
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπας
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, 28 οὕτως
to die, after but this (thing) judgment, thus also the
καὶ ὁ χριστός, ἅπας
Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἁμαρτίας ὁφθῆσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν. salvation.

10 Σκιά γὰρ ἔχων ὁ νόμος τῶν
Shadow for having the law of the

of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. 24 For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. 25 Neither is it in order that he should offer himself often, as indeed the high priest enters into the holy place from year to year with blood not his own. 26 Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself. 27 And as it is reserved for men to die once for all time, but after this a judgment, 28 so also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin and to those earnestly looking for him for [their] salvation.

10 For since the Law has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
being about (to come) good (things), not very
τὴν εἰκόνα τῶν πραγμάτων, κατ'
the image of the things, according to
ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
year to the very sacrifices which
προσφέρουσιν εἰς τὸ διηνεκὲς
they are bearing toward into the carrying through
οὐδέποτε δύνανται τοὺς
never they are able the (ones)
προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν
coming toward to perfect; since not likely
ἐπαύσαντο προσφερόμεναι, διὰ τὸ
they ceased being borne toward, through the
μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν
not (one) to be having yet consciousness of sins
τοὺς λατρεύοντας ἅπας
the (ones) rendering sacred service once for all
κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
having been cleansed? But in them
ἀνάμνησιν ἁμαρτιῶν κατ' ἐνιαυτὸν,
remembrance of sins according to year,
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
impossible for blood of bulls and of goats
ἀφαίρειν ἁμαρτίας.
to be taking off sins.
5 Διὸ εἰσερχόμενος εἰς τὸν
Through which entering into the
κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ
world he is saying Sacrifice and offering not
ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
you wanted, body but you adjusted down to me;
6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
εὐδόκησας. 7 τότε εἶπον Ἰδοὺ
you thought well of. Then I said Look!
ἦκα, ἐν κεφαλίδι βιβλίου
I am come, in heading of little book
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
it has been written about me, of the to do,
ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
the God, the will of you. More upward
λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ
saying that Sacrifices and offerings and
ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
you willed nor you thought well of, which
κατὰ νόμον προσφέρονται, 9 τότε
according to Law are being borne toward, 9 τότε then

the good things to come, but not the very substance of the things, [men] can never with the same sacrifices from year to year which they offer continually make those who approach perfect. 2 Otherwise, would the [sacrifices] not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore? 3 To the contrary, by these sacrifices there is a reminding of sins from year to year, 4 for it is not possible for the blood of bulls and of goats to take sins away. 5 Hence when he comes into the world he says: "Sacrifice and offering you did not want, but you prepared a body for me. 6 You did not approve of whole burnt offerings and sin [offering]. 7 Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" 8 After first saying: "You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin [offering]" —[sacrifices] that are offered according to the Law— 9 then

εἶρῃκεν ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ
he has said Look! I am come of the to do the
θέλημά σου· ἀναίρει τὸ πρῶτον
will of you; he is taking up the first
ἵνα τὸ δεύτερον στήσῃ.
in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
In which will having been sanctified
ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος
we are through the offering of the body
Ἰησοῦ Χριστοῦ ἐφ' ἑαυτοῦ.
of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν
And every indeed priest has stood
καθ' ἡμέραν λειτουργῶν καὶ
according to day rendering public work and
τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
the very many times bearing toward sacrifices,
αἵτινες οὐδέποτε δύνανται περιελεῖν
which never are able to take from around
ἁμαρτίας. 12 οὗτος δὲ μίαν ὑπὲρ
sins. This (one) but one over
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
sins having borne toward sacrifice into the
δηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
carrying through he sat down in right [hand] of the
θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος ἕως
God, the leftover (thing) receiving out until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
should be put the enemies of him footstool of the
ποδῶν αὐτοῦ, 14 μίᾳ γὰρ προσφορᾷ
feet of him, to one for offering
τετελειώκεν εἰς τὸ δηνεκὲς τοὺς
he has perfected into the carrying through the (ones)
ἀγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
being sanctified. Is bearing witness but to us
καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
also the spirit the holy, after for the
εἰρηκέναι. 16 Αὕτη ἡ διαθήκη ἦν
to have said This the covenant which
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
I shall covenant for self toward them after the
ἡμέρας ἐκεῖνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws
μου ἐπὶ καρδίᾳ αὐτῶν, καὶ ἐπὶ τὴν
of me upon hearts of them, and upon the
διάνοιαν αὐτῶν ἐπιγράψω
mental perception of them I shall write upon

he actually says:
"Look! I am come
to do your will." He
does away with what
is first that he may
establish what is sec-
ond. 10 By the said
"will" we have been
sanctified through the
offering of the body of
Jesus Christ once for
all time.

11 Also, every
priest takes his
station from day to
day to render public
service and to offer
the same sacrifices
often, as these are at
no time able to take
sins away completely.
12 But this [man]
offered one sacrifice
for sins perpetually
and sat down at the
right hand of
God, 13 from then
on awaiting until his
enemies should be
placed as a stool for
his feet. 14 For it
is by one [sacrificial]
offering that he has
made those who
are being sanctified
perfect perpetually.
15 Moreover, the
holy spirit also bears
witness to us, for after
it has said: 16 "This
is the covenant that
I shall covenant
toward them after
those days," says
Jehovah. "I will put
my laws in their
hearts, and in their
minds I shall write

αὐτούς, — 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ
them, — And of the sins of them and
τῶν ἀνομιῶν αὐτῶν οὐ μὴ
of the lawlessness of them not
μνησθῆσθαι ἐπι· 18 ὅπου δὲ ἄφεσις
I shall remember yet; where but letting go off
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
of these, not yet offering about sin.

19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν
Having therefore, brothers, outspokenness
εἰς τὴν εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι
into the way into of the holies in the blood
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he innovated to us way
πρόσφατον καὶ ζῶσαν διὰ τοῦ
freshly slaughtered and living through the
καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς
curtain, this is of the flesh
αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
of him, and priest great upon the house of the
θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς
God, may we be approaching with true
καρδίας ἐν πληροφῶρᾳ πίστεως,
heart in fully being borne of faith,
ῥεραντισμένοι τὰς καρδίας ἀπὸ
[we] having been sprinkled the hearts from
συνειδήσεως πονηρᾶς καὶ λελουσμένοι
conscience wicked and [we] having been bathed
τὸ σῶμα ὕδατι καθαρῷ·
the body to water clean;
23 κατέχωμεν τὴν ὁμολογίαν τῆς
may we be holding down the confession of the
ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ
hope not inclining, faithful for the (one)
ἐπαγγελία· 24 καὶ κατανοῶμεν
having promised; and may we be minding down
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
one another into sharpening beside of love and
καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
of fine works, not leaving down in the
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
leading together upon of selves, according as custom
τισὶν, ἀλλὰ παρακαλοῦντες, καὶ
to some (ones), but encouraging, and
τοσοῦτόν μᾶλλον ὥς ὅσον βλέπετε
to so much rather to how much you look at
ἐγγίζουσιν τὴν ἡμέραν.
drawing near the day.

them," 17 [it says
afterwards:] "And I
shall by no means call
their sins and their
lawless deeds to mind
anymore." 18 Now
where there is forgive-
ness of these, there is
no longer an offering
for sin.

19 Therefore, broth-
ers, since we have
boldness for the way
of entry into the holy
place by the blood of
Jesus, 20 which he
inaugurated for us
as a new and living
way through the
curtain, that is, his
flesh, 21 and since
we have a great priest
over the house of God,
22 let us approach
with true hearts in
the full assurance of
faith, having had our
hearts sprinkled from
a wicked conscience
and our bodies bathed
with clean water.
23 Let us hold fast
the public declaration
of our hope without
wavering, for he
is faithful that
promised. 24 And
let us consider one
another to incite to
love and fine works,
25 not forsaking the
gathering of ourselves
together, as some
have the custom,
but encouraging one
another, and all the
more so as you behold
the day drawing near.

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν
Willfully for sinning of us
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the
ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν
truth, not yet about sins
ἀπολείπεται θυσία, 27 φοβερά δέ τις
is being left off sacrifice, fearful but some
ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος
expectation of judgment and of fire zeal
ἐσθίειν μέλλοντος τοὺς
to be eating being about the

ὑπεναντίους, 28 ἀθετήσας
(ones) under-in-against. Having put aside
τις νόμον Μωσέως χωρὶς οἰκτιρῶν
anyone law of Moses apart from compassions
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει
upon two or three witnesses he is dying;

29 πόσῳ δοκεῖτε χείρονος
to how much are you thinking of worse

ἀξιωθήσεται τιμωρίας ὁ
will he be counted worthy of punishment the (one)
τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed
ἐν ᾧ ἡγιασθῇ καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the

χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.

30 οἶδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said

Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω καὶ
To me vengeance, I will pay in return; and

πάλιν κρίνει Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands

θεοῦ ζώντος.
of God living.

32 Ἀναμνήσκεισθε δὲ τὰς πρότερον
Be remembering again but the formerly

ἡμέρας, ἐν αἷς φωτισθέντες πολλὰς
days, in which having been enlightened much

ἀθλοῖσιν ὑπέμεινατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

30* I will recompense, P⁴⁶ K² D¹ It⁵ Sy³; "I will recompense," says [the] Lord, K² AD² Sy³; "I will recompense," says Jehovah, J³⁷, 8, 11-16, 24. 30* Jehovah, J³⁷, 8, 11-16, 20, 22-24; Lord, K² AV² Sy³.

26 For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, 27 but [there is] a certain fearful expectation of judgment and [there is] a fiery jealousy that is going to consume those in opposition.

28 Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. 29 Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? 30 For we know him that said: "Vengeance is mine; I will recompense"; and again: "Jehovah will judge his people."

31 It is a fearful thing to fall into the hands of [the] living God.

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and and to tribulations
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
being exposed as in theater, this but sharers

τῶν οὕτως ἀναστρεφόμενων
of the (ones) thus turning selves back and forth

γεννηθέντες, 34 καὶ γὰρ τοῖς δεσμοῖς
having become; and for to the bound (ones)

συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν
you sympathized, and the snatching of the

ὑπαρχόντων ὑμῶν μετὰ χαρὰς
of you with joy

προσεδέξασθε, γινώσκοντες ἔχειν
you received toward, knowing to be having

ἑαυτοῦς κρεῖσσονα ὑπαρξιν καὶ μένουσαν.
selves better property and remaining.

35 Μὴ ἀποβάλλετε οὖν τὴν
Not you should throw away therefore the

παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην
outspokenness of you, which is having great

μισθοποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for

ἔχετε χρεῖαν ἵνα τὸ θέλημα
you are having need in order that the will

τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done you might carry off for selves

τὴν ἐπαγγελίαν, 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much

ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
how much, the (one) coming will arrive and not

χρονίσει, 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)

μου ἐκ πίστεως ζήσεται, καὶ ἐάν
of me out of faith will live, and if ever

ὑποστείληται, οὐκ εὐδοκεῖ ἡ
he should draw self under, not is thinking well the

ψυχὴ μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμέν
soul of me in him. We but not we are

ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under into destruction, but

πίστεως εἰς ἀποκτήσιν ψυχῆς.
of faith into acquiring of soul.

11 Ἔστιν δὲ πίστις ἐλπιζομένων
Is but faith of (things) being hoped for

ὑπὸ στασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not

βλεπομένων, 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for

ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience.

34 For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

3 Πίστει
To faith
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλέπόμενον γεγονέναι.
the (thing) being looked at to have occurred.

4 Πίστει πλείονα θυσίαν Ἀβελ παρὰ
To faith more sacrifice Abel beside
Καὶν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to to be
δικαίος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανὼν ἔτι λαλεῖ.
having died yet he is speaking.

5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὶν
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστηκέναι τῷ θεῷ, 6 χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστήσαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεταί.
him giver back of reward he is becoming.

7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλέπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear.

4 By faith Abel offered God a sacrifice of greater worth than Cain, through which [faith] he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.

5 By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this [faith] he condemned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονόμος.
heir.

8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as
ἄλλοτριαν, ἐν σκηναῖς
one belonging to another, in tents

κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
joint heirs of the promise the very;

10 ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου
he was receiving out for the foundations
ἔχουσιν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.

11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside

καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἡγήσατο τὸν ἐπαγγελάμενον·
she esteemed the (one) having promised;

12 διὸ καὶ ἀφ' ἐνὸς
through which and also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)

νεκρωμένον, καθὼς τὰ
of (one) having been made dead, according as the
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as

ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἢ ἀναρίθμητος.
sea the innumerable.

13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir of the righteousness that is according to faith.

8 By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. 9 By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, the builder and maker of which [city] is God.

11 By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised. 12 Hence also from one [man], and him as good as dead, there were born [children] just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable.

13 In faith all these died, although they did not get the [fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες
promises, but from afar them having seen
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that
ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the
γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying

ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)

ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης
they are seeking upon. And if indeed of that

ἐμνημόνεον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,

εἶχον ἂν καιρὸν
they were having likely appointed time

ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)

ὁρέγονται, τοῦτ' ἐστίν
they are reaching out for, this is

ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not

ἐταισχύνεται αὐτοὺς ὁ θεὸς θεός
is being ashamed upon of them the God God

ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ
to be called upon of them, he prepared for

αὐτοῖς πόλιν.
to them city.

17 Πίστει προσεήνοχεν Ἀβραάμ τὸν
To faith has borne toward Abraham the

Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten

προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises

ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken

ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,
that In Isaac will be called to you seed,

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)

ἐγείρειν δυνατόν ὁ θεός· ὅθεν
to be raising up able the God; from which

αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
him also in parable he carried off for self.

20 Πίστει καὶ περὶ
To faith also about

μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac

τὸν Ἰακώβ καὶ τὸν Ἠσαῦ.
the Jacob and the Esau.

promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. 14 For those who say such things give evidence that they are earnestly seeking a place of their own. 15 And yet, if they had indeed kept remembering that [place] from which they had gone forth, they would have had opportunity to return. 16 But now they are reaching out for a better [place], that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them.

17 By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up [his] only-begotten [son], 18 although it had been said to him: "What will be called 'your seed' will be through Isaac."

19 But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way.

20 By faith also Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον
To faith Jacob dying each

τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ
of the sons of Joseph he blessed, and

προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου
he worshiped upon the tip of the staff

αὐτοῦ.
of him.

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς
To faith Joseph deceasing about the

ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
exodus of the sons of Israel he mentioned, and

περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
about the bones of him he enjoined.

23 Πίστει Μωυσῆς γεννηθεὶς
To faith Moses having been generated

ἐκρύβη τριμήνον ὑπὸ τῶν πατέρων αὐτοῦ,
was hid three months by the fathers of him,

διότι εἶδον ἀστείον τὸ παιδίον
through which they saw beautiful the little boy

καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
and not they feared the ordinance of the

βασιλέως. 24 Πίστει Μωυσῆς μέγας
king. To faith Moses great

γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
having become he denied to be being said son

θυγατρὸς Φαραώ, 25 μάλλον
of daughter of Pharaoh, rather

ἐλόμενος συνκακοῦεσθαι τῷ
selecting for self to be badly treated together to the

λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
people of the God than toward appointed time

ἔχειν ἀμωρτίας ἀπόλαυσιν, 26 μείζονα
to be having of sin enjoyment, greater

πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
riches having esteemed of the Egypt

θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ,
treasures the reproach of the Christ,

ἀτέβλεπεν γὰρ εἰς τὴν
he was looking away for into the

μισθαποδοσίαν. 27 Πίστει κατέλειπεν
giving back of reward. To faith he left down

Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
Egypt, not having feared the anger of the

βασιλέως, τὸν γὰρ ἀόρατον ὥς ὁρῶν
king, the for unseen (one) as seeing

ἐκαρτέρησεν. 28 Πίστει πεποιήκεν
he persisted with might. To faith he has made

τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses, having been generated was hid three months by the fathers of him, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the pouring toward of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
blood, in order that not the (one) destroying
τὰ πρωτότοκα θίγει αὐτῶν.
the firstborn (ones) might contact of them.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν
To faith they stepped through the Red
Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
Sea as through dry earth, of which [sea]
πείραν λαβόντες οἱ Αἰγύπτιοι
trial having taken the Egyptians
κατεπόθησαν.
were drunk down.

30 Πίστει τὰ τεῖχη Ἱερειχώ ἔπεσαν
To faith the walls of Jericho fell
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
having been encircled upon seven days.

31 Πίστει Ῥαὰβ ἡ πόρνη οὐκ
To faith Rahab the harlot not
συναπώλετο τοῖς
destroyed self together to the (ones)
ἀπειθήσασιν, δεξαμένη τοὺς
having disobeyed, [she] having received the
κατασκοπῆς μετ' εἰρήνης.
spies with peace.

32 Καὶ τί ἔτι λέγω;
And what yet may I be saying?
ἐπιλείψει με γὰρ διηγοῦμενον ὁ χρόνος
Will leave upon me for telling through the time

περὶ Γεδεὼν, Βαράκ, Σαμψών, Ἰεφθά, Δαυεὶδ
about Gideon, Barak, Samson, Jephthah, David
τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἱ
and and Samuel and the prophets, who

διὰ πίστεως κατήγωνίσαντο βασιλείας,
through faith downed in struggle kingdoms,
ἡργάσαντο δικαιοσύνην, ἐπέτυχον
they worked righteousness, they obtained
ἐπαγγελίαν, ἔφραξαν στόματα λεόντων,
of promises, they fenced in mouths of lions,

34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
they quenched power of fire, they fled from
στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
mouths of sword, they were made powerful from
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
weakness, they became strong in war,
παρεμβολὰς ἔκλιναν
encampments they inclined

ἀλλοτρίων· 35 ἔλαβον γυναῖκες
of those belonging to another; received women
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·
out of resurrection the dead (ones) of them;

blood, that the
destroyer might not
touch their firstborn
ones.

29 By faith they
passed through
the Red Sea as on
dry land, but on
venturing out upon
it the Egyptians were
swallowed up.

30 By faith the
walls of Jericho fell
down after they had
been encircled for
seven days. 31 By
faith Rahab the
harlot did not perish
with those who acted
disobediently, because
she received the spies
in a peaceable way.

32 And what more
shall I say? For the
time will fail me if I
go on to relate about
Gid'e-on, Ba'arak,
Samson, Jeph'thah,
David as well as Sam-
uel and the [other]
prophets, 33 who
through faith defeated
kingdoms in conflict,
effected righteousness,
obtained promises,
stopped the mouths of
lions, 34 stayed the
force of fire, escaped
the edge of the sword,
from a weak state
were made powerful,
became valiant in war,
routed the armies of
foreigners. 35 Wom-
en received their
dead by resurrection;

32 And what more
shall I say? For the
time will fail me if I
go on to relate about
Gid'e-on, Ba'arak,
Samson, Jeph'thah,
David as well as Sam-
uel and the [other]
prophets, 33 who
through faith defeated
kingdoms in conflict,
effected righteousness,
obtained promises,
stopped the mouths of
lions, 34 stayed the
force of fire, escaped
the edge of the sword,
from a weak state
were made powerful,
became valiant in war,
routed the armies of
foreigners. 35 Wom-
en received their
dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐκ
others but were beaten with sticks, not
προσδεξάμενοι τὴν ἀπολύτρωσιν,
having accepted for selves the release by ransom,

ἵνα κρεῖττονος ἀναστάσεως
in order that of better resurrection
τύχουσιν· 36 ἕτεροι δὲ
they might obtain; different (ones) but

ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
of mockings and of scourgings trial they took,
ἔτι δὲ δεσμῶν καὶ φυλακῆς·
yet but of bonds and of prison;

37 ἐλιθάσθησαν, ἐπειράσθησαν,
they were stoned, they were tried,
ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
they were sawn asunder, in murder of sword

ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν
they died, they went about in sheepskins, in
αἰγίοις δέρμασιν, ὑστεροῦμενοι,
belonging to goats skins, being in want,

θλιβόμενοι, κακουχούμενοι, 38 ὧν
being in tribulation, being badly treated, of whom
οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
not was worthy the world upon deserts

πλανώμενοι καὶ ὄρεσι καὶ
being made to wander and to mountains and
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
to caves and to the (peep) holes of the earth.

39 Καὶ οὗτοι πάντες
And these all
μαρτυροῦντες διὰ τῆς πίστεως
having been borne witness to through the faith

οὐκ ἔκομισαντο τὴν ἐπαγγελίαν,
not they carried off for selves the promise,
40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττον τι
of the God about us better something

προβλεψαμένου, ἵνα μὴ χωρὶς
having foreseen, in order that not apart from
ἡμῶν τελειωθῶσιν.
us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσούτων
To you-for-therefore also we, so great
ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
having lying around to us cloud of witnesses,

ὄγκον ἀποθέμενοι πάντα καὶ τὴν
weight having put off selves every and the
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
standing around well sin, through endurance

τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
let us be running the lying before to us struggle,

but other [men] were
tortured because they
would not accept re-
lease by some ransom,
in order that they
might attain a better
resurrection. 36 Yes,
others received their
trial by mockings and
scourgings, indeed,
more than that, by
bonds and prisons. 37 They were stoned,
they were tried, they
were sawn asunder,
they died by slaughter
with the sword, they
went about in sheep-
skins, in goatskins,
while they were in
want, in tribulation,
under ill-treatment;
38 and the world
was not worthy of
them. They wandered
about in deserts and
mountains and caves
and dens of the earth.

39 And yet all
these, although they
had witness borne to
them through their
faith, did not get the
[fulfillment of the]
promise, 40 as God
foresaw something
better for us, in order
that they might not
be made perfect apart
from us.

12 So, then, because
we have so great
a cloud of witnesses
surrounding us,
let us also put off
every weight and
the sin that easily
entangles us, and
let us run with
endurance the race
that is set before us,

2 ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
seeing off into the of the faith chief leader
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
and perfecter Jesus, who instead of the
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
lying before to him joy he endured stake

αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ
of shame having thought down, in right [hand]
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
and of the throne of the God he has sat down.

3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
Reckon up for selves for the (one) such

ὑπομεινῆκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς
having endured by the sinners into

ἑαυτοῦς ἀντιλογίαν, ἵνα μὴ
themselves contradiction, in order that not

κάμῃτε ταῖς ψυχαῖς ὑμῶν.
you may get tired to the souls of you

ἐκλυόμενοι.
being loosed out.

4 Οὕτω μέχρις αἵματος
Not as yet until blood

ἀντικατέστητε πρὸς τὴν ἀμαρτίαν
you stood down against toward the sin

ἀνταγωνίζομενοι, 5 καὶ ἐκλέλησθε τῆς
struggling against, and you have forgotten of the

παρακλήσεως, ἧτις ὑμῖν ὡς υἱοῖς
encouragement, which to you as sons

διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει
is saying itself through, Son of me, not be belittling

παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
of discipline of Lord, not-but loose yourself out by

αὐτοῦ ἐλεγχομένου. 6 ὃν γὰρ ἀγαπᾷ
him being reproved; whom for is loving

Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
Lord he is disciplining, is scourging but every

υἱὸν ὃν παραδέχεται.
son whom he is receiving alongside.

7 εἰς παιδείαν ὑπομένετε ὡς υἱοῖς
Into discipline you are enduring; as to sons

ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
to you is bearing self toward the God; who for

υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ
son whom not is disciplining father? If but

χωρὶς ἔστε παιδείας ἧς μέτοχοι
apart from you are of discipline of which partakers

γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ
they have become all, really bastards and not

2 as we look intently
at the Chief Agent
and Perfecter of our
faith, Jesus. For the
joy that was set before
him he endured a
torture stake,* despising
shame, and has
sat down at the right
hand of the throne
of God. 3 Indeed,
consider closely the
one who has endured
such contrary talk by
sinners against their
own interests, that
you may not get tired
and give out in your
souls.

4 In carrying on
your contest against
that sin you have
never yet resisted as
far as blood, 5 but
you have entirely for-
gotten the exhortation
which addresses you
as sons: "My son, do
not belittle [the] dis-
cipline from Jehovah,"
neither give out when
you are corrected by
him; 6 for whom
Jehovah* loves he
disciplines; in fact,
he scourges every one
whom he receives as a
son."

7 It is for discipline
you are enduring. God
is dealing with you as
with sons. For what
son is he that a father
does not discipline?

8 But if you are
without the discipline
of which all have
become partakers, you
are really illegitimate
children, and not

υἱοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons you are. There (upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἶχονεν παιδευτάς
flesh of us fathers we were having discipliners
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather

ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the

πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)

μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to

τὸ δοκοῦν αὐτοῖς ἐπαίδευον,
the (thing) seeming to them they were disciplining,

ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together

εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
into the to partake of the holiness of him.

11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed

τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι
the (thing) present not it is seeming of joy to be

ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable

τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained

ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.

12 Διὸ τὰς παρειμένους
Through which the having been let go beside

χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees

ἀνορθώσατε, 13 καὶ τροχιάς ὀρθὰς
straighten you up, and tracks straight

ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα
be you making to the feet of you, in order that

μὴ τὸ χωλὸν ἐκτραπῇ,
not the (thing) lame might be turned out,

ἵαθῃ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace

διώκετε μετὰ πάντων, καὶ τὸν
be you pursuing with all (ones), and the

ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὀφεται
sanctification, of which apart from no one will see

τὸν κύριον, 15 ἐπισκοποῦντες μὴ τις
the Lord, looking upon not anyone

ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness

τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore,
we used to have
fathers who were of
our flesh to discipline
us, and we used to
give them respect.
Shall we not much
more subject ourselves
to the Father of our
spiritual life and live?
10 For they for a few
days used to discipline
us according to what
seemed good to them,
but he does so for
our profit that we
may partake of his
holiness. 11 True,
no discipline seems
for the present to be
joyous, but grievous;
yet afterward to those
who have been trained
by it it yields peace-
able fruit, namely,
righteousness.

12 Hence straighten
up the hands that
hang down and the
enfeebled knees,
13 and keep making
straight paths for
your feet, that what
is lame may not be
put out of joint, but
rather that it may be
healed. 14 Pursue
peace with all people,
and the sanctification
without which no
man will see the
Lord, 15 carefully
watching that no
one may be deprived
of the undeserved
kindness of God; that
no poisonous root

2* See App 3c. 5* Jehovah, J7.8.11-18.20.22-24; Lord, J3.7.8.11-18.20.22-24; Lord, *AVgSyp.

AVgSyp. 6 Jehovah,

φύουσα ἐνοχλῇ καὶ δι'
 sprouting it should crowdedly trouble and through
 αὐτῆς μιανθῶσιν οἱ πολλοί, 16 μὴ
 it should be defiled the many, 16 not
 τις πόρνος ἢ βέβηλος ὡς Ἑσαυ, ὃς
 anyone fornicator or profane as Esau, who
 ἀντὶ βρώσεως μίας ἀπέδετο τὰ
 instead of meal one gave off from self the
 πρωτοτόκια ἐαυτοῦ. 17 ἴστε γὰρ
 firstborn [rights] of himself. You know for
 ὅτι καὶ μετέπειτα θέλων κληρονομήσαι
 that also after-thereupon willing to inherit
 τὴν εὐλογίαν ἀπεδοκίμασθη, μετανοίας
 the blessing he was proved off, of repentance
 γὰρ τόπον οὐχ εὑρεν, καίπερ μετὰ
 for place not he found, and-even with
 δακρύων ἐκζητήσας αὐτήν.
 tears having sought out it.

18 Οὐ γὰρ προσεληλύθατε
 Not for you have come toward

ψηλαφωμένω καὶ κεκαυμένω
 to (thing) being felt and having been burned

πυρὶ καὶ γνόφῳ καὶ ζόφῳ
 to fire and to dark cloud and to thick darkness

καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ
 and to tempest, and of trumpet to noise and

φωνῇ ῥημάτων, ἧς οἱ
 to voice of sayings, of which [voice] the (ones)

ἀκούσαντες παρητήσαντο μὴ
 having heard asked away from selves not

προστεθῆναι αὐτοῖς λόγον· 20 οὐκ
 to be put toward to them word; 20 not

ἔφερον γὰρ τὸ
 they were bearing for the (thing)

διαστελλόμενον. Κἂν θηρίον
 being put distinctly. And if likely wild beast

θίγη τοῦ ὄρους,
 should contact of the mountain,

λιθοβοληθήσεται· 21 καὶ, οὕτως
 it will be thrown at with stones; 21 and, thus

φοβερὸν ἦν τὸ φανταζόμενον,
 fearsome was the (thing) being made apparent,

Μωυσὴς εἶπεν "Ἐκφοβός εἰμι καὶ ἔντρομος.
 Moses said Fearful I am and atremble.

22 ἀλλὰ προσεληλύθατε Σιών ὄρει
 But you have come toward to Zion to mountain

καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ
 and to city of God living, to Jerusalem

may spring up and cause trouble and
 that many may not be defiled by it; 16 that
 there may be no fornicator nor anyone not
 appreciating sacred things, like Esau, who
 in exchange for one meal gave away his
 rights as firstborn. 17 For you know that
 afterward also when he wanted to inherit
 the blessing he was rejected, for, although
 he earnestly sought a change of mind with
 tears, he found no place for it.

18 For you have not approached that
 which can be felt and which has been
 set aflame with fire, and a dark cloud and
 thick darkness and a tempest, 19 and the
 blare of a trumpet and the voice of words; on
 hearing which voice the people implored
 that no word should be added to them.

20 For the command was not bearable to
 them: "And if a beast touches the mountain,
 it must be stoned."

21 Also, the display was so fearsome that
 Moses said: "I am fearful and trembling."

22 But you have approached a Mount
 Zion and a city of [the] living God,
 heavenly Jerusalem,

ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
 heavenly, and to myriads of angels,
 23 πανηγύρει καὶ ἐκκλησίᾳ
 to all-assembly and to ecclesia

πρωτοτόκων ἀπογεγραμμένων ἐν
 of firstborn (ones) having been written off in

οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ
 heavens, and to judge to God of all, and

πνεύμασι δικαίων τετελειωμένων,
 to spirits of righteous (ones) having been perfected,

24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ,
 and of covenant new to mediator to Jesus,

καὶ αἵματι ῥαντισμοῦ κρείττον
 and to blood of sprinkling better (thing)

λαλοῦντι παρὰ τὸν Ἀβελ.
 to (one) speaking beside the Abel.

25 Βλέπετε μὴ παραιτήσθε
 Be looking at not you should ask off for yourselves

τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 the (one) speaking; if for those not they fled out

ἐπὶ γῆς παραιτησάμενοι τὸν
 upon earth having asked off for selves the (one)

χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς
 giving divine warning, much rather we

οἱ τὸν ἀπ' οὐρανῶν
 the (ones) the (one) from heavens

ἀποστρέφόμενοι· 26 οὗ ἡ φωνὴ
 turning selves away from; of whom the voice

τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ
 the earth shook then, now but

ἐπήγγελλται λέγων Ἐτι ἅπαξ
 he has promised saying Yet once I

σεῖσω οὐ μόνον τὴν γῆν
 shall set in commotion not only the earth

ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δὲ Ἐτι
 but also the heaven. The but Yet

ἅπαξ δηλοῖ τὴν τῶν
 once is making evident the of the (things)

σαλευομένων μεταθέσιν ὡς
 being shaken transference as

πεποιημένον, ἵνα
 of (things) having been made, in order that

μείνῃ τὰ μὴ σαλευόμενα.
 it might remain the (things) not being shaken.

28 Διὸ βασιλείαν ἀσάλευτον
 Through which kingdom unshakable

παραλαμβάνοντες ἔχωμεν
 (ones) receiving beside may we be having

and myriads of angels, 23 in general
 assembly, and the congregation of the
 firstborn who have been enrolled in the
 heavens, and God the Judge of all, and
 the spiritual lives of righteous ones
 who have been made perfect, 24 and Jesus
 the mediator of a new covenant, and the
 blood of sprinkling, which speaks in a
 better way than Abel's [blood].

25 See that you do not beg off from him who is speaking.
 For if they did not escape who begged
 off from him who was giving divine warning
 upon earth, much more shall we not if
 we turn away from him who speaks from
 the heavens. 26 At that time his voice
 shook the earth, but now he has promised,
 saying: "Yet once more I will set in
 commotion not only the earth but also the
 heaven." 27 Now the expression "Yet once
 more" signifies the removal of the things
 being shaken as things that have been
 made, in order that the things not being
 shaken may remain. 28 Wherefore, seeing
 that we are to receive a kingdom that
 cannot be shaken, let us continue to have

χάριν, δι' ἧς
undeserved kindness, through which
λατρεύωμεν εὐαρέστως τῷ
we may render sacred service well pleasingly to the
θεῷ μετὰ εὐλαβείας καὶ δέους, 29 καὶ
God with holding (self) well and awe, 29 and
γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκων.
for the God of us fire consuming down.

13 Ἡ φιλαδελφία μενέτω.
The brotherly affection let be remaining.
2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
Of the fondness for strangers not be you forgetting,
διὰ ταύτης γὰρ ἔλαθόν
through this for were hidden (to selves)
τινες ξενισάντες ἀγγέλους.
some having treated as strangers angels.
3 μνησκεσθε τῶν δεσμιῶν
Be you keeping in mind of the bound (ones)
ὡς συνδεδεμένοι, τῶν
as having been bound with, of the (ones)
κακουχομένων ὡς καὶ αὐτοὶ ὄντες
being badly treated as also very (ones) being
ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν
in body. Honorable the marriage in all (ones)
καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
and the bed undefiled, fornicators for and
μοιχοὺς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος
adulterers will judge the God. Not fond of silver
ὁ τρόπος· ἀρκούμενοι τοῖς
the manner; being made sufficed to the (things)
παρουσίν· αὐτὸς γὰρ εἶρηκεν. Οὐ
being alongside; he for he has said. Not
μὴ σε ἀνῶ οὐδ' οὐ
not you I should let go up nor not
μὴ σε ἐγκαταλίπω. 6 ὥστε
not you I should leave down in; as-and
θαρροῦντας ἡμᾶς λέγειν Κύριος
being of good courage us to be saying Lord
ἐμοὶ βοηθός, οὐ φοβηθήσομαι τί ποιήσει
to me aider, not I shall fear; what will do
μοι ἄνθρωπος;
to me man?
7 Μνημονεύετε τῶν ἡγουμένων
Be you mindful of the (ones) governing
ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον
of you, who spoke to you the word
τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν
of the God, of which (ones) beholding up the

undeserved kindness,
through which we
may acceptably render
God sacred service
with godly fear and
awe. 29 For our God
is also a consum-
ing fire.

13 Let your brotherly love
continue. 2 Do not
forget hospitality, for
through it some, un-
known to themselves,
entertained angels.
3 Keep in mind those
in prison bonds as
though you have been
bound with them, and
those being ill-treated,
since you yourselves
also are still in a
body. 4 Let marriage
be honorable among
all, and the marriage
bed be without
defilement, for God
will judge fornicators
and adulterers. 5 Let
[your] manner of life
be free of the love
of money, while you
are content with the
present things. For
he has said: "I will
by no means leave
you nor by any means
forsake you." 6 So
that we may be of
good courage and
say: "Jehovah* is my
helper; I will not be
afraid. What can man
do to me?"

7 Remember those
who are taking the
lead among you, who
have spoken the word
of God to you, and as
you contemplate how

ἐκβασιν τῆς ἀναστροφῆς μιμεῖσθε
outstep of the conduct be you imitating
τὴν πίστιν.
the faith.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
Jesus Christ yesterday and today
ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
the very (one), and into the ages.

9 διδασκαίς ποικίλαις καὶ ξέναις μὴ
To teachings various and strange not
παραφέρεσθε· καλὸν γὰρ
be you being borne beside; fine for
ἡ χάριτι βεβαιουθῆσαι τὴν
to undeserved kindness to be stabilized the
καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
heart, not to eatables, in which not
ὠφελήθησαν οἱ περιπατοῦντες.
were benefited the (ones) walking.

10 ἔχομεν θυσιαστήριον ἐξ οὗ
We are having altar out of which
φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
to eat not are having authority the (ones)

τῇ σκηνῇ λατρεύοντες.
to the tent rendering sacred service.

11 ὧν γὰρ εἰσφέρεται
Of which (ones) for is being borne into
ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
of animals the blood about sin into the
ἁγία διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the chief priest, of these the
σώματα κατακαίεται ἔξω τῆς
bodies is being burned down outside of the

παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
encampment; through which also Jesus,
ἵνα ἁγιάσῃ διὰ τοῦ
in order that he might sanctify through the

ἰδίου αἵματος τὸν λαόν, ἔξω
own blood the people, outside
τῆς πύλης ἔπαθεν. 13 τοῖνυν
of the gate he suffered. To you-now

ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς
may we be going out toward him outside of the
παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες,
encampment, the reproach of him bearing,

14 οὐ γὰρ ἔχομεν ὧδε μένουσαν
not for we are having here remaining
πόλιν, ἀλλὰ τὴν μέλλουσαν
city, but the (one) being about (to come)

[their] conduct turns
out imitate [their]
faith.

8 Jesus Christ is
the same yesterday
and today, and
forever.

9 Do not be carried
away with various and
strange teachings; for
it is fine for the heart
to be given firmness
by undeserved kind-
ness, not by eatables,
by which those who
occupy themselves
with them have not
been benefited.

10 We have an altar
from which those
who do sacred service
at the tent have no
authority to eat.

11 For the bodies of
those animals whose
blood is taken into
the holy place by the
high priest for sin are
burned up outside
the camp. 12 Hence
Jesus also, that he
might sanctify the
people with his own
blood, suffered outside
the gate. 13 Let us,
then, go forth to him
outside the camp,
bearing the reproach
he bore, 14 for we do
not have here a city
that continues, but

ἐπιζητοῦμεν· 15 δι' αὐτοῦ
we are seeking upon; through him
ἀναφέρωμεν θυσίαν αἰνέσεως
may we be bearing up sacrifice of praise
διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν
through all [time] to the God, this is
καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
fruit of lips confessing to the name
αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
of him. Of the but doing well and of sharing
μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
not be you forgetting, to such for sacrifices
εὐαρεστεῖται ὁ θεός.
is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
Be you obeying to the (ones) governing
ὡμῶν καὶ ὑπείκετε, αὐτοὶ
of you and be you yielding under, very (ones)
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
for they are abstaining from sleep over the
ψυχῶν ὡς λόγον ἀποδώσαντες,
souls of you as word going to give back,
ἵνα μετὰ χαρὰς τοῦτο
in order that with joy this
ποιῶσιν καὶ μὴ στενάζοντες,
they may be doing and not groaning,
ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.
not tax-paying for to you this.

18 Προσεύχεσθε περὶ ἡμῶν,
Be you praying about us,
πειθόμεθα γὰρ ὅτι καλὴν
we are being persuaded for that fine
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς
conscience we are having, in all (things) finely
θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
willing to conduct selves. More abundantly but

παρακαλῶ τοῦτο ποιῆσαι ἵνα
I am encouraging this to do in order that
τάχειον ἀποκατασταθῶ ὑμῖν.
more quickly I might be restored to you.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
The but God of the peace, the (one)
ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
having led up out of dead (ones) the shepherd
τῶν προβάτων τὸν μέγαν ἐν αἱματι
of the sheep the great (one) in blood
διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
of covenant everlasting, the Lord of us

we are earnestly seeking the one to come.

15 Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. 16 Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased.

17 Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you.

18 Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things. 19 But I exhort you more especially to do this, that I may be restored to you the sooner.

20 Now may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντί
Jesus, may he adjust down you in every
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
good (thing) into the to do the will
αὐτοῦ, ποιοῦν ἐν ἡμῖν τὸ εὐάρεστον
of him, doing in us the (thing) well-pleasing
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
in sight of him through Jesus Christ,
ὃς ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom the glory into the ages of the
αἰώνων· ἀμήν.
ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am encouraging but you, brothers,
ἀνέχεσθε τοῦ λόγου τῆς
be you holding selves up of the word of the
παρακλήσεως, καὶ γὰρ διὰ βραχέων
encouragement, and for through short [words]
ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφόν
I sent upon to you. Be you knowing the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
of us Timothy having been loosed from, with
οὗ ἔαν τάχειον ἔρχηται
whom if ever more quickly he may be coming
ὁφθαλμοὶ ὑμᾶς.
I shall see you.

24 Ἀσπάσασθε πάντας τοὺς
Greet you all the (ones)
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
governing of you and all the holy (ones).
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
Are greeting you the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
The undeserved kindness with all
ὑμῶν.
of you.

Jesus, 21 equip you with every good thing to do his will, performing in us through Jesus Christ that which is well-pleasing in his sight; to whom be the glory forever and ever. Amen.

22 Now I exhort you, brothers, to bear with this word of encouragement, for I have, indeed, composed a letter to you in few words. 23 Take note that our brother Timothy has been released, with whom, if he comes quite soon, I shall see you.

24 Give my greetings to all those who are taking the lead among you and to all the holy ones. Those in Italy send you their greetings.

25 The undeserved kindness be with all of you.

ΙΑΚΩΒΟΥ OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ
δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the
διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy consider you, brothers of me,
ὅταν πειρασμοῖς περιπέσῃτε
whenever to trials you might fall around
ποικίλοις, **3** γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof

ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of you of the faith is working down endurance;

4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having,
ἵνα ᾗτε τέλειοι καὶ
in order that you may be perfect and
ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of you is lacking of wisdom,

αἰτεῖτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving

θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,

καὶ δοθήσεται αὐτῷ· **6** αἰτεῖτω
and it will be given to him; let him be asking

δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,

ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly

ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea

ἀνεμιζόμενῳ καὶ ῥιπιζόμενῳ·
to (one) being driven by wind and being blown about;

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man

ἐκεῖνος ὅτι λήμψεται τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:

Greetings!

2 Consider it all
joy, my brothers,
when you meet
with various trials,

3 knowing as you
do that this tested
quality of your
faith works out
endurance. **4** But

let endurance have its
work complete, that
you may be complete
and sound in all
respects, not lacking
in anything.

5 So, if any one
of you is lacking in
wisdom, let him keep
on asking God, for he
gives generously to all
and without reproach-
ing; and it will be
given him. **6** But let
him keep on asking in
faith, not doubting at
all, for he who doubts
is like a wave of the
sea driven by the wind
and blown about.

7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου **8** ἄνθρωπος δίψυχος,
of the Lord male person two-souled,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but the brother the
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **10** ὁ δὲ
lowly (one) in the height of him, the but
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because
ὡς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the
καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and
τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness
τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also
ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him
μαρανθήσεται.
will fade away.

12 Μακάριος ἄνθρωπος ὃς
Happy male person who
ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved
γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the
ζωῆς, ὃν ἐπηγγέλατο τοῖς
life, which [crown] he promised to the (ones)

ἀγαπῶσιν αὐτόν. **13** μηδεὶς πειραζόμενος
loving him. No one being tried

λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;

ὁ γὰρ θεὸς ἀπειραστὸς ἐστίν· κακῶν,
the for God not to be tried is of bad (things),

πειράζει δὲ αὐτὸς οὐδένα. **14** ἕκαστος
he is trying but he no one. Each (one)

δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire

ἐξελκόμενος καὶ δελεαζόμενος· **15** εἴτα
being drawn out and being baited on; next

ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

7* Jehovah, J7,8,13,14,16-18,22,23; the Lord, ABVgSy. 12* Jehovah, J7,8,13,16,17; God, ItVgSy; Lord, C; he, AB.

from Jehovah;* **8** he
is an indecisive man,
unsteady in all his
ways.

9 But let the lowly
brother exult over his
exaltation, **10** and
the rich one over his
humiliation, because
like a flower of the
vegetation he will
pass away. **11** For
the sun rises with
its burning heat and
withers the vegeta-
tion, and its flower
drops off and the
beauty of its outward
appearance perishes.
So, too, the rich man
will fade away in his
ways of life.

12 Happy is the
man that keeps on en-
during trial, because
on becoming approved
he will receive the
crown of life, which
Jehovah* promised to
those who continue
loving him. **13** When
under trial, let no one
say: "I am being tried
by God." For with evil
things God cannot
be tried nor does he
himself try anyone.
14 But each one is
tried by being drawn
out and enticed by his
own desire. **15** Then
the desire, when it
has become fertile,

τίκτει ἀμαρτίαν, ἡ δὲ ἀμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἀποकुεῖ
having been finished off is being pregnant off to
θάνατον.
death.

16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be you made to err, brothers of me
ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every
δῶμα τέλειον ἀνωθεν ἐστίν,
thing given perfect from upward it is,
καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φωτῶν,
stepping down from the Father of the lights,
παρ' ᾧ οὐκ ἐνι παραλλαγῇ ἡ
beside whom not there is alternating beside or
τροπῇ ἀποσκίασμα. 18 βουληθεὶς
of turning off-shadow. Having wished

ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.

19 Ἰστε, ἀδελφοί μου ἀγαπητοί.
Be you knowing, brothers of me loved.
ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.

21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἐμφυτον λόγον
mildness receive you the implanted word
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of you.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be you becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦς.
not hearers only reckoning beside selves.
23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin; in
turn, sin, when it has
been accomplished,
brings forth death.

16 Do not be
mised, my beloved
brothers. 17 Every
good gift and every
perfect present is
from above, for it
comes down from
the Father of the
[celestial] lights, and
with him there is not
a variation of the
turning of the shadow.

18 Because he willed
it, he brought us forth
by the word of truth,
for us to be certain
firstfruits of his
creatures.

19 Know this, my
beloved brothers.
Every man must be
swift about hearing,
slow about speaking,
slow about wrath;
20 for man's wrath
does not work out
God's righteousness.
21 Hence put away
all filthiness and that
superfluous thing,
badness, and accept
with mildness the
implanting of the
word which is able to
save your souls.

22 However, become
doers of the word,
and not hearers only,
deceiving yourselves
with false reasoning.
23 For if anyone
is a hearer of the
word, and not a
doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face

τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,
of the birth of him in mirror,

24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ ἐμμέθως ἐπελάβετο ὅποιος ἦν.
and immediately he forgot of what sort he was.

25 ὁ δὲ παρακύψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and

παραμείνας, οὐκ ἀκροατὴς
having remained beside, not hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητής
of forgetfulness having become but doer
ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing

αὐτοῦ ἔσται.
of him he will be.

26 Εἴ τις δοκεῖ θρησκός
If anyone is thinking formal worshiper

εἶναι μὴ χαλινάγων γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself
ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)

μάταιος ἡ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship

καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father
αὐτῇ ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and
χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπίλον
widows in the tribulation of them, unspotted
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.

2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in receptions of faces

ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be you having the faith of the Lord of us
'Ιησοῦ Χριστοῦ τῆς δόξης; 2 εἰ γὰρ
of Jesus Christ of the glory? If ever for

εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of you male person
χρυσδοακτύλιος ἐν ἐσθῇτι λαμπρᾷ,
golden-ringed in clothing bright,

εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
he should enter but also poor in filthy
ἐσθῇτι, 3 ἐπιβλέψῃτε δὲ ἐπὶ
clothing, you might look upon but upon

a man looking at his
natural face in a mir-
ror. 24 For he looks
at himself, and off he
goes and immediately
forgets what sort of
man he is. 25 But he
who peers into the
perfect law that be-
longs to freedom and
who persists in [it],
this [man], because
he has become, not a
forgetful hearer, but
a doer of the work,
will be happy in his
doing [it].

26 If any man
seems to himself to
be a formal worshiper
and yet does not
bridle his tongue, but
goes on deceiving his
own heart, this man's
form of worship is
futile. 27 The form
of worship that is
clean and undefiled
from the standpoint of
our God and Father
is this: to look after
orphans and widows
in their tribulation,
and to keep oneself
without spot from the
world.

2 My brothers, you
are not holding
the faith of our Lord
Jesus Christ, our
glory, with acts of
favoritism, are you?
2 For, if a man with
gold rings on his fin-
gers and in splendid
clothing enters into
a gathering of you,
but a poor [man] in
filthy clothing also
enters, 3 yet you
look with favor upon

τὸν φορούντα τὴν ἐσθήτα τὴν λαμπράν
the (one) wearing the clothing the bright
καὶ εἶπτε Σὺ κάθου ὧδε καλῶς,
and you might say You be you sitting here finely,
καὶ τῷ πτωχῷ εἶπτε Σὺ στῆθι
and to the poor (one) you might say You stand you
ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
or be you sitting there under the footstool of me,
4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
not were you judged through in selves and
ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
became you judges of divided reckonings wicked?

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
Hear you, brothers of me loved. Not

ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
the God chose the poor to the world
πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
rich (ones) in faith and heirs of the
βασιλείας ἧς ἐπηγγείλατο τοῖς
kingdom of which he promised to the (ones)
ἀγαπῶσιν αὐτόν; 6 Ὑμεῖς δὲ ἡτιμάσατε
loving him? You but you dishonored
τὸν πτωχόν. οὐχ οἱ πλούσιοι
the poor (one). Not the rich (ones)
καταδιναστεύουσιν ὑμῶν, καὶ αὐτοὶ
are using power down of you, and they

ἔλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
are dragging you into judgment places? Not

αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
they are they blaspheming the fine name

τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
the (one) having been invoked upon you? 8 If

μέντοι νόμον τελεῖτε βασιλικὸν
indeed-to you law you are finishing kingly

κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
according to the scripture You shall love the

πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε
neighbor of you as yourself, finely you are doing;

9 εἰ δὲ προσωπολημπτεῖτε,
if but you are showing reception of faces,

ἀμαρτίαν ἐργάζεσθε, ἐλεγχομένοι ὑπὸ τοῦ
sin you are working, being reproved by the

νόμου ὡς παραβάται.
law as transgressors.

10 Ὅστις γὰρ ὅλον τὸν νόμον
Who-any for whole the Law

τηρήσῃ, παταίσῃ δὲ ἐν ἐνί,
might observe, he might trip but in one (thing),

γέγονεν πάντων ἑνοχος.
he has become of all (ones) one held in.

the one wearing the splendid clothing and say: "You take this seat here in a fine place," and you say to the poor one: "You keep standing," or: "Take that seat there under my footstool," 4 you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?

5 Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? 6 You, though, have dishonored the poor [man]. The rich oppress you, and they drag you before law courts, do they not? 7 They blaspheme the fine name by which you were called, do they not? 8 If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well.

9 But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors.

10 For whoever observes all the Law but makes a false step in one point, he has become an offender against them all.

11 ὁ γὰρ εἰπὼν Μὴ
The (one) for having said Not
μοιχεύσης εἶπεν καὶ Μὴ
you should commit adultery he said also Not

φονεύσης; εἰ δὲ οὐ
you should murder; if but not

μοιχεύεις φονεύεις δέ,
you are committing adultery you are murdering but,

γέγονας παραβάτης νόμου. 12 οὕτως
you have become transgressor of law. Thus

λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
be you speaking and thus be you doing as

διὰ νόμου ἐλευθερίας μέλλοντες
through law of freedom being about

κρίνεσθαι. 13 ἡ γὰρ κρίσις
to be being judged. The for judgment

ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος
unmerciful to the (one) not having done mercy;

κατακαυχᾶται ἔλεος κρίσεως.
is boasting down mercy of judgment.

14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
What benefit, brothers of me, if ever faith

λέγῃ τις ἔχειν ἔργα δὲ μὴ
may be saying someone to be having works but not

ἔχῃ; μὴ δύναται ἡ πίστις σώσαι
he may be having? Not is able the faith to save

αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
him? If ever brother or sister naked (ones)

ὑπάρχουσιν καὶ λειπόμενοι τῆς ἐφημέρου
are existing and lacking of the daily

τροφῆς, 16 εἰπὴ δὲ τις αὐτοῖς
nourishment, should say but someone to them

ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
out of you Be you going under in peace,

θερμαίνεσθε καὶ χορτάζεσθε, μὴ
be you being warmed and be you being satisfied, not

δότε δὲ αὐτοῖς τὰ
you should give but to them the

ἐπιτήδεια τοῦ σώματος, τί
(things) upon (the) pleasant of the body, what

ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
benefit? Thus also the faith, if ever not

ἔχῃ ἔργα, νεκρά ἐστίν καθ'
it may be having works, dead is according to

ἐαυτήν.
itself.

18 ἄλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
But will say someone You faith are having

καὶ ἔργα ἔχω. δεῖξόν μοι τὴν
and I works I am having. Show you to me the

11 For he who said: "You must not commit adultery," said also: "You must not murder." If, now, you do not commit adultery but you do murder, you have become a transgressor of law. 12 Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the law of a free people. 13 For the one that does not practice mercy will have [his] judgment without mercy. Mercy exults triumphantly over judgment.

14 Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? 15 If a brother or a sister is in a naked state and lacking the food sufficient for the day, 16 yet a certain one of you says to them: "Go in peace, keep warm and well fed," but you do not give them the necessities for [their] body, of what benefit is it? 17 Thus, too, faith, if it does not have works, is dead in itself.

18 Nevertheless, a certain one will say: "You have faith, and I have works. Show me

πίστιν σου χωρίς τῶν ἔργων, καὶ γὰρ σοὶ
faith of you apart from the works, and I to you
δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἰς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς; καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and

φρίσσουσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε, κενὴ ὅτι ἡ πίστις
to know, O man empty, that the faith

χωρὶς τῶν ἔργων ἀργή ἐστιν; ἔστιν;
apart from the works ineffective is?

21 Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works.

ἐδικαιώθη, ἀνεγκάσας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and

ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφὴ ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁράτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἐτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

23* Jehovah, J14,17,20,22; God, ABVgSy. 23* Jehovah's, J17; God's, ABVgSy.

your faith apart from the works, and I shall show you my faith by my works." 19 You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. 20 But do you care to know, O empty man, that faith apart from works is inactive? 21 Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? 22 You behold that [his] faith worked along with his works and by [his] works [his] faith was perfected, 23 and the scripture was fulfilled which says: "Abraham put faith in Jehovah," and it was counted to him as righteousness," and he came to be called "Jehovah's friend." 24 You see that a man is to be declared righteous by works, and not by faith alone. 25 In the same manner was not also Ra'hab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? 26 Indeed, as the

20 But do you care to know, O empty man, that faith apart from works is inactive?

21 Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar?

22 You behold that [his] faith worked along with his works and by [his] works [his] faith was perfected, 23 and the scripture was fulfilled which says:

"Abraham put faith in Jehovah," and it was counted to him as righteousness," and he came to be called "Jehovah's friend."

24 You see that a man is to be declared righteous by works, and not by faith alone. 25 In the same manner was not also Ra'hab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? 26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

26 Indeed, as the

σῶμα χωρίς πνεύματος νεκρὸν ἐστίν, οὕτως
body apart from spirit dead it is, thus
καὶ ἡ πίστις χωρίς ἔργων νεκρά ἐστίν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be you becoming,

ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα
brothers of me, having known that greater judgment

λημψόμεθα; 2 πολλὰ γὰρ
we shall receive; many (things) for

πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not

πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
is tripping, this perfect male person able

χαλινάγωνῃσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πειθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats,

τῆλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὁρμὴ τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται;
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστίν καὶ μεγάλη αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἡλίκαν πῦρ ἡλίκην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει; 6 καὶ ἡ γλῶσσα πῦρ, ὃ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit is dead, so also faith without works is dead.

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

φύσις θηρίων τε και πετεινών
nature of wild beasts and and of birds
έρπετων τε και έναλίων
of creeping (things) and and of things in the sea
δαμάζεται και δεδάμασται τη φύσει τη
is being tamed and has been tamed to the nature the
άνθρωπινη· 8 την δε γλώσσαν ουδεις
belonging to man; the but tongue no one
δαμάσαι δύνανται άνθρωπων· ακατάστατον
to tame is able of men; unsettled
κακόν, μεστή ιού θανατηφόρου. 9 εν
bad (thing), full of poison death-bearing. In
αυτή εύλογούμεν τον κύριον και πατέρα, και
it we are blessing the Lord and Father, and
εν αυτή καταρώμεθα τους ανθρώπους
in it we are cursing down the men
τους καθ' όμοίωσιν θεού
the (ones) according to likeness of God
γεγονότας· 10 εκ του αυτού
having come to be; out of the very
στόματος έξέρχεται εύλογία και κατάρα.
mouth is coming out blessing and cursing.
ού χρή, αδελφοί μου, ταύτα
Not there is need, brothers of me, these (things)
ούτως γίνεσθαι. 11 μήτι ή πηγή
thus to be coming to be. Not-any the fountain
εκ της αυτής όπής βρούει το
out of the very peephole bubbles up the
γλυκύ και το πικρόν; 12 μη δύνανται
sweet and the bitter? Not is it able,
αδελφοί μου, συκή έλαίας ποιήσαι ή
brothers of me, fig [tree] olives to make or
άμπελος σύκα; ούτε άλυκόν γλυκύ ποιήσαι
vine figs? Neither salt sweet to make
ύδωρ.
water.
13 Τίς σοφός και έπιστήμων εν ύμιν;
Who wise and well knowing in you?
δειξάτω εκ της καλής άναστροφής τα
Let him show out of the fine conduct the
 έργα αυτού εν πραύτητι σοφίας. 14 ει δε
works of him in mildness of wisdom. If but
ζήλον πικρόν έχετε και έριθίαν
jealousy bitter you are having and contentiousness
εν τη καρδιά ύμών, μη κατακαυχάσθε
in the heart of you, not be you boasting down
και ψεύδεσθε κατά της άληθείας. 15 ουκ
and be you lying down on the truth. Not

species of wild beast
as well as bird and
creeping thing and
sea creature is to be
tamed and has been
tamed by humankind.
8 But the tongue, not
one of mankind can
get it tamed. An un-
ruly injurious thing, it
is full of death-dealing
poison. 9 With it we
bless Jehovah,* even
[the] Father, and yet
with it we curse men
who have come into
existence "in the like-
ness of God." 10 Out
of the same mouth
come forth blessing
and cursing.

It is not proper,
my brothers, for
these things to go
on occurring this
way. 11 A fountain
does not cause the
sweet and the bitter
to bubble out of the
same opening, does it?
12 My brothers, a fig
tree cannot produce
olives or a vine figs,
can it? Neither can
salt water produce
sweet water.

13 Who is wise
and understanding
among you? Let him
show out of his fine
conduct his works
with a mildness that
belongs to wisdom.
14 But if you have
bitter jealousy and
contentiousness in
your hearts, do not
be bragging and
lying against the
truth. 15 This

έστιν αυτή ή σοφία άνωθεν κατερχομένη,
is this the wisdom from upward coming down,
άλλά έπίγειος, ψυχική, δαιμονιώδης· 16 όπου
but earthly, soulical, demonic; where
γάρ ζήλος και έριθία, εκεί
for jealousy and contentiousness, there
άκαταστασία και πάν φαύλον πράγμα.
unsettled state and every vile thing.

17 ή δε άνωθεν σοφία πρώτον
The but from upward wisdom first
μην άγνη έστιν, έπειτα ειρηνική,
indeed chaste is, thereupon peaceable,
έπιεικής, εύπειθής, μεστή έλέους και
yielding, ready to obey, full of mercy and
καρπών άγαθών, αδιάκριτος,
of fruits good, not judging through,
άνυπόκριτος· 18 καρπός δε δικαιοσύνης
unhypocritical; fruit but of righteousness
εν ειρήνη σπείρεται τοίς ποιούσιν
in peace is being sown to the (ones) making
ειρήνην.
peace.

4 Πόθεν πόλεμοι και πόθεν μάχαι
Wherefrom wars and wherefrom fights
εν ύμιν; ουκ έντεύθεν, εκ των ήδονών
in you? Not herefrom, out of the pleasures
ύμών των στρατευομένων εν τοίς
of you the (ones) doing military service in the
μέλεσιν ύμών; 2 έπιθυμείτε, και ουκ
members of you? You are desiring, and not
έχετε; φονεύετε και
you are having; you are murdering and
ζηλούτε, και ου δύνασθε
you are being jealous, and not you are able
έπιτυχείν· μάχεσθε και πολεμείτε.
to obtain; you are fighting and you are warring.
ουκ έχετε δια το μη αίτείσθαι
Not you are having through the not to be asking
ύμιας· 3 αίτεíte και ου λαμβάνετε,
you; you are asking and not you are receiving,
διότι κακώς αίτείσθε,
through which badly you are asking for selves,
ίνα εν ταίς ήδοναίς ύμών
in order that in the pleasures of you
δαπανήσητε.
you might spend.

4 μοιχαλίδες, ουκ οίδατε ότι
Adulteresses, not have you known that
ή φιλία του κόσμου έχθρα του θεού
the friendship of the world enmity of the God

is not the wisdom
that comes down
from above, but is
[the] earthly, animal,
demonic. 16 For
where jealousy and
contentiousness are,
there disorder and
every vile thing are.

17 But the wisdom
from above is first
of all chaste, then
peaceable, reasonable,
ready to obey, full
of mercy and good
fruits, not making
partial distinctions,
not hypocritical.
18 Moreover, the fruit
of righteousness has
its seed sown under
peaceful conditions for
those who are making
peace.

4 From what source
are there wars and
from what source are
there fights among
you? Are they not
from this source,
namely, from your
cravings for sensual
pleasure that carry
on a conflict in your
members? 2 You
desire, and yet you
do not have. You go
on murdering and
coveting, and yet you
are not able to obtain.
You go on fighting
and waging war. You
do not have because
of your not asking.
3 You do ask, and yet
you do not receive,
because you are
asking for a wrong
purpose, that you may
expend [it] upon your
cravings for sensual
pleasure.

4 Adulteresses,
do you not know
that the friendship
with the world is
enmity with God?

ἐστίν; ὃς ἐάν οὖν βουληθῇ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God

καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are you thinking that

κενῶς ἡ γραφή λέγει Πρὸς φθόνον
emptily the scripture is saying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?

6 μείζονα δὲ δίδωσιν χάριν·
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God

ὑπερῷον αὐτὸς ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.

7 Ὑποτάγητε οὖν τῷ θεῷ·
Be you subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand you against but to the Devil, and

φεύγεται ἀφ' ὑμῶν· 8 ἐγγίσατε τῷ
he will flee from you; draw you near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
God, and he will draw near to you. Cleanse you
χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας,
hands, sinners, and purify you hearts,

διψυχοί. 9 ταλαιπωρήσατε
two-souled (ones). Be you affected with misery
καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλωρ
and mourn you and weep you; the laughter

ὑμῶν εἰς πένθος μετατραπήτω καὶ
of you into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν·
the joy into looking downcast;

10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be you made lowly in sight of Lord, and
ὕψώσει ὑμᾶς.
he will put high up you.

11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be you speaking down of one another,
ἀδελφοί· ὁ καταλαλῶν ἀδελφὸν ἢ
brothers; the (one) speaking down of brother or
κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
of law and he is judging law; if but law

Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. 5 Or does it seem to you that the scripture says to no purpose: "It is with a tendency to envy that the spirit which has taken up residence within us keeps longing"? 6 However, the undeserved kindness which he gives is greater. Hence it says: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."

7 Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you. 8 Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. 9 Give way to misery and mourn and weep. Let your laughter be turned into mourning, and [your] joy into dejection. 10 Humble yourselves in the eyes of Jehovah, and he will exalt you.

11 Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if

κρίνεις, οὐκ εἰ ποιητὴς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτὴς. 12 εἰς ἐστὶν νομοθέτης καὶ
but judge. One is law-putter and

κριτὴς, ὁ δὲ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἰ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?

13 Ἄγε νῦν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορεύσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the

πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and
ἐμπορεύσόμεθα καὶ κερδήσομεν·
we shall be going way in and we shall make gain;

14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not you are knowing of the tomorrow
ποῖα ἡ ζωὴ ὑμῶν· ἀτμὶς γὰρ ἐστε
of what sort the life of you; mist for you are

πρὸς ὀλίγον φαινόμενη, ἔπειτα καὶ
toward little [time] appearing, thereupon also
ἀφανίζομένη· 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying

ὕμᾶς Ἐάν ὁ κύριος θέλῃ, καὶ
you If ever the Lord may be willing, also
ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.

16 νῦν δὲ καυχᾶσθε ἐν ταῖς
Now but you are boasting in the
ὑποθέσεσιν ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of you; every boasting such

πονηρὰ ἐστίν. 17 εἰδότες
wicked is. To (one) having known
οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,

ἁμαρτία αὐτῷ ἐστίν.
sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Be going now the rich (ones), weep you
ὀλοῦντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of you

ταῖς ἐπερχομέναις. 2 ὁ πλούσιος
to the (ones) coming upon. The riches
ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of you has rotted, and the outer garments of you

you judge law, you are, not a doer of law, but a judge. 12 One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging [your] neighbor?

13 Come, now, you who say: "Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,"

14 whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. 15 Instead, you ought to say: "If Jehovah wills, we shall live and also do this or that."

16 But now you take pride in your self-assuming brags. All such taking of pride is wicked. 17 Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him.

5 Come, now, you rich [men], weep, howling over your miseries that are coming upon you. 2 Your riches have rotted, and your outer garments

σητόβρωτα γέγονεν, 3 ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of you
καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ
and the silver has been rusted down, and the
ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to you will be and
φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the flesh of you; as fire
ἐθήσαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ
you treasured up in last days. Look!
ὁ μισθὸς τῶν ἐργατῶν τῶν
The wages of the workers the (ones)
ἀμυσάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of you the [wages]
ἀφυστηρημένος ἀφ' ὑμῶν
having been made behind from from you
κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαώθ
having harvested into the ears of Lord Sabaoth
εἰσελήλυθαν. 5 ἐτρυφήσατε ἐπὶ τῆς
they have entered; you lived in luxury upon the
γῆς καὶ ἐσπατάλησατε, ἐθρέψατε
earth and you behaved voluptuously, you nourished
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of you in day of slaughter.
6 κατεδικάσατε, ἐφονεύσατε τὸν
You condemned, you murdered the
δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against
ὑμῖν;
you?
7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be you long in spirit therefore, brothers, until
τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ
the presence of the Lord. Look! The
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out the precious fruit
τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until
λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].
8 μακροθυμήσατε καὶ ὑμεῖς,
Be you long in spirit also you,
στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make you fix firmly the hearts of you, because
ἡ παρουσία τοῦ κυρίου ἤγγικεν.
the presence of the Lord has drawn near.

4* Jehovah, J7.8,11-14,16-18,22-24; Lord, KABVgSy².

have become moth-eaten. 3 Your gold and silver are rusted away, and their rust will be as a witness against you and will eat your fleshy parts. Something like fire is what you have stored up in the last days. 4 Look! The wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah* of armies. 5 You have lived in luxury upon the earth and have gone in for sensual pleasure. You have fattened your hearts on the day of slaughter. 6 You have condemned, you have murdered the righteous one. Is he not opposing you? 7 Exercise patience, therefore, brothers, until the presence of the Lord. Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. 8 You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close.

9 μὴ στεναάζετε, ἀδελφοί, κατ'
Not you be groaning, brothers, down on
ἀλλήλων, ἵνα μὴ κριθῆτε.
one another, in order that not you might be judged;
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
look! the judge before the doors
ἔσθληκεν. 10 ὑπόδειγμα λάβετε,
has been standing. Example take you,
ἀδελφοί, τῆς κακοπαθίας καὶ τῆς
brothers, of the suffering of bad and of the
μακροθυμίας τοῦ προφήτου, οἱ ἐλάλησαν
longness of spirit the prophets, who spoke
ἐν τῷ ὀνόματι Κυρίου. 11 ἰδοὺ
in the name of Lord. Look!
μακαρίζομεν τοὺς
We are pronouncing happy the (ones)
ὑπομείναντας τὴν ὑπομονὴν Ἰωβ
having remained under; the endurance of Job
ἤκουσατε, καὶ τὸ τέλος Κυρίου εἶδετε,
you heard, and the end of Lord you saw,
ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ
that having much bowels is the Lord and
οἰκτίρων.
compassionate.
12 Πρὸ πάντων δέ, ἀδελφοί μου,
Before all (things) but, brothers of me,
μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε
not be you swearing, neither the heaven nor
τὴν γῆν μήτε ἄλλον τινὰ ὄρκον ἥτω
the earth nor other any oath; let it be
δὲ ὑμῶν τό Ναί ναι καὶ τό Οὐ οὐ,
but of you the Yes Yes and the No No,
ἵνα μὴ ὑπο κρίσιν πέσῃτε.
in order that not under judgment you might fall.
13 Κακοπαθεῖ τις ἐν ὑμῖν;
Is suffering bad anyone in you?
προσευχέσθω· εὖθυμεῖ τις;
Let him be praying; is being well in spirit anyone?
ψαλλέτω. 14 ἀσθενεῖ τις
Let him be singing psalms. Is being sick anyone
ἐν ὑμῖν; προσκαλεσάσθω τοὺς
in you? Let him call toward self the
πρεσβυτέρους τῆς ἐκκλησίας, καὶ
older men of the ecclesia, and
προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
let them pray upon him having greased

9 Do not heave sighs against one another, brothers, so that you do not get judged. Look! The Judge is standing before the doors. 10 Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah.* 11 Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah* gave, that Jehovah* is very tender in affection and merciful. 12 Above all things, though, my brothers, stop swearing, yes, either by heaven or by earth or by any other oath. But let your Yes mean Yes, and your No, No, so that you do not fall under judgment. 13 Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. 14 Is there anyone sick among you? Let him call the older men* of the congregation to [him], and let them pray over him, greasing [him]

10*, 11* Jehovah, J7.8,13,14,16-18,22-24; (the) Lord, KABVgSy². 11* Jehovah, J7.8,13,14,16,18,22-24; Lord, KABVgSy². 14* Or, "elders."

ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
to oil in the name of the Lord; and the
εὐχὴ τῆς πίστεως σώσει τὸν
prayer of the faith will save the (one)
κάμνοντα, καὶ ἔγερει αὐτὸν ὁ κύριος.
being tired, and will raise up him the Lord.
κἂν ἁμαρτίας ἢ πεποιθώς,
Also if ever sins he may be having done,
ἀφεθήσεται αὐτῷ.
it will be let go off to him.

16 ἐξομολογήσθε οὖν ἀλλήλοις
Be confessing you out therefore to one another
τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
the sins and be you praying over
ἀλλήλων, ὅπως ἰαθῇτε. πολὺ
one another, so that you might be healed. Much

ἰσχύει δέσις δικαίου
is having strength supplication of righteous (one)
ἐνεργουμένη. 17 Ἡλείας ἄνθρωπος ἦν
being at work in. Elijah man was

ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσήζατο
of like passions to us, and to prayer he prayed
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
of the not to moisten, and not it moistened upon
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.
the earth years three and months six;

18 καὶ πάλιν προσήζατο, καὶ ὁ οὐρανὸς
and again he prayed, and the heaven
ὑέτον ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
rain gave and the earth sprouted the
καρπὸν αὐτῆς.
fruit of it.

19 Ἀδελφοί μου, ἐάν τις ἐν
Brothers of me, if ever anyone in
ὁμῖν πανηθῇ ἀπὸ τῆς ἀληθείας
you should be made to err from the truth
καὶ ἐπιστρέψῃ τις αὐτόν,
and should turn upon anyone him,

20 γινώσκετε ὅτι ὁ
be you knowing that the (one)
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
having turned upon sinner out of error
ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
of way of him will save soul of him out of
θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
death and will cover multitude of sins.

with oil in the name of Jehovah.* 15 And the prayer of faith will make the indisposed one well, and Jehovah* will raise him up. Also, if he has committed sins, it will be forgiven him.

16 Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work,* has much force. 17 Eli'jah was a man with feelings like ours, and yet in prayer he prayed for it not to rain; and it did not rain upon the land for three years and six months. 18 And he prayed again, and the heaven gave rain and the land put forth its fruit.

19 My brothers, if anyone among you is misled from the truth and another turns him back, 20 know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins.

ΠΕΤΡΟΥ Α OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾷ
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, 2 according to foreknowledge
θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ βαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ.
Christ;

χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖη.
may it be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of

νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον
dead (ones), 4 into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into you the (ones) in power
θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. 6 In which
ἀγαλλιάσθε, ὀλίγον ἄρτι εἰ
you are exulting, little [while] right now if

1 Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galati'a, Cappado'cia, Asia, and Bithyn'i'a, to the ones chosen 2 according to the foreknowledge of God the Father, with sanctification by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ:

May undeserved kindness and peace be increased to you.

3 Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, 4 to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, 5 who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time. 6 In this fact you are greatly rejoicing, though for a little while at present, if

14* Jehovah, J7,8,13,14,16-18,22; the Lord, ἁΒγ. 15* Jehovah, J7,8,13,14,16-18,22,23; the Lord, ἁΒγ. 16* Or, "when rendered with earnestness."

δεὼν λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you
τῆς πίστεως πολυτιμότερον χρυσίου
of the faith much more precious of gold
τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but
δοκιμαζομένου εὐρεθῇ εἰς
of (one) being proved it might be found into
ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation
Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ, Whom not having seen
ἀγαπάτε, εἰς ὃν ἄρτι μὴ
you are loving, into whom right now not
ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε
seeing believing but you are exulting
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοσασμένη,
to joy unspeakable and having been glorified,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for selves the end of the faith
σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζητήσαν
About which salvation they sought out
καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)
περὶ τῆς εἰς ὑμᾶς χάριτος
about the into you undeserved kindness
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or
ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident
τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
to the in them spirit of Christ
προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ
παθήματα καὶ τὰ μετὰ ταῦτα
sufferings and the after these (things)
δόξας; 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to you but they were serving
αὐτά, ἃ νῦν
them, which (things) now
ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to you through the (ones)

it must be, you have been grieved by various trials, 7 in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ. 8 Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy. 9 as you receive the end of your faith, the salvation of your souls.

10 Concerning this very salvation a diligent inquiry and a careful search were made by the prophets who prophesied about the undeserved kindness meant for you. 11 They kept on investigating what particular season or what sort of [season] the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these. 12 It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who

εὐαγγελισαμένον ὑμᾶς πνεύματι
having declared good news to you to spirit
ἀγίῳ ἀποσταλέντῳ ἀπ' οὐρανοῦ,
holy having been sent forth from heaven,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
into which (things) are desiring angels
παρακύψαι.
to stoop beside.

13 Διὸ ἀναζωσάμενοι
Through which having girded up for selves
τὰς ὀσφύας τῆς διανοίας ὑμῶν
the loins of the mental perception of you,
νήφοντες τελείως, ἐλπίζετε ἐπὶ τὴν
being sober perfectly, hope you upon the
φερομένην ὑμῖν χάριν ἐν
being borne to you undeserved kindness in
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὥς τέκνα
revelation of Jesus Christ. As children
ὕπακοης, μὴ συνσηματιζόμενοι
of obedience, not fashioning yourselves with
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν
to the formerly in the ignorance of you
ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν
to desires, but according to the (one)
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
having called you holy (one) also very (ones)
ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
holy (ones) in all conduct you become,
16 διότι γέγραπται ὅτι "Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
you will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father you are calling upon
τὸν ἀπροσπολήμπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of you time
ἀναστράφητε· 18 εἰδότες ὅτι οὐ
be you turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
you were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαραδότου,
of you conduct given along from fathers,

have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

13 Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, 15 but, in accord with the Holy One who called you, do you also become holy yourselves in all [your] conduct, 16 because it is written: "You must be holy, because I am holy."

17 Furthermore, if you are calling upon the Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your alien residence. 18 For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers.

19 ἀλλά τιμίῳ αἵματι ὡς ἀμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and of Christ,
20 τοῦ προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,
φανερωθέντος δὲ ἐπ' αὐτὸν
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through you
21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into
θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of
νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be into God.
22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of you having purified in the
ὑπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into
φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection un hypocritical out of heart
ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love you outstretchedly,
23 ἀναγεννημένοι οὐκ ἐκ
having been generated again not out of
σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through
λόγου τοῦ ζῶντος θεοῦ καὶ μένοντος;
word of living God and remaining;
24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
and all glory of it as flower of vegetation;
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower
ἐξέπεσεν· 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining
εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα
into the age. This but is the saying
τὸ (ὁ) ἡμεῖς εὐαγγελισθῆναι
the (one) having been declared as good news into
ὑμᾶς.
you.

25* Jehovah, J7,8,13,14,16-18,20,22,23; Lord, KAB; our God, Syr.

19 But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. 20 True, he was foreknown before the founding of the world, but he was made manifest at the end of the times for the sake of you 21 who through him are believers in God, the one who raised him up from the dead and gave him glory; so that your faith and hope might be in God.

22 Now that you have purified your souls by [YOUR] obedience to the truth with un hypocritical brotherly affection as the result, love one another intensely from the heart. 23 For you have been given a new birth, not by corruptible, but by incorruptible [reproductive] seed, through the word of [the] living and enduring God.

24 For "all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, 25 but the saying of Jehovah endures forever." Well, this is the "saying," this which has been declared to you as good news.

2 Ἄποθέμενοι οὖν πᾶσαν
Having put off from selves therefore all
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιὰς, 2 ὡς
envies and all speaking down on, as
ἀρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἀδολον γάλα
belonging to the word non-deceitful milk
ἐπιποθήσατε, ἵνα ἐν αὐτῷ
you might grow into salvation, if you tasted
αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
you might grow into salvation, if you tasted
ὅτι χρηστὸς ὁ κύριος.
that kind the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living you are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ· 6 διότι περιέχει ἐν
Christ; through which it is having about in
γραφῇ Ἰδοὺ τίθημι ἐν Σιών λίθον
Scripture Look! I am laying in Zion stone
ἐκλεκτὸν ἀκρογωνιαίον ἐντιμον, καὶ ὁ
chosen top cornerstone precious, and the (one)
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not not
κατασχυνθῇ.
should be shamed down.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς
To you therefore the preciousness to the (ones)
πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος
believing; to (ones) not believing but stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
which disapproved the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
this (one) became into head of corner
8 καὶ λίθος προσκόμματος καὶ πέτρα
and stone of striking toward and rock-mass

2 Accordingly, put away all badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, 2 [and,] as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

7 It is to you, therefore, that he is precious, because you are believers; but to those not believing, "the identical stone that the builders rejected has become [the] head of [the] corner," 8 and "a stone of stumbling and a rock-mass

σκοπώσιν· οἱ προσκόπτουσιν
of fall-causing; which (ones) are striking toward
τῷ λόγῳ ἀπειθοῦντες· εἰς δὲ καὶ
to the word being disobedient; into which also
ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
they were put. You but race chosen,
βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
royal priesthood, nation holy, people into
περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγεῖλητε
procuring, so that the virtues you might declare
τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
of the (one) out of darkness you having called
εἰς τὸ θαυμαστόν αὐτοῦ φῶς· 10 οἱ
into the wonderful of him light; who
ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
sometimes not people now but people of God,
οἱ οὐκ ἡλεημένοι νῦν δὲ
the (ones) not having being shown mercy now but
ἐλεηθέντες.
(ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
Loved (ones), I am encouraging as
παρόικους καὶ παρεπιδήμους
dwellers beside and alien residents
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
to be having selves from the fleshly desires,
αἵτινες στρατεύονται κατὰ τῆς
which are doing military service against the
ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; the conduct of you in the
ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν
nations having fine, in order that, in
ὧ καταλαλοῦσιν ὑμῶν ὡς
what (thing) they are speaking down on you as
κακοποιῶν, ἐκ τῶν καλῶν ἔργων
doers of bad, out of the fine works
ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
having eyes upon they might glorify the God in
ἡμέρᾳ ἐπισκοπῆς.
day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
Be you subjected to every belonging to man
κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
creation through the Lord; whether to king as
ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
to (one) being superior, or to governors as
δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
through him being sent into vengeance

of offense." These are
stumbling because
they are disobedient
to the word. To
this very end they
were also appointed.
9 But you are "a
chosen race, a royal
priesthood, a holy
nation, a people for
special possession,
that you should
declare abroad the
excellencies" of the
one that called you
out of darkness into
his wonderful light.

10 For you were once
not a people, but are
now God's people;
you were those who
had not been shown
mercy, but are now
those who have been
shown mercy.

11 Beloved, I exhort
you as aliens and
temporary residents
to keep abstaining
from fleshly desires,
which are the very
ones that carry on a
conflict against the
soul. 12 Maintain
your conduct fine
among the nations,
that, in the thing
in which they are
speaking against you
as evildoers, they may
as a result of your
fine works of which
they are eyewitnesses
glorify God in the day
for [his] inspection.

13 For the Lord's
sake subject your-
selves to every human
creation: whether to a
king as being superior
14 or to governors as
being sent by him to
inflict punishment on

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν
of doers of bad praise but of doers of good;
15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,
ἀγαθοποιούντας φμῶν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless
ἀνδρῶν ἀγνοσίαν· 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and
μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the
ἐλευθερίαν, ἀλλ' ὡς θεοῦ δούλοι. 17 πάντας
freedom, but as of God slaves. All
τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν
honor you, the brotherhood be you loving, the God
φοβεῖσθε, τὸν βασιλέα τιμάτε.
be you fearing, the king be you honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in
παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the
ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the
σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if
διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under
τις λύπας πάσῃων ἀδίκως· 20 ποῖον
someone grieves suffering unjustly; of what sort
γὰρ κλέος εἰ ἁμαρτάνοντες καὶ
for thing called out if sinning and
κολαφιζόμενοι ὑπομένετε; ἀλλ'
being hit with fist you will be remaining under? But
εἰ ἀγαθοποιούντες καὶ πάσχοντες
if doing good and suffering
ὑπομένετε, τοῦτο χάρις
you will be remaining under, this graciousness
παρὰ θεῷ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for you were called, because
καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over you, to you
ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that
ἐπακολουθήσετε τοῖς ἰχνεσιν αὐτοῦ;
you might follow upon the footsteps of him;
22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor
εὗρεθι δόλος ἐν τῷ στόματι αὐτοῦ;
was found deceit in the mouth of him;

evildoers but to
praise doers of good.
15 For so the will of
God is, that by doing
good you may muzzle
the ignorant talk of
the unreasonable men.
16 Be as free people,
and yet holding your
freedom, not as a
blind for badness,
but as slaves of God.
17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor for
the king.

18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please.
19 For if someone,
because of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when you are sinning
and being slapped,
you endure it? But if,
when you are doing
good and you suffer,
you endure it, this is
a thing agreeable with
God.

21 In fact, to this
[course] you were
called, because even
Christ suffered for
you, leaving you a
model for you to fol-
low his steps closely.
22 He committed no
sin, nor was deception
found in his mouth.

23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, who being reviled not he reviled in return, πάσχων οὐκ ἠπειλεῖ, suffering not he was threatening, παρεδίδου δὲ τῷ κρίνοντι giving self beside but to the (one) judging δικαίως· 24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς righteously; who the sins of us he ἀνῆνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, bore up in the body of him upon the wood, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι in order that to the sins having become off τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ to the righteousness we might live; of whom to the μῶλωπι ἰάθητε. 25 ἦτε γὰρ ὡς wound you were healed. You were for as πρόβατα πλανώμενοι, ἀλλὰ but sheep being made to err, ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ you were turned upon now upon the shepherd and ἐπίσκοπον τῶν ψυχῶν ὑμῶν, overseer of the souls of you.

3 Ὅμοιως γυναῖκες ὑποτασσόμεναι τοῖς Likewise women subjecting selves to the ἰδίοις ἀνδράσιν, ἵνα εἴ τις own male persons, in order that if any (ones) ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν are disobeying to the word through the of the γυναικῶν ἀναστροφῆς ἄνευ λόγου women conduct without word κερδηθῶσιν· 2 ἐποπτεύσαντες τὴν ἐν they will be gained having had eyes upon the in φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν fear chaste conduct of you. Of whom ἔστω οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν let it be not the from outside of inweaving of hairs καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως and of putting around of gold (things) or placing on ἱματίων κόσμος, 4 ἀλλ' ὁ κρυπτός of outer garments adorning, but the hidden τῆς καρδίας ἀνθρώπου ἐν τῷ ἀφθάρτῳ of the heart man in the incorruptible τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὁ of the quiet and mild spirit, which ἔστιν ἐνώπιον τοῦ θεοῦ πολυτελές, is in sight of the God of much cost.

25* Or, "lives." 1* They may be won, ^κABVg; you may win them, ^σyr; you may win them to Jehovah, ^J18.

23 When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. 24 He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And "by his stripes you were healed." 25 For you were like sheep, going astray; but now you have returned to the shepherd and overseer of your souls.*

3 In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won* without a word through the conduct of [their] wives, 2 because of having been eyewitnesses of your chaste conduct together with deep respect. 3 And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, 4 but let it be the secret person of the heart in the incorruptible [apparel] of the quiet and mild spirit, which is of great value in the eyes of God.

5 οὕτως γὰρ ποτε καὶ αἱ ἅγαι γυναῖκες Thus for sometime also the holy women αἱ ἐλπίζουσιν εἰς θεὸν ἐκόσμουν the (ones) hoping into God were adorning ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις themselves, subjecting selves to the own ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ male persons, as Sarah was obeying to the 'Αβραάμ, κύριον αὐτὸν καλοῦσα· Abraham, lord him calling; of which ἡ [woman] ἐγενήθητε τέκνα you became children ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν doing good and not fearing not one πτόησιν. terror.

7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες The male persons likewise dwelling together κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει according to knowledge, as to weaker vessel τῷ γυναικεῖ ἀπονέμεντες to the (one) pertaining to woman portioning off τιμὴν, ὡς καὶ συνκληρονόμοι χάριτος honor, as also joint heirs of undeserved favor ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς of life, into the not to be being cut in the προσευχὰς ὑμῶν. prayers of you.

8 Τὸ δὲ τέλος πάντες ὁμόφρονες, The but end all (ones) like-minded, συμπαθεῖς, φιλάδελφοι, having affection for brothers, εὐσπλαγχνοί, ταπεινόφρονες, 9 μὴ disposed well to pity, lowly-minded, not ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν giving back bad instead of bad or reviling ἀντὶ λοιδορίας τοῦναντίον δὲ instead of reviling the (thing) in against but εὐλογοῦντες, ὅτι εἰς τοῦτο (ones) bestowing blessing, because into this ἐκλήθητε ἵνα εὐλογίαν you were called in order that blessing κληρονομήσητε. you might inherit.

10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν The (one) for willing life to be loving καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν and to see days good let him make cease the γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ tongue from bad and lips of the not

5 For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, 6 as Sarah used to obey Abraham, calling him "lord." And you have become her children, provided you keep on doing good and not fearing any cause for terror.

7 You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered.

8 Finally, all of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate, humble in mind, 9 not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this [course], so that you might inherit a blessing.

10 For, "he that would love life and see good days, let him restrain his tongue from what is bad and [his] lips from

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητήσάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὅτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέσιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακῶσων ὑμᾶς
And who the (one) going to treat badly you
ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχετε
you should become? But if and you may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μὴδὲ
fear of them not fear you not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be you agitated, Lord but the Christ
ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι
sanctify you in the hearts of you, ready
αἰετὶ πρὸς ἀπολογία πάντι τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking you word about the in you
ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) you are being spoken down on
καταίσχυνθῶσιν οἱ
might be shamed down the (ones)
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightly of of you the good in
Χριστῷ ἀναστροφῇ. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πᾶσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

12*^a Jehovah, J7,8,11-14,16-18,20,22,(23),24; Lord, KABVgSyP. 15* The Christ as Lord,
KABC; the Lord God, Textus Receptus; Jehovah God, J7,8,11-14,16,17,24.

speaking deception,
11 but let him turn
away from what is
bad and do what is
good; let him seek
peace and pursue it.
12 For [the] eyes of
Jehovah* are upon the
righteous ones, and
his ears are toward
their supplication; but
[the] face of Jehovah*
is against those doing
bad things."

13 Indeed, who is
the man that will
harm you if you be-
come zealous for what
is good? 14 But
even if you should
suffer for the sake of
righteousness, you are
happy. However, the
object of their fear do
not you fear, neither
become agitated.
15 But sanctify the
Christ as Lord* in
your hearts, always
ready to make a de-
fense before everyone
that demands of you
a reason for the hope
in you, but doing so
together with a mild
temper and deep
respect.

16 Hold a good
conscience, so that
in the particular in
which you are spoken
against they may get
ashamed who are
speaking slightly of
your good conduct
in connection with
Christ. 17 For it
is better to suffer
because you are
doing good, if the
will of God wishes it,
than because
you are doing evil.

18 ὅτι καὶ Χριστὸς ἅπασι περὶ
Because even Christ once for all about
ἀμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
sins died, righteous (one) over
ἀδίκων, ἵνα ὁ ἕως
unrighteous (ones), in order that to the God,
προσαγάγῃ he might lead toward
θανάτῳ [he] having been put to death μὲν σαρκὶ
[the] having been put to death indeed to flesh
ζωοποιηθεὶς δὲ πνεύματι 19 ἐν
having been made alive but to spirit; in
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
which also to the in prison spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασιν ποτε
he preached, to (ones) having disobeyed sometime
ὅτε ἀπεδέχετο ἡ τοῦ θεοῦ
when was receiving out from the of the God
μακροθυμία ἐν ἡμέραις Νῶε
longness of spirit in days, of Noah
κατασκευαζομένης κιβωτοῦ εἰς ἣν
of (one) being constructed of ark in which
ὀλίγοι, τοῦτ' ἐστὶν ὁκτώ ψυχῶν,
few, this is eight souls,
διδωθήσαν δι' ὕδατος.
were saved through through water.

21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει
Which also you antitype now is saving
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ
baptism, not of flesh putting away of filth but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
of conscience good questioning upon into God,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὃς
through resurrection of Jesus Christ, who
ἐστὶν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς
is in right [hand] of God having gone into
οὐρανὸν ὑποταγέντων αὐτῷ
heaven (ones) having been subjected to him
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
Of Christ therefore having suffered to flesh
καὶ ὑμεῖς τὴν αὐτὴν νοήσαν
also you the very mental inclination
ὀπλίσασθε, ὅτι ὁ
arm you yourselves, because the (one)
παθὼν σαρκὶ πέπαυται ἀμαρτίας,
having suffered to flesh he has ceased to sins,

18 Why, even Christ
died once for all time
concerning sins, a
righteous [person] for
unrighteous ones, that
he might lead you to
God, he being put to
death in the flesh, but
being made alive in
the spirit. 19 In this
[state] also he went
his way and preached
to the spirits in
prison, 20 who had
once been disobedient
when the patience of
God was waiting in
Noah's days, while
the ark was being
constructed, in which
a few people, that
is, eight souls, were
carried safely through
the water.

21 That which
corresponds to this is
also now saving you,
namely, baptism, (not
the putting away of
the filth of the flesh,
but the request made
to God for a good
conscience,) through
the resurrection of
Jesus Christ. 22 He
is at God's right hand,
for he went his way
to heaven; and angels
and authorities and
powers were made
subject to him.

4 Therefore since
Christ suffered
in the flesh, you too
arm yourselves with
the same mental
disposition; because
the person that has
suffered in the flesh
has desisted from sins,

2 εἰς τὸ μὴκέτι ἀνθρώπων ἐπιθυμίαις ἀλλά
into the not yet of men to desires but
θελήματι θεοῦ τὸν ἐπιλοιπόν ἐν σαρκὶ
to will of God the leftover upon in flesh
βίωσαι χρόνον. 3 ἀρκετὸς γὰρ ὁ
to spend life time. 3 sufficient for the
παρεληλυθὸς χρόνος τὸ βούλημα τῶν
having gone beside time the wish of the
ἐθνῶν κατειργάσθαι, πεπορευμένους
nations to have worked down, having gone the way
ἐν ἀσελγείαις, ἐπιθυμίαις,
in deeds of loose conduct, desires,
οἰνοφλυγίαις, κώμοις, πότοις, καὶ
excesses with wine, revelries, drinking matches, and
ἀθεμίτοις εἰδωλοατρίαις. 4 ἐν ᾧ
unlawful idolatries. 4 in which
ξενίζονται μὴ
they are being treated as stranger not
συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
of (ones) running with of you into the very
τῆς ἀσωτίας ἀνάχυσιν,
of the unsaving course pouring forth,
βλασφημοῦντες. 5 οἱ ἀποδώσουσιν
(they) blaspheming; which (ones) will give back
λόγον τῷ ἐτοίμως κρίνοντι ζῶντας
word to the (one) readily judging living (ones)
καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ
and dead (ones); into this for also
νεκροῖς εὐγγελίσθη ἵνα
to dead (ones) was declared good news in order that
κριθῶσιν μὲν κατὰ
they might be judged indeed according to
ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
men to flesh they might live but according to
θεὸν πνεύματι.
God to spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
Of all (things) but the end has drawn near.
σφρονησάτε οὖν καὶ νήψατε εἰς
Be you sound in mind therefore and be you sober into
προσευχάς. 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς
prayers; before all the into selves
ἀγάπην ἐκτενῆ ἔχοντες, ὅτι
love outstretching (ones) having, because
ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν
love is covering multitude of sins;
9 φιλόξενοι εἰς ἀλλήλους ἄνευ
(ones) fond of strangers into one another without
γογγυσμοῦ. 10 ἕκαστος καθὼς
murmuring; each (one) according as

2 to the end that he may live the remainder of [his] time in the flesh, no more for the desires of men, but for God's will. 3 For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. 4 Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. 5 But these people will render an account to the one ready to judge those living and those dead. 6 In fact, for this purpose the good news was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God.

7 But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. 8 Above all things, have intense love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without grumbling. 10 In proportion as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ
he received gracious gift, into selves it
διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators
ποικίλης χάριτος θεοῦ. 11 εἰ
of varied undeserved kindness of God; if
τις λαλεῖ, ὡς λόγια θεοῦ. εἰ
anyone is speaking, as little words of God; if
τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which
χορηγεῖ ὁ θεός. ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,
ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages; amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be you treated as strangers
τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in you burning fire toward trial
ὑμῖν γινομένη ὡς ξένου ὑμῖν
to you occurring as of strange (thing) to you
συμβαίνοντος, 13 ἀλλὰ καθὼς
stepping together, but according to which
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
you are sharing to the of the Christ sufferings
χαίρετε, ἵνα καὶ ἐν τῇ
be you rejoicing, in order that also in the
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε
revelation of the glory of him you might rejoice
ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν
being exultant. If you are being reproached in
ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the
τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon
ὑμᾶς ἀναπαύεται.
you is resting up.

15 μὴ γάρ τις ὑμῶν πασχέτω
Not for anyone of you let him be suffering
ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as
ἀλλοτριεπισκόπος. 16 εἰ δὲ ὡς
overseer of what is another's; if but as
Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,
δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift, use it in ministering to one another as fine stewards of God's undeserved kindness expressed in various ways. 11 If anyone speaks, [let him speak] as it were [the] sacred pronouncements of God; if anyone ministers, [let him minister] as dependent on the strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen.

12 Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. 13 On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. 14 If you are being reproached for the name of Christ, you are happy, because the [spirit] of glory, even the spirit of God, is resting upon you.

15 However, let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. 16 But if [he suffers] as a Christian, let him not feel shame, but let him keep on glorifying God in

τούτω. 17 ὅτι ὁ καιρὸς τοῦ
this. Because the appointed time of the
ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
to start the judgment from the house of the
θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
God; if but first from us, what the end
τῶν ἀπειθούντων τῷ τοῦ θεοῦ
of the (ones) disobeying to the of the God
εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
good news? And if the righteous (one)
μόλις σώζεται, ὁ δὲ ἀσεβὴς καὶ
scarcely is being saved, the but irreverential and
ἀμαρτωλὸς ποῦ φανείται; 19 ὥστε καὶ
sinner where will he appear? As-and also
οἱ πᾶσχοιτες κατὰ τὸ θέλημα
the (ones) suffering according to the will
τοῦ θεοῦ πιστῶ κτίστη
of the God to faithful Creator
παρατιθέσθωσαν τὰς ψυχὰς
let them be putting beside for selves the souls
ἐν ἀγαθοποιίᾳ.
in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
Older men therefore in you
παρακαλῶ ὁ συνπρεσβύτερος καὶ
I am encouraging the fellow older man and
μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
witness of the of the Christ sufferings, the
καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
also of the being about to be being revealed glory
κοινωνός, 2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον
sharer, shepherd you the in you flock
τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,
of the God, not necessarily but yieldingly,
μὴ δὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
not-but for disgraceful gain but fore-spiritedly,
3 μὴ ὡς κατακυριεύοντες τῶν κληρῶν
not-but as (ones) lording down of the lots
ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου, 4 καὶ
but types becoming of the flock; and
φανερωθέντος τοῦ
of (one) having been manifested of the
ἀρχιεπισκόπου κομεισθε τὸν
chief shepherd you will carry off for selves the
ἀμαράντινον τῆς δόξης στέφανον.
unfading of the glory crown.

this name. 17 For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 18 "And if the righteous [man] is being saved with difficulty, where will the ungodly [man] and the sinner make a showing?" 19 So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good.

5 Therefore, to the older men* among you I give this exhortation, for I too am an older man with [them] and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: 2 Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; 3 neither as lording it over those who are God's* inheritance, but becoming examples to the flock. 4 And when the chief shepherd has been made manifest, you will receive the unfading crown of glory.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be you subjected
πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the
ταπεινοφροσύνην ἐγκομβώσατε,
lowliness of mind tie you on selves with knots,
ὅτι ὁ θεὸς ὑπερηφάνους
because the God to superior appearing (ones)
ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but
δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be you made lowly therefore under the
κρᾶταιν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that you
ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all
τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of you having thrown upon upon
αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about you.

8 Νήψατε, γρηγορήσατε. ὁ
Be you sober, stay you awake. The
ἀντίδικος ὑμῶν διάβολος ὡς λέων
adversary (at court) of you Devil as lion
ὠρυόμενος περιπατεῖ ζητῶν
roaring is walking about seeking
καταπίειν· 9 ᾧ ἀντίστητε
to drink down; to whom stand you against
στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the
αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the
κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of you brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,
ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
the (one) having called you into the everlasting
αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]
παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,
στηριξέι, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him
τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner, you younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; 7 while you throw all your anxiety upon him, because he cares for you. 8 Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour [someone]. 9 But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. 10 But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong. 11 To him be the might forever. Amen.

1* Or, "elders." 3* Literally, "the"; Jehovah's, J13.14,17,18.

12 Διὰ Σιλουανού ὑμῖν τοῦ πιστοῦ
Through Silvanus to you of the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
brother, as I am reckoning, through few [words]
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ· εἰς ἣν στήτε. 13 Ἀσπάζεται
God; into which stand you. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
you the [woman] in Babylon
συνεκλεκτῇ καὶ Μάρκος ὁ υἱός
jointly chosen [woman] and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet you one another in kiss
ἀγάπης.
of love.

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to you to all the [ones] in Christ.

ΠΕΤΡΟΥ B OF PETER 2

1 Σίμων Πέτρος δούλος καὶ ἀπόστολος
Simon Peter slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσότημον
of Jesus Christ to the [ones] equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
righteousness of the God of us and of Savior
Ἰησοῦ Χριστοῦ·
Jesus Christ;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖ ἐν ἐπίγνωσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὡς
God and of Jesus the Lord of us, as

1* Our God, ABVG; our Lord, κSy^b. 1* Of our God and [the] Savior Jesus Christ, in agreement with the distinction between God and Jesus in the next verse. See App 2E.

12 Through Silvanus, a faithful brother, as I account him, I have written you in few [words], to give encouragement and an earnest witness that this is the true undeserved kindness of God; in which stand firm. 13 She who is in Babylon, a chosen one like [you], sends you her greetings, and so does Mark my son. 14 Greet one another with a kiss of love.

May all of you who are in union with Christ have peace.

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith, held in equal privilege with ours, by the righteousness of our God* and [the] Savior Jesus Christ.*

2 May undeserved kindness and peace be increased to you by an accurate knowledge of God and of Jesus our Lord, 3 forasmuch as

πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ
all (things) to us of the divine power of him
τὰ πρὸς ζωὴν καὶ εὐσεβείαν
the (things) toward life and revering well
δεωρημένης διὰ τῆς
having granted freely for self through the
ἐπίγνωσως τοῦ καλέσαντος
accurate knowledge of the (one) having called
ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
us through glory and virtue, through
ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
which (things) the precious and grandest to us
ἐπαγγέλματα δεώρηται,
promises he has granted freely,
ἵνα διὰ τούτων
in order that through these (things)
γένησθε θείας κοινωνοὶ φύσεως,
you might become of divine sharers of nature,
ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
having fled off of the in the world in desire
φθοράς.
of corruption.

5 καὶ αὐτὸ τοῦτο δὲ σπουδῇ πάσαν
And very this (thing) but speedup all
παρεισενέγκαντες ἐπιχορηγήσατε ἐν
having brought in beside supply you upon in
τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
to the faith of you the virtue, in but the virtue
τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν
the knowledge, in but the knowledge the
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
self-control, in but the self-control the endurance,
ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, 7 ἐν
in but the endurance the well-reverencing, in
δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
but the well-reverencing the brotherly affection,
ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·
in but the brotherly affection the love;
8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
these (things) for to you existing and
πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
becoming more not ineffective nor unfruitful
καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
it is putting down into the of the Lord of us
Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
of Jesus Christ accurate knowledge;

his divine power* has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue. 4 Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in divine nature, having escaped from the corruption that is in the world through lust.

5 Yes, for this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to [YOUR] virtue knowledge, 6 to [YOUR] knowledge self-control, to [YOUR] self-control endurance, to [YOUR] endurance godly devotion, 7 to [YOUR] godly devotion brotherly affection, to [YOUR] brotherly affection love. 8 For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful* regarding the accurate knowledge of our Lord Jesus Christ.

3* His divine power, κAB; Jehovah by his power, J¹⁸. 8* Or, "cause you to be neither inactive nor unfruitful."

9 ὧς γὰρ μὴ παρέστιν
to whom for not is being beside
ταῦτα, τυφλὸς ἐστὶν μὴ παύζων,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the
τῶν πάλαι αὐτοῦ ἀμαρτιῶν.
of the of old of him of sins.

10 διὸ μᾶλλον, ἀδελφοί, σπουδάζετε
Through which rather, brothers, speed you up
βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν
stable of you the calling and choosing
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not

μὴ παίστητέ ποτε· 11 οὕτως γὰρ
not you should trip sometime; thus for
πλουσιῶς ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος
richly will be supplied upon to you the entrance
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.

12 Διὸ μελλήσω αἰεὶ ὑμᾶς
Through which I shall be disposed ever you
ὑπομιμνήσκειν περὶ τούτων, καί ποτε
to be reminding about these (things), and-even

εἰδότας καὶ ἐστηριγμένους
(ones) having known and having been firmly fixed
ἐν τῇ παρουσίᾳ ἀληθείας. 13 δίκαιος δὲ
in the being beside truth. Righteous but

ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
I am considering, upon how much [time] I am in
τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up

ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
you in reminding, having known that
ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle

μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus
Χριστὸς ἐδήλωσέν μοι· 15 σπουδάζω
Christ made evident to me; I shall speed up

δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having you after the
ἐμὴν ἐξοδὸν τὴν τούτων μνήμην
my exodus of these (things) mention

ποιεῖσθαι.
to be making.

9 For if these things are not present in anyone, he is blind, shutting his eyes [to the light], and has become forgetful of his cleansing from his sins of long ago.

10 For this reason, brothers, all the more do your utmost to make the calling and choosing of you sure for yourselves; for if you keep on doing these things you will by no means ever fail. 11 In fact, thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

12 For this reason I shall be disposed always to remind you of these things, although you know [them] and are firmly set in the truth that is present [in you].

13 But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you, 14 knowing as I do that the putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me.

15 So I will do my utmost also at every time that, after my departure, you may be able to make mention of these things for yourselves.

16 οὐ γὰρ σεσοφισμένοις
Not for to (ones) having been wisely made
μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
to myths having followed out we made known
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to you the of the Lord of us of Jesus Christ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
power and presence, but onlookers
γενηθέντες τῆς ἐκείνου μεγαλειότητος.
having become of the of that (one) of magnificence.

17 λαβὼν γὰρ παρὰ θεοῦ
[He] having received for beside of God
πατρός τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
Father honor and glory of voice having been borne

αὐτῷ τοιαύτης ὑπὸ τῆς μεγαλοπρεποῦς
to him of such [voice] by the fittingly great
δόξης Ὁ υἱὸς μου ὁ ἀγαπητὸς μου οὗτος
glory The Son of me the loved of me this

ἐστίν, εἰς ὃν ἐγὼ εὐδόκησα, — 18 καὶ
is, into whom I thought well, — and
ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ
this the voice we heard out of

οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ
heaven having been borne together with him
ὅτε ἐν τῷ ἁγίῳ ὄρει.
[we] being in the holy mountain.

19 καὶ ἔχομεν βεβαίωτον τὸν
And we are having more stable the
προφητικὸν λόγον, ὃ καλῶς ποιεῖτε
prophetic word, to which finely you are doing

προσεχόντες ὡς λύχνῳ φαίνοντι ἐν
having [mind] toward as to lamp shining in
αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα
parched place, until which [time] day

διαυγασθῇ καὶ φωσφόρος ἀνατελῇ
might beam through and light bearer might rise up
ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο
in the hearts of you; this (thing)

πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
first (ones) knowing that every prophecy
γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
of Scripture of own loosing upon not is becoming,

21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
not for to will of man was borne
προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
prophecy at any time, but by spirit

ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
holy being borne they spoke from God men.

16 No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence.

17 For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: "This is my son, my beloved, whom I myself have approved." 18 Yes, these words we heard borne from heaven while we were with him in the holy mountain.

19 Consequently we have the prophetic word [made] more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. 20 For you know this first, that no prophecy of Scripture springs from any private interpretation. 21 For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται τῶν ψευδοδιδασκαλῶν, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· **2** καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· **3** καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκταται οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, destruction of them not is nodding.

4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἔφείσατο, ἀλλὰ σειροῖς ζόφου ἔταρταρώσας, **5** καὶ ἀρχαίου κόσμου οὐκ ἔφείσατο, ἀλλὰ ὀγδοῦν Νώε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, **6** καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν, ὑπόδειγμα ὡς ἀσεβῶν ἐπὶ τῶν ἀσέβειν, **7** καὶ

2 However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects* and will disown even the owner that bought them, bringing speedy destruction upon themselves.

2 Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. **3** Also, with covetousness they will exploit you with counterfeit words. But as for them, the judgment from of old is not moving slowly, and the destruction of them is not slumbering.

4 Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus,* delivered them to pits of dense darkness to be reserved for judgment; **5** and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; **6** and by reducing the cities Sod'om and Go-mor'rah to ashes he condemned them, setting a pattern for ungodly persons of things to come; **7** and

δικαίον ἁπλῶς καταπονόμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρύσατο, — **8** βλέμματι γὰρ καὶ ἀκοῇ δικαίους ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργους ἐβασάνιζεν, — **9** οἶδεν Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζόμενους, **10** μάλιστα δὲ τοὺς ὀπίσω τῆς σαρκὸς ἐν ἐπιθυμίᾳ μισμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας, τολμηταί, αὐθάδεις, δόξας οὐ τρέμουντες, βλασφημούντες, **11** ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν, **12** οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἀλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημούντες, ἐν τῇ φθορᾷ αὐτῶν καὶ αὐτοὶ φθορήσονται, **13** ἀδικοῦμενοι μισθὸν ἀδικίας·

he delivered righteous Lot being afflicted down by the indulgence of the law-defying people in loose conduct— **8** for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds— **9** Jehovah* knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, **10** especially, however, those who go on after flesh with the desire to defile [it] and who look down on lordship. Daring, self-willed, they do not tremble at glorious ones but speak abusively, **11** whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, [not doing so] out of respect for Jehovah.* **12** But these [men], like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own [course of] destruction, **13** wronging themselves as a reward for wrongdoing.

¹ Or, "heresies" (*hai-re'seis*); *sec'tas*, Vg. ⁴ For a discussion of Tartarus, see App 4b.

⁹ Jehovah, J7,8,13,14,16-18,22-24; Lord, ¹¹ Jehovah, J7,8,13,16-18,22-24; Lord, ¹³ BC; but omitted by AVG¹³.

ἡδονὴν ἡγοῦμενοι τὴν ἐν ἡμέρᾳ τρυφῇ,
 Pleasure considering the in day luxury,
 σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 spots and blemishes living in luxury in the
 ἀπάταις αὐτῶν συνευωχούμενοι
 seductions of them feeding selves well together
 ὕμιν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς
 to you, eyes [they] having full
 μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας,
 of adulteress and unceasing down of sin,
 δელεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
 baiting on souls not firmly fixed, heart
 γεγυμνασμένην πλεονεξίας
 having been trained (like gymnast) of covetousness
 ἔχοντες, κατάρας τέκνα,
 [they] having, of curse children,
 15 καταλείποντες εὐθεῖαν ὁδὸν
 leaving down straight way
 ἐπλανήθησαν, ἐξακολουθήσαντες
 they were made to err, having followed out
 τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βεὼρ
 to the way of the Balaam of the Beor
 ὃς μισθὸν ἀδικίας ἡγάγησεν
 who reward of unrighteousness loved
 16 ἔλεγειν δὲ ἔσχεν ἰδίας παρανομίας·
 reproof but he had of own exceeding of law;
 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
 beast under yoke voiceless in of man voice
 φθεγξάμενον ἐκώλυσεν τὴν τοῦ
 having uttered sound it hindered the of the
 προφήτου παραφρονίαν.
 prophet beside-mindedness.
 17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
 These (ones) are fountains waterless
 καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
 and mists by violent windstorm being driven,
 οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
 to whom the gloom of the darkness has been kept.
 18 ὑπερόγκᾳ γὰρ ματαιότητος
 Over-swelling (things) for of vanity
 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 uttering sound of they are baiting on in desires
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως
 of flesh to loose habits the (ones) by little
 ἀποφεύγοντας τοὺς ἐν πλάνῃ
 fleeing from the (ones) in error
 ἀναστρεφόμενους, 19 ἐλευθερίαν αὐτοῖς
 being turned up, freedom to them
 ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
 [they] promising, very (ones) slaves existing

They consider
 luxurious living in the
 daytime a pleasure.
 They are spots and
 blemishes, indulging
 with unrestrained
 delight in their
 deceptive teachings
 while feasting together
 with you. 14 They
 have eyes full of
 adultery and unable
 to desist from sin, and
 they entice unsteady
 souls. They have
 a heart trained in
 covetousness. They
 are accursed children.
 15 Abandoning the
 straight path, they
 have been misled.
 They have followed
 the path of Balaam,
 [the son] of Be'or, who
 loved the reward of
 wrongdoing, 16 but
 got a reproof for his
 own violation of what
 was right. A voiceless
 beast of burden,
 making utterance with
 the voice of a man,
 hindered the prophet's
 mad course.

17 These are foun-
 tains without water,
 and mists driven by a
 violent storm, and for
 them the blackness
 of darkness has been
 reserved. 18 For
 they utter swelling
 expressions of no
 profit, and by the
 desires of the flesh
 and by loose habits
 they entice those who
 are just escaping from
 people who conduct
 themselves in error.
 19 While they are
 promising them free-
 dom, they themselves
 are existing as slaves

τῆς φθορᾶς· ᾧ γὰρ τις
 of the corruption; to whom for anyone
 ἦττηται, τούτῳ δεδοῦλωται.
 has been made less, to this (one) he has been enslaved.
 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
 If for having fled from the defilements of the
 κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
 world in accurate knowledge of the Lord and
 σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
 Savior of Jesus Christ to these (things) but
 πάλιν ἐμπλακέντες ἠττῶνται,
 again having been involved they are being made less,
 γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα
 it has become to them the last (things) worse
 τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
 of the first (things). Better for it was
 αὐτοῖς μὴ ἐπεγνωκέναι τὴν
 to them not to have accurately known the
 ὁδὸν τῆς δικαιοσύνης ἢ
 way of the righteousness than
 ἐπιγνοῦσιν ὑποστρέψαι
 to (ones) having accurately known to turn under
 ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας
 out of the having been given beside to them of holy
 ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
 commandment; has stepped together to them
 τὸ τῆς ἀληθοῦς παροιμίας Κύν
 the (thing) of the true proverb Dog
 ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ
 having turned upon upon the own vomit, and
 ὧς λουσαμένη εἰς κυλισμὸν βορβόρου.
 Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
 This already, loved (ones), second to you
 γράφω ἐπιστολήν, ἐν αἷς
 I am writing letter, in which [letters]
 διεγείρω ὑμῶν ἐν ὑπομνήσει
 I am thoroughly raising up of you in reminding
 τὴν εἰλικρινῇ διάνοιαν, 2 μνησθῆναι
 the sincere mental perception, to remember
 τῶν προειρημένων ῥημάτων ὑπὸ
 of the having been previously spoken sayings by
 τῶν ἁγίων προφητῶν καὶ τῆς τῶν
 the holy prophets and of the of the
 ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
 apostles of you commandment of the Lord
 καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
 and Savior, this first [you] knowing

of corruption. For
 whoever is overcome
 by another is
 enslaved by this
 one. 20 Certainly if,
 after having escaped
 from the defilements
 of the world by an
 accurate knowledge of
 the Lord and Savior
 Jesus Christ, they get
 involved again with
 these very things
 and are overcome,
 the final conditions
 have become worse
 for them than the
 first. 21 For it would
 have been better for
 them not to have
 accurately known the
 path of righteousness
 than after knowing
 it accurately to turn
 away from the holy
 commandment deliv-
 ered to them. 22 The
 saying of the true
 proverb has happened
 to them: "The dog has
 returned to its own
 vomit, and the sow
 that was bathed to
 rolling in the mire."

3 Beloved ones, this
 is now the second
 letter I am writing
 you, in which, as in
 my first one, I am
 arousing your clear
 thinking faculties by
 way of a reminder,
 2 that you should
 remember the sayings
 previously spoken by
 the holy prophets and
 the commandment
 of the Lord and
 Savior through your
 apostles. 3 For
 you know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
that will come upon last (ones) of the days
ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ
in playing in sport players in sport according to
τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
the own desires of them going their way
4 καὶ λέγοντες Ποῦ ἐστὶν ἡ ἐπαγγελία
and saying Where is the promise
τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
of the presence of him? from which [day] for
οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
the fathers fell asleep, all (things) thus
διαμένει ἀπ' ἀρχῆς κτίσεως.
is remaining through from beginning of creation.

5 λανθάνει γὰρ αὐτοὺς τοῦτο
Is lying hidden to for them this
θελοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
(them) being willing that heavens were out of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth out of water and through water
συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
having stood together to the of the God to word,
6 δι' ὧν ὁ τότε κόσμος
through which (things) the then world
ὑδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ
to water having been deluged was destroyed; the
δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
but now heavens and the earth to the very word
τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
have been treasured up they are to fire being kept
εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
into day of judgment and of destruction
τῶν ἀσεβῶν ἀνθρώπων.
of the irreverential men.

8 Ἐν δὲ τούτῳ μὴ
One but this (thing) not
λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
let it be lying hidden to you, loved (ones), that
μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
one day beside Lord as thousand years and
χίλια ἔτη ἡ μία ἡμέρα. 9 οὐ βραδύνει
thousand years as day one. Not is being slow
Κύριος τῆς ἐπαγγελίας, ὡς τινες
Lord of the promise, as some (ones)
βραδυτῆτα ἡγοῦνται, ἀλλὰ
slowness they are considering, but
μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλομένους
is being long in spirit into you, not wishing

4* See App 3b. 8* Jehovah, J7.8,13,14,16-18,22-24; Lord, ABVgSyh. 9* Jehovah, J7.8,13,16-18,22-24; Lord, ABVgSyh.

that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires 4 and saying: "Where is this promised presence* of his? Why, from the day our forefathers fell asleep [in death], all things are continuing exactly as from creation's beginning."

5 For, according to their wish, this fact escapes their notice, that there were heavens from old and an earth standing compactly out of water and in the midst of water by the word of God; 6 and by those [means] the world of that time suffered destruction when it was deluged with water. 7 But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men.

8 However, let this one fact not be escaping your notice, beloved ones, that one day is with Jehovah* as a thousand years and a thousand years as one day. 9 Jehovah* is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire

τινας ἀπολῆσθαι ἀλλὰ πάντας εἰς
any (ones) to be destroyed but all (ones) into
μετάνοιαν χωρῆσαι. 10 Ἦξει δὲ
repentance to allow space for. Will come but
ἡμέρα Κυρίου ὡς κλέπτῃς, ἐν ἣ ὁ οὐρανὸς
day of Lord as thief, in which the heavens
βοῇ ῥοιζῶν παρελεύσονται, στοιχεῖα δὲ
with hissing noise will go beside, elements but
καυσούμενα λυθῇσεται, καὶ γῆ καὶ
being intensely hot will be loosed, and earth and
τὰ ἐν αὐτῇ ἔργα εὐρεθῇσεται.
the in it works will be found.

11 Τούτων οὕτως πάντων λυομένων
Of these (things) thus of all being loosed
ποταποὺς δεῖ ὑπάρχειν
what sort of [men] it is binding to be existing
ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ
you in holy (acts of) conduct and
εὐσεβείαις, 12 προσδοκῶντας καὶ
well-reverential (deeds), awaiting and
σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
speeding up the presence of the of the God
ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
day, through which heavens being on fire
λυθῇσονται καὶ στοιχεῖα καυσούμενα
will be loosed and elements being intensely hot
τήκεται· 13 καινοὺς δὲ οὐρανοὺς καὶ
is being melted; new but heavens and
γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
earth new according to the promise of him
προσδοκῶμεν, ἐν οἷς δικαιοσύνη
we are awaiting, in which (ones) righteousness
κατοικεῖ.
is dwelling.

14 Διό, ἀγαπητοί, ταῦτα
Through which, loved (ones), these (things)
προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
awaiting speed you up spotless (ones) and
ἀμώμητοι αὐτῷ εὐρεθῇνα ἐν εἰρήνῃ,
unblemished (ones) to him to be found in peace,
15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
and the of the Lord of us longness of spirit
σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ
salvation be you considering, according as also the
ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
loved of us brother Paul according to

any to be destroyed but desires all to attain to repentance. 10 Yet Jehovah's* day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements* being intensely hot will be dissolved, and earth and the works in it will be discovered.

11 Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, 12 awaiting and keeping close in mind the presence* of the day of Jehovah,* through which [the] heavens being on fire will be dissolved and [the] elements being intensely hot will melt! 13 But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.

14 Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace. 15 Furthermore, consider the patience of our Lord as salvation, just as our beloved brother Paul according to

10* Jehovah's, J7.8,13,16-18,22-24; Lord's, ABVgSyh. 10* Or, "the celestial bodies" (stoi-khei'a). 12* See App 3b. 12* Jehovah, J7.8,17; the Lord, CVg; God, ABVgSyh.

τὴν δοθείσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote
ὑμῖν, 16 ὥς καὶ ἐν πάσαις ἐπιστολαῖς
to you, as also in all letters
λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in
αἷς ἐστὶν δυσονήτᾳ
which [letters] is hard for mind
τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and
ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς
unsteady are distorting as also the
λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them
ἀπώλειαν.
destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί,
You therefore, loved (ones),
προγινώσκοντες φυλάσσεσθε ἵνα
knowing before be guarding yourselves in order that
μὴ τῇ τῶν ἀθέσμων πλάνῃ
not to the of the illegal (ones) error
συναπαχθέντες ἐκπέσῃτε τοῦ
having been led off together you might fall out of the
ἰδιοῦ στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be you growing but in
χάρτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
of us and of Savior Jesus Christ. To him the
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given him also wrote you, 16 speaking about these things as he does also in all [his] letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as [they do] also the rest of the Scriptures, to their own destruction.

17 You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. 18 No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him [be] the glory both now and to the day of eternity.

ΙΩΑΝΟΥ OF JOHN 1

1 Ὅτι ἦν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which
ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς
we have heard, which we have seen to the
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the
χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word
τῆς ζωῆς, — 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,
καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to you the life the
αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and
ἐφανερώθη ἡμῖν, — 3 ὃ ἐωράκαμεν
it was manifested to us, — which we have seen
καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνᾶν
to you, in order that also you sharing
ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία
you may be having with us; and the sharing
οὐ δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 καὶ
the Son of him of Jesus Christ; and
ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that
ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη.
the joy of us may be having been fulfilled.

5 Καὶ ἐστὶν αὕτη ἡ ἀγγελία ἣν
And is this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
to you, that the God light is and darkness
οὐκ ἐστὶν ἐν αὐτῷ οὐδεμία. 6 Ἐάν
not is in him none. If ever
εἴπωμεν ὅτι κοινωνᾶν ἔχομεν μετ'
we should say that sharing we are having with

1 That which was from [the] beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, 2 (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us,) 3 that which we have seen and heard we are reporting also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. 4 And so we are writing these things that our joy may be in full measure.

5 And this is the message which we have heard from him and are announcing to you, that God is light and there is no darkness at all in union with him. 6 If we make the statement: "We are having a sharing with

αὐτοῦ καὶ ἐν τῷ σκότειν περιπατῶμεν,
him and in the darkness we may be walking about,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about

ὡς αὐτὸς ἔστιν ἐν τῷ φωτὶ, κοινωνίαν
as he is in the light, sharing

ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood

Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us

ἀπὸ πάσης ἀμαρτίας.
from all sin.

8 Ἐὰν εἰπώμεν ὅτι ἀμαρτίαν οὐκ
If ever we should say that sin not

ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and

ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἐὰν
the truth not is in us. If ever

ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστὸς
we may be confessing the sins of us, faithful

ἔστιν καὶ δίκαιος ἵνα ἀφῇ
he is and righteous in order that he might let go off

ἡμῖν τὰς ἀμαρτίας καὶ καθαρῶς ἡμᾶς
to us the sins and he might cleanse us

ἀπὸ πάσης ἀδικίας. 10 Ἐὰν
from all unrighteousness. If ever

εἰπώμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar

ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him

οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα
Little children, of me, these (things)

γράφω ὑμῖν ἵνα μὴ
I am writing to you in order that not

ἀμαρτήτε. καὶ ἐάν τις
you might commit sin. And if ever anyone

ἀμαρτή, παράκλητον ἔχομεν
should commit sin, paraclete we are having

πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ

δίκαιον, 2 καὶ αὐτὸς ἰλασμός
righteous (one), and he propitiation

ἔστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about

τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go on walking in the darkness, we are lying and are not practicing the truth. 7 However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin.

8 If we make the statement: "We have no sin," we are misleading ourselves and the truth is not in us. 9 If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness.

10 If we make the statement: "We have not sinned," we are making him a liar, and his word is not in us.

2 My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. 2 And he is a propitiatory sacrifice for our sins, yet not for ours only but also for

δλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this

γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,

ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.

4 ὁ λέγων ὅτι "Ἐγώκα αὐτόν, καὶ
The (one) saying that I have known him, and

τὰς ἐντολάς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar

ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the

λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the

θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν
God has been perfected. In this we are knowing

ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him

μένειν ὀφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)

περιπατεῖν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν
Loved (ones), not commandment new

γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν
I am writing to you, but commandment old

ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
which you were having from beginning; the

ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος
commandment the old is the word

ὃν ἠκούσατε. 8 πάλιν ἐντολὴν
which you heard. Again commandment

καινὴν γράφω ὑμῖν, ὃ ἐστίν ἀληθὲς
new I am writing to you, which is true

ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in you, because the darkness

παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already

φαίνει.
is shining.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and

τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστίν
the brother of him hating in the darkness he is

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the

ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

the whole world's. 3 And by this we have the knowledge that we have come to know him, namely, if we continue observing his commandments.

4 He that says: "I have come to know him," and yet is not observing his commandments, is a liar, and the truth is not in this [person]. 5 But whoever does observe his word, truthfully in this [person] the love of God has been made perfect. By this we have the knowledge that we are in union with him. 6 He that says he remains in union with him is under obligation himself also to go on walking just as that one walked.

7 Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from [the] beginning. This old commandment is the word which you heard. 8 Again, I am writing you a new commandment, a fact that is true in his case and in yours, because the darkness is passing away and the true light is already shining.

9 He that says he is in the light and yet hates his brother is in the darkness up to right now. 10 He that loves his brother remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· **11** ὁ
and fall-causer in him not is; the (one)
δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
but hating the brother of him in the darkness
ἔστιν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
he is and in the darkness he is walking about,
καὶ οὐκ οἶδεν ποῦ ὑπάγει,
and not he has known where he is going under,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ.
of him.

12 Γράφω ὑμῖν, τέκνια, ὅτι
I am writing to you, little children, because
ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ
have been let go off to you the sins through
τὸ ὄνομα αὐτοῦ· **13** γράφω ὑμῖν,
the name of him; I am writing to you,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ'
fathers, because you have known the (one) from
ἀρχῆς· γράφω ὑμῖν, νεανίσκοι,
beginning; I am writing to you, young [men],
ὅτι νενικήκατε τὸν πονηρὸν.
because you have conquered the wicked (one).
Ἐγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε
I wrote to you, little boys, because you have known
τὸν πατέρα· **14** ἔγραψα ὑμῖν, πατέρες,
the Father; I wrote to you, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
because you have known the (one) from beginning;
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
I wrote to you, young [men], because strong
ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
you are and the word of the God in you
μένει καὶ νενικήκατε τὸν
is remaining and you have conquered the
πονηρὸν.
wicked (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
Not be you loving the world not-but
τὰ ἐν τῷ κόσμῳ. ἔάν τις
the (things) in the world. If ever anyone
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
may be loving the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ· **16** ὅτι πᾶν
of the Father in him; because all
τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
the (thing) in the world, the desire of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
flesh and the desire of the eyes and

and there is no cause
for stumbling in his
case. **11** But he that
hates his brother is
in the darkness and
is walking in the
darkness, and he does
not know where he
is going, because the
darkness has blinded
his eyes.

12 I am writing
you, little children,
because YOUR sins
have been forgiven
you for the sake of
his name. **13** I am
writing you, fathers,
because you have
come to know him
who is from [the]
beginning. I am
writing you, young
men, because you
have conquered the
wicked one. I write
you, young children,
because you have
come to know the
Father. **14** I write
you, fathers, because
you have come to
know him who is
from [the] beginning.
I write you, young
men, because you
are strong and the
word of God remains
in you and you
have conquered the
wicked one.

15 Do not be loving
either the world or
the things in the
world. If anyone loves
the world, the love
of the Father is not
in him; **16** because
everything in the
world—the desire
of the flesh and the
desire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἔστιν·
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.

18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as you heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγονασιν· ὁθεν γινώσκουμεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἐστίν. **19** ἔξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμνήκεισαν
if for out of us they were, they had remained
ἂν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that
φανερῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. **20** καὶ ὑμεῖς χρίσμα
all out of us. And you anointing
ἔχετε ἀπὸ τοῦ ἁγίου·
you are having from the holy (one);
οἴδατε πάντες — **21** οὐκ ἔγραψα
you have known all (ones) — Not I wrote
ὑμῖν ὅτι οὐκ οἴδατε τὴν
to you because not you have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because you have known it,
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.

22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life
—does not originate
with the Father, but
originates with the
world. **17** Further-
more, the world is
passing away and so
is its desire, but he
that does the will of
God remains forever.

18 Young children,
it is the last hour,
and, just as you have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last
hour. **19** They went
out from us, but they
were not of our sort;
for if they had been of
our sort, they would
have remained with
us. But [they went
out] that it might be
shown up that not
all are of our sort.
20 And you have an
anointing from the
holy one; all of you
have knowledge. **21** I
write you, not because
you do not know the
truth, but because you
know it, and because
no lie originates with
the truth.

22 Who is the liar
if it is not the one
that denies that Jesus
is the Christ? This
is the antichrist, the
one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
Everyone the denying the Son not-but
τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
the Father he is having; the (one) confessing the
υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
Son also the Father he is having. You
ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν
which you heard from beginning, in you
μενέτω· ἐὰν ἐν ὑμῖν μείνῃ
let it be remaining; if ever in you should remain
ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
which from beginning you heard, also you in
τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
the Son and in the Father you will remain.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
And this is the promise which he
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
promised to us, the life the everlasting.
26 Ταῦτα ἔγραψα ὑμῖν περὶ
These (things) I wrote to you about
τῶν πλανῶντων ὑμᾶς. 27 καὶ ὑμεῖς
the (ones) making to err you. And you
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
the anointing which you received from him
μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν
it is remaining in you, and not need
ἔχετε ἵνα τις
you are having in order that anyone
διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
may be teaching you; but as the of him
χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
anointing is teaching you about all (things),
καὶ ἀληθές ἐστιν καὶ οὐκ ἐστὶν ψεῦδος, καὶ
and true it is and not it is lie, and
καθὼς ἐδίδαξεν ὑμᾶς, μένετε
according as it taught you, be you remaining
ἐν αὐτῷ. 28 Καὶ νῦν, τέκνια,
in him. And now, little children,
μένετε ἐν αὐτῷ, ἵνα ἐὰν
be you remaining in him, in order that if ever
φανερῶθῃ σγῶμεν
he should be manifested we might have
παρρησίαν καὶ μὴ αἰσχυνοῦμεν
outspokenness and not we might be put to shame
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
from him in the presence of him.
29 ἐὰν εἰδῇτε ὅτι δικαίος ἐστίν,
If ever you should know that righteous he is,
γινώσκετε ὅτι πᾶς ὁ ποιών τὴν
you are knowing that everyone the doing the

23 Everyone that denies the Son does not have the Father either. He that confesses the Son has the Father also.
24 As for you, let that which you have heard from [the] beginning remain in you. If that which you have heard from [the] beginning remains in you, you will also abide in union with the Son and in union with the Father.
25 Furthermore, this is the promised thing that he himself promised us, the life everlasting.
26 These things I write you about those who are trying to mislead you.
27 And as for you, the anointing that you received from him remains in you, and you do not need anyone to be teaching you; but, as the anointing from him is teaching you about all things, and is true and is no lie, and just as it has taught you, remain in union with him.
28 So now, little children, remain in union with him, that when he is made manifest we may have freeness of speech and not be shamed away from him at his presence.
29 If you know that he is righteous, you gain the knowledge that everyone who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness out of him he has been generated.

3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See you what sort of love has given to us
ὁ πατὴρ ἵνα τέκνα θεοῦ
the Father in order that children of God
κληθῶμεν, καὶ ἐσμεν. διὰ
we should be called, and we are. Through
τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
this (thing) the world not is knowing us
ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν
because not it knew him. Loved (ones), now
τέκνα θεοῦ ἐσμέν, καὶ οὕτως
children of God we are, and not as yet
ἐφανερῶθῃ τί ἐσόμεθα. οἶδαμεν
was it manifested what we shall be. We have known
ὅτι ἐὰν φανερῶθῃ ὅμοιοι
that if ever he should be manifested (ones) like
αὐτῷ ἐσόμεθα, ὅτι ὁσόμεθα αὐτόν
to him we will be, because we shall see him
καθὼς ἐστίν. 3 καὶ πᾶς ὁ ἔχων
according as he is. And every the (one) having
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀνίζει
the hope this upon him he is purifying
ἐαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν.
himself according as that (one) pure he is.

4 Πᾶς ὁ ποιών τὴν ἀμαρτίαν καὶ
Every the (one) doing the sin also
τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστὶν
the lawlessness he is doing, and the sin is
ἡ ἀνομία. 5 καὶ οἶδατε ὅτι
the lawlessness. And you have known that
ἐκεῖνος ἐφανερῶθῃ ἵνα τὰς
that (one) was manifested in order that the
ἀμαρτίας ᾶρῃ, καὶ ἀμαρτία ἐν αὐτῷ
sins he might lift up, and sin in him
οὐκ ἐστίν. 6 πᾶς ὁ ἐν αὐτῷ μένων
not is. Every the (one) in him remaining
οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ
not is sinning; every the (one) sinning not
ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.
has seen him not-but he has known him.
7 Τέκνια, μηδεὶς πλανᾷ ὑμᾶς·
Little children, no one let make to err you;
ὁ ποιών τὴν δικαιοσύνην δικαίος
the (one) doing the righteousness righteous
ἐστίν, καθὼς ἐκεῖνος δικαίος ἐστίν·
he is, according as that (one) righteous is;

righteousness has been born from him.
3 See what sort of love the Father has given us, so that we should be called children of God; and such we are. That is why the world does not have a knowledge of us, because it has not come to know him. 2 Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. 3 And everyone who has this hope set upon him purifies himself just as that one is pure.
4 Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. 5 You know too that that one was made manifest to take away [our] sins, and there is no sin in him. 6 Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him.
7 Little children, let no one mislead you; he who carries on righteousness is righteous, just as that one is righteous.

8 ὁ ποίων τὴν ἁμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται. 10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest

ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἠκούσατε ἀπ' ἀρχῆς, ἵνα
you heard from beginning, in order that

ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἐσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἐσφαγεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be you wondering, brothers, if is hating
ὁ κόσμος. 14 ἡμεῖς οἴδαμεν ὅτι
you the world. We have known that
μεταβέβηκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on sin originates with the Devil, because the Devil has been sinning from [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

9 Everyone who has been born from God does not carry on sin, because His [reproductive] seed remains in such one, and he cannot practice sin, because he has been born from God. 10 The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. 11 For this is the message which you have heard from [the] beginning, that we should have love for one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother [were] righteous.

13 Do not marvel, brothers, that the world hates you. 14 We know we have passed over from death to

τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
the life, because we are loving the brothers;

ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισὼν τὸν ἀδελφὸν
death. Every the (one) hating the brother

αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε
of him man-killer he is, and you have known
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
that every man-killer not is having life
αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this

ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκείνος
we have known the love, because that (one)
ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we
ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls
θεῖναι. 17 ὃς δ' ὅν ἐξῆν
to put. Who but likely may be having the

βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding
τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
the brother of him need having and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining
ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving
λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work
καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the
ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him

πεισομεν τὴν καρδίαν ἡμῶν 20 ὅτι
we shall persuade the heart of us because
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,
ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the
καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).

21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not
καταγινώσκῃ, παρησὶαν
may be knowing down on, outspokenness

life, because we love the brothers. He who does not love remains in death.

15 Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him. 16 By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender [our] souls for [our] brothers. 17 But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue, but in deed and truth.

19 By this we shall know that we originate with the truth, and we shall assure our hearts before him 20 as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things. 21 Beloved ones, if [our] hearts do not condemn [us], we have freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
we are having toward the God, and which
ἂν αἰτῶμεν λαμβάνομεν ἀπ'
likely we may be asking we are receiving from
αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ
him, because the commandments of him
τηροῦμεν καὶ τὰ ἀρεστὰ
we are observing and the (things) pleasing
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
in sight of him we are doing. And this
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
is the commandment of him, in order that
πιστεῦσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
we should believe to the name of the Son of him
Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
of Jesus Christ and we may be loving one another,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
according as he gave commandment to us. And
ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν
the (one) observing the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him he is remaining and he in him; and
ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν
in this we are knowing that he is remaining in
ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
us, out of the spirit of which to us
ἔδωκεν.
he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Loved (ones), not to every spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
be you believing, but be you proving the
πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
spirits if out of the God it is, because
πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν
many false prophets have gone forth into the
κόσμον.
world.

2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
In this you are knowing the spirit of the
θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
God; every spirit which is confessing Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
Christ in flesh having come out of the God
ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
it is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
is confessing the Jesus out of the God not
ἐστίν· καὶ τοῦτό ἐστιν τὸ τοῦ
he is; and this is the [spirit] of the

toward God; 22 and
whatever we ask
we receive from
him, because we are
observing his com-
mandments and are
doing the things that
are pleasing in his
eyes. 23 Indeed, this
is his commandment,
that we have faith in
the name of his Son
Jesus Christ and be
loving one another,
just as he gave us
commandment.

24 Moreover, he who
observes his com-
mandments remains
in union with him,
and he in union with
such one; and by this
we gain the knowledge
that he is remaining
in union with us,
owing to the spirit
which he gave us.

4 Beloved ones, do
not believe every
inspired expression,
but test the inspired
expressions to see
whether they originate
with God, because
many false prophets
have gone forth into
the world.

2 You gain the
knowledge of the in-
spired expression from
God by this: Every in-
spired expression that
confesses Jesus Christ
as having come in the
flesh originates with
God. 3 but every in-
spired expression that
does not confess Jesus
does not originate
with God. Further-
more, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.
it is coming, and now in the world it is already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ· 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν·
world; they out of the world they are;
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We

ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this
γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another,
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγεννηται καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.

8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν.
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In
τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired
expression] which
you have heard was
coming, and now it is
already in the world.

4 You originate
with God, little
children, and you
have conquered those
[persons], because he
that is in union with
you is greater than he
that is in union with
the world. 5 They
originate with the
world; that is why
they speak [what
proceeds] from the
world and the world
listens to them.

6 We originate with
God. He that gains
the knowledge of God
listens to us; he that
does not originate
with God does not lis-
ten to us. This is how
we take note of the
inspired expression of
truth and the inspired
expression of error.

7 Beloved ones, let
us continue loving
one another, because
love is from God, and
everyone who loves
has been born from
God and gains the
knowledge of God.

8 He that does not
love has not come to
know God, because
God is love. 9 By
this the love of God
was made manifest in
our case, because God
sent forth his only-
begotten Son into the
world that we might
gain life through him.
10 The love is in
this respect, not that
we have loved God,
but that he loved

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
This for is the love of the God
ἵνα τὰς ἐντολάς αὐτοῦ
in order that the commandments of him
τηρῶμεν, καὶ αἱ ἐντολαὶ
we may be observing, and the commandments
αὐτοῦ βαρεῖαι οὐκ εἰσίν, 4 ὅτι πᾶν
of him heavy not are, because every
τὸ γεγεννημένον ἐκ τοῦ θεοῦ
the (thing) having been generated out of the God
νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
is conquering the world. And this is the
νίκη ἡ νικήσασα τὸν κόσμον,
conquest the (one) having conquered the world,
ἡ πίστις ἡμῶν.
the faith of us.

5 τίς ἐστιν δὲ ὁ νικῶν τὸν
Who is but the (one) conquering the
κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
world if not the (one) believing that Jesus
ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
is the Son of the God? This is
ὁ ἐλθὼν δι' ὕδατος καὶ
the (one) having come through water and
αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
blood, Jesus Christ; not in the water
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
only but in the water and in the blood; and
τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
the spirit is the (thing) bearing witness,
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
because the spirit is the truth. Because
τρεις εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
three are the (ones) bearing witness, the
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
spirit and the water and the blood, and the
τρεις εἰς τὸ ἓν εἰσίν.
three into the one (thing) are.

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
If the witness of the men
λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
we are receiving, the witness of the God
μεῖζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
greater is, because this is the witness
τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
of the God that he has given in witness about the
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
Son of him. The (one) believing into the

3 For this is what
the love of God
means, that we
observe his com-
mandments; and yet
his commandments
are not burdensome,
4 because everything
that has been born
from God conquers
the world. And this is
the conquest that has
conquered the world,
our faith.

5 Who is the one
that conquers the
world but he who has
faith that Jesus is the
Son of God? 6 This
is he that came by
means of water and
blood, Jesus Christ;
not with the water
only, but with the
water and with the
blood. And the spirit
is that which is bear-
ing witness, because
the spirit is the truth.
7 For there are three
witness bearers,
8 the spirit and the
water and the blood,
and the three are in
agreement.*

9 If we receive the
witness men give, the
witness God gives is
greater, because this
is the witness God
gives, the fact that
he has borne witness
concerning his Son.
10 The [person] put-
ting his faith in the

* Literally, "the three (witness bearers) are into discussion of this verse, see App 2B.

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
Son of the God is having the witness in
αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
him; the (one) not believing to the God
ψεῦστην πεποίηκεν αὐτόν, ὅτι οὐ
liar he has made him, because not
πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has believed into the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
he has given in witness the God about the Son
αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
of him. And this is the witness, that
ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
life everlasting gave the God to us, and this
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ
the life in the Son of him is. The (one)
ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ
having the Son is having the life; the (one) not
ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
having the Son of the God the life not
ἔχει.
he is having.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα
These (things) I wrote to you in order that
εἰδῆτε ὅτι ζωὴν ἔχετε
you might know that life you are having
αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
everlasting, to the (ones) believing into the
ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
name of the Son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν
is the outspokenness which we are having
πρὸς αὐτόν, ὅτι ἂν τι
toward him, that if ever anything
αἰτώμεθα κατὰ τὸ θέλημα
we may be asking for selves according to the will
αὐτοῦ ἀκούει ἡμῶν. 15 καὶ ἂν
of him he is hearing of us. And if ever
οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ
we have known that he is hearing of us what
ἂν αἰτώμεθα, οἶδαμεν
if ever we may be asking for self, we have known
ὅτι ἔχομεν τὰ αἰτήματα ἃ
that we are having the things asked which
ἠτήκαμεν ἀπ' αὐτοῦ.
we have asked from him.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
If ever anyone should see the brother of him
ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον,
sinning sin not toward death,

Son of God has the
witness given in
his own case. The
[person] not having
faith in God has made
him a liar, because he
has not put his faith
in the witness given,
which God as witness
has given concerning
his Son. 11 And this
is the witness given,
that God gave us
everlasting life, and
this life is in his Son.
12 He that has the
Son has this life; he
that does not have the
Son of God does not
have this life.

13 I write you these
things that you may
know that you have
life everlasting, you
who put your faith in
the name of the Son
of God. 14 And this
is the confidence that
we have toward him,
that, no matter what
it is that we ask ac-
cording to his will, he
hears us. 15 Further,
if we know he hears
us respecting what-
ever we are asking, we
know we are to have
the things asked since
we have asked them
of him.

16 If anyone catch-
es sight of his brother
sinning a sin that
does not incur death,

αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν,
he will ask, and he will give to him life,
τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον.
to the (ones) sinning not toward death.
ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ
Is sin toward death; not about
ἐκείνης λέγω ἵνα
that [sin] I am saying in order that
ἐρωτήσῃ. 17 πᾶσα ἀδικία
he should request. All unrighteousness
ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
sin is, and is sin not toward
θάνατον.
death.

18 Οἶδαμεν ὅτι πᾶς ὁ
We have known that every the (one)
γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
having been generated out of the God not
ἁμαρτάνει, ἀλλ' ὁ γενηθείς
he is sinning, but the (one) having been generated
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
out of the God is keeping him, and the
πονηρὸς οὐχ ἅπτεται αὐτοῦ.
wicked (one) not is touching of him.
19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
We have known that out of the God we are,
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
and the world whole in the wicked (one) is lying.
20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
We have known but that the Son of the God
ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν
is come, and he has given to us mental perception
ἵνα γινώσκωμεν τὸν ἀληθινόν·
in order that we are knowing the true (one);
καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
and we are in the true (one), in the Son of him
'Ιησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
to Jesus Christ. This (one) is the true
θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
God and life everlasting. Little children,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
guard you selves from the idols.

he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. 17 All unrighteousness is sin; and yet there is a sin that does not incur death.

18 We know that every [person] that has been born from God does not practice sin, but the One born from God watches him, and the wicked one does not fasten his hold on him. 19 We know we originate with God, but the whole world is lying in the [power of the] wicked one. 20 But we know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one. And we are in union with the true one, by means of his Son Jesus Christ. This is the true God and life everlasting. 21 Little children, guard yourselves from idols.

ΙΩΑΝΟΥ Β OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτὴ κυρία καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρὸς, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.

4 Ἐχάρην λίαν ὅτι εὗρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρὸς. 5 καὶ νῦν
beside of the Father. And now
ἐρωτῶ σε, κυρία, οὐχ ὥς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοὶ καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστίν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολὴ ἐστίν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῆτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man to the chosen lady and to her children, whom I truly love, and not I alone, but all those also who have come to know the truth, 2 because of the truth that remains in us, and it will be with us forever. 3 There will be with us undeserved kindness, mercy [and] peace from God the Father and from Jesus Christ the Son of the Father, with truth and love.

4 I rejoice very much because I have found certain ones of your children walking in the truth, just as we received commandment from the Father. 5 So now I request you, lady, as [a person] writing you, not a new commandment, but one which we had from [the] beginning, that we love one another. 6 And this is what love means, that we go on walking according to his commandments. This is the commandment, just as you people have heard from [the] beginning, that you should go on walking in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον, ἔρρομενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

errant (ones) went out into the world, coming in the flesh; this is the errant (one) and the antichrist.

8 βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσχητε ὅ, ἡργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

Be you looking at selves, in order that not you might destroy what (things) we worked, but reward full you might receive off.

9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδασκῇ τοῦ χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδασκῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

Every the (one) going before and not remaining in the teaching of the Christ God not he is having; the (one) remaining in the teaching, this (one) and the Father and the Son he is having.

10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδασκῇ οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε.

If anyone is coming toward you and this the teaching not he is bearing, not be you receiving him into house and to be rejoicing to him not be you saying;

11 ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

the (one) saying for to him to be rejoicing he is sharing to the works of him to the wicked (ones).

12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ὑμῶν πεπληρωμένη ᾖ.

Many (things) having to you to be writing not I wished through paper and black [ink], but I am hoping to come to you and to speak with you face to face, that your joy may be in full measure.

11* Vg's add: Look! I have told you beforehand so that you may not be confused in the day of the Lord; J^{7,8} add: (Look! I have told you beforehand that you may not be ashamed in Jehovah's day).

deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

8 Look out for yourselves, that you do not lose the things we have worked to produce, but that you may obtain a full reward. 9 Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son.

10 If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. 11 For he that says a greeting to him is a sharer in his wicked works.*

12 Although I have many things to write you, I do not desire to do so with paper and ink, but I am hoping to come to you and to speak with you face to face, that your joy may be in full measure.

13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

Is greeting you the children of the sister of you of the chosen (one).

13 The children of your sister, the chosen one, send you their greetings.

ΙΩΑΝΟΥ Γ OF JOHN 3

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

The older man to Gaius the loved (one), whom I am loving in truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ.

Loved (one), about all (things) I am praying you to make one's way well and to be in health, according as is making its way well of you the soul. I rejoiced for excessively

3 ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

of (ones) coming of brothers and of (ones) bearing witness of you to the truth, according as you in truth you are walking about.

4 μείζοντα τούτων οὐκ ἔχω χάριν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

More greater of these (things) not I am having thankfulness, in order that I may be hearing the my children in the truth walking about.

5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις.

Loved (one), faithful (thing) you are doing which (thing) if ever you should work into the brothers and this strangers, who bore witness of you to the love in sight of ecclesia, which (ones) finely you will do

προπέμψας ἀξίως τοῦ θεοῦ.

having sent forward worthily of the God;

1 The older man to Gaius, the beloved, whom I truly love.

2 Beloved one, I pray that in all things you may be prospering and having good health, just as your soul is prospering.

3 For I rejoiced very much when brothers came and bore witness to the truth you hold, just as you go on walking in the truth. 4 No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth.

5 Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, 6 who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God.

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μὴδὲν
over for the name they went out nothing
λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
receiving from the nationals. We
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
therefore we are owing to be receiving under the
τοιούτους, ἵνα συνεργοὶ
such ones, in order that fellow workers
γινώμεθα τῇ ἀληθείᾳ.
we may become to the truth.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ·
I wrote something to the ecclesia;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρήφης
but the (one) liking to be first of them Diotrophes
οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
not is receiving upon us. Through
τοῦτο, ἐάν ἔλθω,
this, if ever I should come,
ὑπομνήσω αὐτοῦ τὰ ἔργα
I shall bring under remembrance of him the works
ἃ ποιεῖ, λόγοις πονηροῖς
which he is doing, to words wicked
φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
chattering about us, and not being satisfied upon
τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
these (things) neither he is receiving upon the
ἀδελφούς καὶ τοὺς βουλομένους
brothers and the (ones) wishing
κωλύει καὶ ἐκ τῆς ἐκκλησίας
he is hindering and out of the ecclesia
ἐκβάλλει.
he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
Loved (one), not be you imitating to the
κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
bad (thing) but the good (thing). The (one)
ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
doing good out of the God is; the (one)
κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
doing bad not has seen the God.

12 Δημητρίῳ μεμαρτύρηται ὑπὸ
To Demetrius witness has been borne by
πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
all (ones) and by very the truth; and
ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
we but are bearing witness, and you have known
ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.
that the witness of us true is.

7 For it was in behalf of [his] name that they went forth, not taking anything from the people of the nations. 8 We, therefore, are under obligation to receive such persons hospitably, that we may become fellow workers in the truth.

9 I wrote something to the congregation, but Diotrophes, who likes to have the first place among them, does not receive anything from us with respect. 10 That is why, if I come, I will call to remembrance his works which he goes on doing, chattering about us with wicked words. Also, not being content with these things, neither does he himself receive the brothers with respect, and those who are wanting to receive them he tries to hinder and to throw out of the congregation.

11 Beloved one, be an imitator, not of what is bad, but of what is good. He that does good originates with God. He that does bad has not seen God. 12 Demetrius has had witness borne to him by them all and by the truth itself. In fact, we, also, are bearing witness, and you know that the witness we give is true.

13 Πολλὰ εἶχον γράψαι σοι,
Many (things) I was having to write to you,
ἀλλ' οὐ θέλω διὰ μέλανος καὶ
but not I am willing through black [ink] and
καλάμου σοι γράφειν· 14 ἐλπίζω δὲ
reed to you to be writing; I am hoping but
εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
immediately you to see, and mouth toward
στόμα λαλήσομεν.
mouth we shall speak.
Εἰρήνη σοι.
Peace to you.
ἀσπάζονται σε οἱ φίλοι. ἀσπάξου τοὺς
Be greeting you the friends. Be greeting the
φίλους κατ' ὄνομα.
friends according to name.

13 I had many things to write you, yet I do not wish to go on writing you with ink and pen. 14 But I am hoping to see you directly, and we shall speak face to face.
May you have peace.
The friends send you their greetings. Give my greetings to the friends by name.

ΙΟΥΔΑ OF JUDE

1 Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς
Judas of Jesus Christ slave, brother.
δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
but of James, to the (ones) in God Father
ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ
having been loved and to Jesus Christ
τετηρημένοις κλητοῖς·
to (ones) having been kept called (ones);

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
Mercy to you and peace and love
πληθυνθεῖη.
may it be multiplied.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Loved (ones), every speedup making
γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to be writing to you about the common of us
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
salvation necessity I had to write to you
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ
encouraging to be struggling upon to the once for all
παραδοθείσῃ τοῖς ἁγίοις
having been given beside to the holy (ones)
πίστει. 4 παρεισεδύσαν γὰρ
to faith. Slipped into beside for
τινες
some

1 Jude, a slave of Jesus Christ, but a brother of James, to the called ones who are loved in relationship with God [the] Father and preserved for Jesus Christ:
2 May mercy and peace and love be increased to you.
3 Beloved ones, though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones. 4 My reason is that certain men have slipped in

ἄνθρωποι, οἱ πάλαι
men, the (ones) of old
προγεγραμμένοι εἰς τοῦτο τὸ
having been written before into this the
κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
judgment, irreverential (ones), the of the God
ἡμῶν χάριτα μετατιθέντες εἰς
of us undeserved kindness putting across into
ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
loose conduct and the only master and
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
Lord of us of Jesus Christ (ones) denying.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι,
To remind but you I am wishing,
εἰδότες ἀπᾶς πάντα, ὅτι
(ones) having known once for all all (things), that
Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
Lord people out of earth of Egypt having saved
τὸ δεύτερον τοὺς μὴ πιστεύσαντας
the second [time] the (ones) not having believed
ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ
he destroyed, angels and the (ones) not
τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
having kept the of selves beginning but
ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
having left off the own dwelling place into
κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδιόσις
judgment of great day to bonds ever-being
ὑπὸ ζόφον τετήρηκεν, 7 ὥς Σόδομα
under gloom he has kept; as Sodom
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
and Gomorrah and the about them cities, the
ὅμοιον τρόπον τοῦτοις
like manner to these (ones)
ἐκπορνεύσασαι καὶ
[cities] having committed fornication out and
ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας,
having gone off behind flesh different,
πρόκεινται δειγμα πυρὸς
they are lying before something shown of fire
αἰωνίου δίκην ὑπέχουσαι.
everlasting justice having under.

8 Ὁμοίως μέντοι καὶ οὗτοι
Likewise indeed-to you also these
ἐνυπνιάζοντες σάρκα μὲν μαινοῦσιν,
dreaming (ones) flesh indeed are defiling,
κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
lordship but they are putting aside, glories but

who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ.

5 I desire to remind you, despite your knowing all things once for all time, that Jehovah,* although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith. 6 And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. 7 So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before [us] as a [warning] example by undergoing the judicial punishment of everlasting fire.

8 In like manner, notwithstanding, these men, too, indulging in dreams, are defiling the flesh and disregarding lordship and

βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the
ἀρχάγγελος, ὅτε τῷ
archangel, when to the
διαβόλῳ διακρινόμενος
Devil having judged for self dividedly
διελέγετο περὶ τοῦ
he was saying in disagreement about of the
Μωσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment
ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said
Ἐπιτιμῆσαι σοὶ Κύριος.
May he give rebuke to you Lord.

10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed
οὐκ ὄδισαν βλασφημοῦσιν,
not they have known they are blaspheming,
ὅσα δὲ φυσικῶς ὥς τὰ
as many (things) as but naturally as the
ἄλογα ζῶα ἐπίστανται, ἐν
unreasoning living things they are well knowing, in
τούτοις φθείρονται.
these (things) they are corrupting themselves.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the
Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the
Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the
ἀντιλογία τοῦ Κορέ
contrary saying of the Korah
ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are
οἱ ἐν ταῖς ἀγάταις ὑμῶν
the (ones) in the love [feasts] of you
σπιλάδες συνευαγούμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly
ἐαυτοὺς ποιμαίνοντες, νεφέλαι ἀνυδροὶ ὑπὸ
selves shepherding, clouds waterless by
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal
ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died having been rooted out,
13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the
ἐαυτῶν αἰσχύνας, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of glorious ones. 9 But when Mi'chael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: "May Jehovah* rebuke you." 10 Yet these [men] are speaking abusively of all the things they really do not know; but all the things that they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves.

11 Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Ba'laam for reward, and have perished in the rebellious talk of Ko'rah! 12 These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds carried this way and that by winds; trees in late autumn, [but] fruitless, having died twice, having been uprooted; 13 wild waves of the sea that foam up their own causes for shame; stars with no set course,

5* Jehovah, J7,8,11-14,16-18,22,23; Lord, κ; God, C; Jesus, ABVg.

9* Jehovah, J7,8,11-14,16-18,22-24; Lord, AB; God, κ'.

οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα
to whom the gloom of the darkness into age
τετήρηται.
has been kept.

14 Ἐπροφήτευσεν δὲ καὶ τοῦτοις
Prophesied but also to these (ones)
ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων Ἴδου
seventh (one) from Adam Enoch saying Look!
ἦλθεν Κυρίου ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,
15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
to do judgment down on all (ones) and
ἐλέγξει πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about
πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them
ὧν ἡσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all
τῶν σκληρῶν ὧν ἐλάλησαν κατ'
the hard (things) of which they spoke down on
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.

16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,
κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,
καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking
ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces
ὠφελίας χάριν.
of benefit thanks.

17 Ὑμεῖς δέ, ἀγαπητοί, μνησθητέ
You but, loved (ones), be you reminded
τῶν ῥημάτων τῶν
of the sayings the (ones)
προειρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 18 ὅτι
of the Lord of us of Jesus Christ; that
ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου
they were saying to you Upon last time
ἔσονται ἑμπαίκτηι κατὰ τὰς
will be players in sport according to the
ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the
ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ
irreverential things. These are the (ones)

for which the
blackness of darkness
stands reserved
forever.

14 Yes, the seventh
one [in line] from
Adam, Enoch, proph-
esied also regarding
them, when he said:
"Look! Jehovah* came
with his holy myri-
ads, 15 to execute
judgment against all,
and to convict all the
ungodly concerning
all their ungodly
deeds that they did
in an ungodly way,
and concerning all the
shocking things that
ungodly sinners spoke
against him."

16 These men are
murmurers, com-
plainers about their
lot in life, proceeding
according to their
own desires, and their
mouths speak swelling
things, while they are
admiring personalities
for the sake of [their
own] benefit.

17 As for you,
beloved ones, call to
mind the sayings that
have been previously
spoken by the apostles
of our Lord Jesus
Christ, 18 how they
used to say to you:
"In the last time there
will be ridiculers,
proceeding according
to their own desires
for ungodly things."
19 These are the ones

ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
making separations, soulical, spirit not having.

20 Ὑμεῖς δέ, ἀγαπητοί, ἔποικοδομοῦντες
You but, loved (ones), building upon
ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of you to faith, in
πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν
spirit holy praying, selves in
ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep you receiving toward the
ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into
ζωὴν αἰώνιον. 22 Καὶ οὐς
life everlasting. And which (ones)
μὲν ἐλεάτε
indeed be you showing mercy to
διακρινομένους 23 σώζετε
(ones) judging for selves dividedly be you saving
ἐκ πυρὸς ἀρπάζοντες, οὓς δέ
out of fire snatching, which ones but
ἐλεάτε ἐν φόβῳ, μισούντες καὶ
be you showing mercy to in fear, hating also
τὸν ἀπὸ τῆς σαρκὸς ἔσπιλωμένον
the from the flesh having been spotted
χιτῶνα.
inner garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard you
ἀπαταίστους καὶ στήσαι κατενώπιον τῆς
not tripping and to set down in sight of the
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exaltation
25 μόνῳ θεῷ σωτῇ ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus
Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age
καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.
and now and into all the ages; amen.

that make separa-
tions, animalistic
[men], not having
spirituality. 20 But
you, beloved ones, by
building up yourselves
on your most holy
faith, and praying
with holy spirit,
21 keep yourselves
in God's love, while
you are waiting for
the mercy of our
Lord Jesus Christ
with everlasting life
in view. 22 Also,
continue showing
mercy to some that
have doubts; 23 save
[them] by snatching
[them] out of the fire.
But continue showing
mercy to others, doing
so with fear, while
you hate even the
inner garment that
has been stained by
the flesh.

24 Now to the
one who is able to
guard you from
stumbling and to set
you unblemished in
the sight of his glory
with great joy, 25 to
[the] only God our
Savior through Jesus
Christ our Lord, be
glory, majesty, might
and authority for all
past eternity and now
and into all eternity.
Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, αἵ (things) δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, **2** ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. **3** μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηρούντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ὄντος καὶ τοῦ ὄντος ἐρχόμενος, καὶ ἀπὸ τῶν ἐπτά πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

1 A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented [it] in signs through him to his slave John, **2** who bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw. **3** Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near.

4 John to the seven congregations that are in the [district of] Asia:

May you have undeserved kindness and peace from "The One who is and who was and who is coming," and from the seven spirits that are before his throne, **5** and from Jesus Christ, "the Faithful Witness," "The firstborn from the dead," and "The Ruler of the kings of the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι τοῦ (one) loving us and having loosed ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, — **6** καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

8 Ἐγώ εἰμι τὸ Ἀλφα καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγώ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ

καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν τῇ

κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος **11** λεγούσης ὅτι βλέπετε

To him that loves us and that loosed us from our sins by means of his own blood— **6** and he made us to be a kingdom, priests to his God and Father—yes, to him be the glory and the might forever. Amen.

7 Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him. Yes, Amen.

8 "I am the Alpha and the Omega," says Jehovah* God, "the One who is and who was and who is coming, the Almighty."

9 I John, your brother and a sharer with you in the tribulation and kingdom and endurance in company with Jesus, came to be in the isle that is called Patmos for speaking about God and bearing witness to Jesus. **10** By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, **11** saying: "What you see

γράφον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεϊς καὶ εἰς Φιλαδεφλίαν καὶ εἰς
Sardis and into Philadelphia and into
Λαοδικίαν.
Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at the
φωνὴν ἧτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον

ποδήρη
[garment] reaching the foot and

περιεζωσμένον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts

ζώνην χρυσᾶν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the

τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and

οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the

πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in

καμίνῳ πεπυρωμένῃ, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice

αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him as voice of waters many, and

ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars

ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword

δίστομος, ὁξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the

ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the

δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,

ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll
and send it to the
seven congregations,
in Eph'e-sus and
in Smyr'na and in
Perga-mum and
in Thy-a-ti'ra and
in Sar'dis and in
Philadelphia and in
La-o-di-ce'a."

12 And I turned
to see the voice that
was speaking with
me, and, having
turned, I saw seven
golden lampstands,
13 and in the midst
of the lampstands
someone like a son of
man, clothed with a
garment that reached
down to the feet,
and girded at the
breasts with a golden
girdle. 14 Moreover,
his head and his hair
were white as white
wool, as snow, and his
eyes as a fiery flame;

15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was as
the sound of many
waters. 16 And he
had in his right hand
seven stars, and out
of his mouth a sharp,
long two-edged sword
was protruding, and
his countenance was
as the sun when it
shines in its power.

17 And when I saw
him, I fell as dead at
his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ
and he put the right [hand] of him upon me
λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
saying Not be fearing; I am the First and
ὁ ἔσχατος, 18 καὶ ὁ ζῶν, — καὶ
the Last, and the (one) living, — and
ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς
I became dead (one) and look! living I am into
τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω
the ages of the ages, — and I am having
τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου.
the keys of the death and of the Hades.

19 γράψον οὖν ἃ εἶδες καὶ
Write therefore what (things) you saw and
ἃ εἰσὶν καὶ ἃ μέλλει
what (things) are and what (things) is about
γίνεσθαι μετὰ ταῦτα. 20 τὸ
to be occurring after these (things). The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which you saw
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
upon the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
lampstands the golden; the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ
angels of the seven ecclesias are, and the
λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.
lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
To the angel the in Ephesus of ecclesia
γράφον· Τάδε λέγει ὁ
write The-but (things) is saying the (one)
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
holding the seven stars in the right [hand]
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
of him, the (one) walking about in middle of the
ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
seven lampstands the golden, I have known the
ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν
works of you, and the labor and the endurance
σου, καὶ ὅτι οὐ δύνη βαστάσαι
of you, and that not you are able to carry
κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας
bad [men], and you put to test the (ones) saying
ἐαυτοὺς ἀποστόλους, καὶ οὐκ εἰσὶν, καὶ
themselves apostles, and not they are, and

And he laid his
right hand upon me
and said: "Do not
be fearful. I am the
First and the Last,
18 and the living one;
and I became dead,
but, look! I am living
forever and ever, and
I have the keys of
death and of Hades."
19 Therefore write
down the things you
saw, and the things
that are and the things
that will take
place after these.
20 As for the sacred
secret of the seven
stars that you saw
upon my right hand,
and [of] the seven
golden lampstands:
The seven stars mean
[the] angels of the
seven congregations,
and the seven lamp-
stands mean seven
congregations.

2 "To the angel of
the congregation
in Eph'e-sus write:
These are the things
that he says who
holds the seven stars
in his right hand,
he who walks in the
midst of the seven
golden lampstands,
2 'I know your deeds,
and your labor and
endurance, and that
you cannot bear bad
men, and that you put
those to the test who
say they are apostles,
but they are not, and

εὑρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance
ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the
ὄνομά μου, καὶ οὐ κεκοπίσκας.
name of me, and not you have labored.
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the
ἀγάπην σου τὴν πρώτην ἀφῆκες.
love of you the first you let go off.

5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where
πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first
ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι,
works do; if but not, I am coming to you,
καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the
τόπου αὐτῆς, ἐὰν μὴ μετανόησας.
place of it, if ever not you should repent.
6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating
τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὰ
the works of the Nicolaitans, which [works] also I
μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν
out of the wood of the life, which is in
τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna
ἐκκλησίας γράψον· τὰδε λέγει
of ecclesia write The-but (things) is saying
ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be
νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the
θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich
εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the blasphemy out of the (ones)
λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ
saying Jews to be themselves, and not

you found them liars.
3 You are also show-
ing endurance, and
you have borne up for
my name's sake and
have not grown weary.
4 Nevertheless, I hold
[this] against you,
that you have left the
love you had at first.

5 "Therefore
remember from what
you have fallen, and
repent and do the
former deeds. If you
do not, I am coming
to you, and I will re-
move your lampstand
from its place, unless
you repent. 6 Still,
you do have this, that
you hate the deeds of
the sect of Nico-la'us,
which I also hate.
7 Let the one who
has an ear hear what
the spirit says to the
congregations: To him
that conquers I will
grant to eat of the
tree of life, which is in
the paradise* of God."

8 "And to the angel
of the congregation in
Smyrna write: These
are the things that he
says, 'the First and
the Last,' who became
dead and came to life
[again]. 9 'I know
your tribulation and
poverty—but you are
rich—and the blas-
phemy by those who
say they themselves
are Jews, and yet

εἰσίν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
they are, but synagogue of the Satan.
10 μὴ φοβοῦ ἃ μέλλεις
Not be fearing what (things) you are about
πάσχειν. Ἴδου μέλλειν ὁ
to be suffering. Look! Is about to throw the
διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that
πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having
θλίψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful
ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown
τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the
ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not
ἀδικηθῇ ἐκ τοῦ θανάτου
should be treated unrighteously out of the death
τοῦ δευτέρου.
the second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the angel of the in Pergamum
ἐκκλησίας γράψον· τὰδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον
the (one) having the long sword the two-mouthed
τὴν ὀξεῖαν. 13 Οἶδα ποῦ
the sharp I have known where
κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you are dwelling, where the throne of the Satan,
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not
ἡρνήσας τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days
'Αντίπας, ὁ μάρτυς μου, ὁ πιστὸς
[of] Antipas, the witness of me, the faithful (one)
μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the
Σατανᾶς κατοικεῖ.
Satan is dwelling.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things),
ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the
διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ
teaching of Balaam, who was teaching to the Balak

they are not but are
a synagogue of Satan.
10 Do not be afraid
of the things you are
about to suffer. Look!
The Devil will keep on
throwing some of you
into prison that you
may be fully put to
the test, and that you
may have tribulation
ten days. Prove
yourself faithful even
to death, and I will
give you the crown of
life. 11 Let the one
who has an ear hear
what the spirit says to
the congregations: He
that conquers will by
no means be harmed
by the second death."

12 "And to the
angel of the congre-
gation in Per'gammum
write: These are the
things that he says
who has the sharp,
long two-edged sword,
13 'I know where you
are dwelling, that is,
where the throne of
Satan is; and yet you
keep on holding fast
my name, and you did
not deny your faith in
me even in the days of
An'ti-pas, my witness,
the faithful one, who
was killed by your
side, where Satan is
dwelling.

14 "Nevertheless,
I have a few things
against you, that you
have there those hold-
ing fast the teaching
of Ba'laam, who
went teaching Ba'лак

7* Paradise, καὶ VgSyhJ11-13,16; garden, J17,18,22.

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and

πορνεύσαι· 15 οὕτως ἔχετε
to commit fornication; thus you are having
καὶ οὐ κρατοῦντας τὴν διδασχὴν Νικολαϊτῶν
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μή,
likewise. Repent therefore; if but not,
ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.

17 Ὁ ἔχων οὖς ἀκούστω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.

18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράφον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ υἱὸς τοῦ θεοῦ, ὃ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολίβανῳ,
feet of him like to fine copper,

19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλείονα τῶν πρώτων.
last (ones) more of the first (ones).

20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφείς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 So you, also, have those holding fast the teaching of the sect of Nicolaitans likewise. 16 Therefore repent. If you do not, I am coming to you quickly, and I will war with them with the long sword of my mouth. 17 "Let the one who has an ear hear what the spirit says to the congregations: To him that conquers I will give some of the hidden manna, and I will give him a white pebble, and upon the pebble a new name written which no one knows except the one receiving it."

18 "And to the angel of the congregation in Thyatira write: These are the things that the Son of God says, he who has his eyes like a fiery flame, and his feet are like fine copper, 19 'I know your deeds, and your love and faith and ministry and endurance, and that your deeds of late are more than those formerly.

20 "Nevertheless, I do hold [this] against you, that you tolerate that woman Jez'e-bel,

to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 So you, also, have those holding fast the teaching of the sect of Nicolaitans likewise. 16 Therefore repent. If you do not, I am coming to you quickly, and I will war with them with the long sword of my mouth. 17 "Let the one who has an ear hear what the spirit says to the congregations: To him that conquers I will give some of the hidden manna, and I will give him a white pebble, and upon the pebble a new name written which no one knows except the one receiving it."

ἡ λέγουσα ἑαυτὴν προφήτιν, καὶ
the (one) saying herself prophetess, and
διδάσκει καὶ πλανᾷ τοὺς ἐμούς
she is teaching and she is making to err the my
δούλους πορνεύσαι καὶ φαγεῖν
slaves to commit fornication and to eat
εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
(things) sacrificed to idols. And I gave to her
χρόνον ἵνα μετανόησῃ, καὶ οὐ
time in order that she might repent, and not
θέλει μετανόησαι ἐκ τῆς πορνείας
she is willing to repent out of the fornication
αὐτῆς. 22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην,
of her. Look! I am throwing her into bed,
καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
and the (ones) committing adultery with her
εἰς θλίψιν μεγάλην, ἐὰν μὴ
into tribulation great, if ever not
μετανόησουσιν ἐκ τῶν ἔργων αὐτῆς. 23 καὶ
they will repent out of the works of her; and
τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
the children of her I shall kill in death; and
γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
will know all the ecclesias that I
εἰμι ὃ ἐραυνῶν νεφροὺς καὶ καρδίας,
am the (one) searching kidneys and hearts,
καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
and I shall give to you to each (one) according to
τὰ ἔργα ὑμῶν.
the works of you.

24 Ὑμῖν δὲ λέγω τοῖς λοιποῖς
To you but I am saying to the leftover (ones)
τοῖς ἐν Θυατείροις, ὅσοι οὐκ
the (ones) in Thyatira, as many (ones) as not
ἔχουσιν τὴν διδασχὴν ταύτην, οἵτινες οὐκ
are having the teaching this, who not
ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς
they knew the (things) deep of the Satan, as
λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
they are saying, not I am throwing upon you other
βάρος· 25 πλὴν ὃ
heavy thing; besides which (thing)

ἔχετε κρατήσατε ἄχρι οὗ
you are having hold you fast until which [time]
ἂν ἦω. 26 Καὶ ὁ νικῶν
likely I should come. And the (one) conquering
καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
and the (one) observing until end the works

who calls herself a prophetess, and she teaches and leads my slaves to commit fornication and to eat things sacrificed to idols. 21 And I gave her time to repent, but she is not willing to repent of her fornication. 22 Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of her deeds. 23 And her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the kidneys and hearts, and I will give to you individually according to your deeds.

24 "However, I say to the rest of you who are in Thyatira, all those who do not have this teaching, the very ones who did not get to know the 'deep things of Satan,' as they say: I am not putting upon you any other burden. 25 Just the same, hold fast what you have until I come. 26 And to him that conquers and observes my deeds down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
of me, I shall give to him authority upon
ἐθνῶν, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
nations, and he will shepherd them in
ῥάβδῳ σιδηρᾷ ὡς τὰ σκευὴ τὰ
staff made of iron as the vessels the
κεραμικὰ συντρίβεται, ὡς κἀγὼ
of potter's clay is being broken together, as also I
εἴληφα παρὰ τοῦ πατρός μου,
have received beside of the Father of me,
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
and I shall give to him the star the
πρωινόν. 29 Ὁ ἔχων οὖς
morning (one). The (one) having ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the angel of the in Sardis
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
the (one) having the seven spirits of the God
καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ
and the seven stars I have known of you the
ἔργα, ὅτι ὄνομα ἔχεις ὅτι
works, that name you are having that
ζῆς, καὶ νεκρὸς εἶ.
you are living, and dead (one) you are.

2 γίνου γρηγορῶν, καὶ στήρισον
Be becoming staying awake, and fix firmly
τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν,
the (things) leftover which were about to die,
οὐ γὰρ εὗρηκά σου ἔργα
not for I have found of you works
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
having been fulfilled in sight of the God of me;

3 μνημονεύετε οὖν πῶς
be you keeping in mind therefore how
εἴληφας καὶ ἤκουσας καὶ
you have received and you heard and
τήρει, καὶ μετανόησον· ἐάν οὖν
be you keeping, and repent; if ever therefore
μὴ γρηγορήσης, ἦξω ὡς
not you should stay awake, I shall come as
κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν
thief, and not you should know what sort of
ᾠραν ἦξω ἐπὶ σέ·
hour I shall come upon you;

I will give authority
over the nations,
27 and he shall shep-
herd the people with
an iron rod so that
they will be broken
to pieces like clay
vessels, the same as I
have received from my
Father, 28 and I will
give him the morning
star. 29 Let the one
who has an ear hear
what the spirit says to
the congregations.

3 "And to the angel
of the congregation
in Sardis write: These
are the things that
he says who has the
seven spirits of God
and the seven stars, 'I
know your deeds, that
you have the name
that you are alive,
but you are dead.

2 Become watchful,
and strengthen the
things remaining
that were ready to
die, for I have not
found your deeds fully
performed before my
God. 3 Therefore,
continue mindful of
how you have received
and how you heard,
and go on keeping [it],
and repent. Certainly
unless you wake up, I
shall come as a thief,
and you will not know
at all at what hour I
shall come upon you.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
but you are having few names in
Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
Sardis which (ones) not polluted the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
outer garments of them, and they will walk about
μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
with me in white (ones), because worthy
εἰσιν. 5 Ὁ νικῶν οὕτως
they are. The (one) conquering thus
περιβαλεῖται ἐν ἱματίοις λευκοῖς,
will throw about himself in outer garments white,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
and not I shall wipe out the name of him
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
out of the book of the life, and I shall confess
τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
the name of him in sight of the Father of me
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
and in sight of the angels of him. The (one)
ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
having ear let him hear what the spirit is saying
ταῖς ἐκκλησίαις.
to the ecclesias.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
And to the angel of the in Philadelphia
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
the holy (one), the truthful (one), the (one) having
τὴν κλεῖν Δαυεὶδ, ὁ ἀνοίγων καὶ οὐδεὶς
the key of David, the (one) opening up and no one
κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
will shut up, and shutting up and no one is opening,
8 Οἶδά σου τὰ ἔργα, — ἰδοὺ
I have known of you the works, — look!
δέδωκα ἐνώπιόν σου θύραν
I have given in sight of you door

ἡνεωγμένην, ἣν οὐδεὶς δύναται
having been opened up, which no one is able
κλείσαι αὐτήν, — ὅτι μικρὰν ἔχεις
to shut up it, — that little you are having
δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
power, and you observed of me the word, and
οὐκ ἠρνήσω τὸ ὄνομα μου. 9 Ἰδοὺ
not you denied the name of me. Look!
δίδω ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
I am giving out of the synagogue of the Satan,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
of the (ones) saying themselves Jews to be,

4 "Nevertheless,
you do have a few
names in Sardis that
did not defile their
outer garments, and
they shall walk with
me in white ones,
because they are
worthy. 5 He that
conquers will thus be
arrayed in white outer
garments; and I will
by no means blot out
his name from the
book of life, but I will
make acknowledgment
of his name before my
Father and before his
angels. 6 Let the one
who has an ear hear
what the spirit says to
the congregations.

7 "And to the angel
of the congregation
in Philadelphia write:
These are the things
he says who is holy,
who is true, who has
the key of David, who
opens so that no one
will shut, and shuts
so that no one opens.
8 'I know your deeds
—look! I have set
before you an opened
door, which no one
can shut—that you
have a little power,
and you kept my word
and did not prove
false to my name.
9 Look! I will give
those from the syn-
agogue of Satan who
say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!

ποιήσω αὐτοὺς ἵνα ἡξουσιν
I shall make them in order that they will come
καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet
σου, καὶ γινώσιν ὅτι ἐγὼ ἡγάπησά
of you, and they should know that I loved

σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the
ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]
ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the
γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast

δὲ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one
λάβῃ τὸν στέφανόν σου.
might take the crown of you.

12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conquering I shall make him
στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,
καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not not he should go out yet, and

γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God
μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God
μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ
of me, of the new Jerusalem, the (one)
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me the new.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ
And to the angel of the in Laodicea
ἐκκλησίας γράψον. Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the
Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not
but are lying—look! I
will make them come
and do obeisance

before your feet and
make them know
I have loved you.

10 Because you kept
the word about my
endurance, I will also
keep you from the
hour of test, which
is to come upon the
whole inhabited earth,
to put a test upon
those dwelling on
the earth. 11 I am
coming quickly. Keep
on holding fast what
you have, that no one
may take your crown.

12 "The one that
conquers—I will make
him a pillar in the
temple of my God,
and he will by no
means go out [from
it] anymore, and I
will write upon him
the name of my God
and the name of
the city of my God,
the new Jerusalem
which descends out of
heaven from my God,
and that new name of
mine. 13 Let the one
who has an ear hear
what the spirit says to
the congregations."

14 "And to the
angel of the congre-
gation in Laodicea
write: These are the
things that the Amen
says, the faithful
and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
the beginning of the creation of the God,

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
I have known of you the works, that neither
ψυχρὸς εἶ οὔτε ζεστός. ὀφελὼν ψυχρὸς
cold you are nor hot. I owed cold

ἢ ἡ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
you were or hot. Thus, because lukewarm
εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω
you are and neither hot nor cold, I am about

σε ἐμέσαι ἐκ τοῦ στόματός μου.
you to vomit out of the mouth of me.

17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
Because you are saying that Rich I am
καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν
and I have become rich and nothing need

ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
I am having, and not you have known that you are
ὁ ταλαίπωρος καὶ ἐλεῖνος καὶ πτωχὸς καὶ
the miserable and pitiable and poor and

τυφλὸς καὶ γυμνός, 18 συμβουλευώ σοι
blind and naked, I am counseling with you
ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπτρωμένον
to buy beside of me gold having been fired

ἐκ πυρὸς ἵνα πλουτήσῃς,
out of fire in order that you might become rich,
καὶ ἱμάτια λευκά ἵνα
and outer garments white in order that

περιβάλῃ καὶ μὴ
you might throw about yourself and not
φανερῶθῇ ἡ αἰσχύνῃ τῆς γυμνότητός
might be manifested the shame of the nakedness

σου, καὶ κολλούριον ἐγχρίσαι τοὺς
of you, and eyesalve to anoint in the
ὀφθαλμούς σου ἵνα βλέπῃς.
eyes of you in order that you may be looking.

19 ἐγὼ ὅσους εἰς
I as many (ones) as if ever
φιλῶ καὶ ἐλέγχω καὶ
I may have affection for I am reproving and

παιδεύω· ζήλευε οὖν καὶ
I am disciplining; be you zealous therefore and
μετανόησον. 20 Ἰδοὺ ἔστηκα ἐπὶ τὴν
repent. Look! I have stood upon the

θύραν καὶ κρούω· ἐάν τις ἀκούσῃ
door and I am knocking; if ever anyone should hear
τῆς φωνῆς μου καὶ ἀνοίξῃ
of the voice of me and he should open up
τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
the door, I shall come in toward him and

the beginning of the
creation by God,

15 "I know your deeds,
that you are neither
cold nor hot. I wish
you were cold or else
hot. 16 So, because
you are lukewarm and
neither hot nor cold,
I am going to vomit
you out of my mouth.

17 Because you say:
"I am rich and have
acquired riches and
do not need anything
at all," but you do not
know you are miser-
able and pitiable and
poor and blind and
naked, 18 I advise
you to buy from me
gold refined by fire
that you may become
rich, and white outer
garments that you
may become dressed
and that the shame of
your nakedness may
not become manifest-
ed, and eyesalve to
rub in your eyes that
you may see.

19 "All those
for whom I have
affection I reprove
and discipline.
Therefore be zealous
and repent. 20 Look!
I am standing at the
door and knocking.
If anyone hears my
voice and opens the
door, I will come
into his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἡ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλοῦσης μετ' ἐμοῦ, λέγων Ἀνάβα ὦδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι. 2 μετὰ ταῦτα εὐθέως ἐγένονην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, 3 καὶ ὁ καθήμενος ὁμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὁμοιος ὁράσει σμαραγδίνῳ.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθήμενους περιβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου

take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to the congregations."

4 After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit; and, look! a throne was in its position in heaven, and there is one seated upon the throne. 3 And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne [there is] a rainbow like an emerald in appearance.

4 And round about the throne [there are] twenty-four thrones, and upon these thrones [I saw] seated twenty-four elders dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne

ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλινὴ ὁμοία κρυστάλλῳ.

καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν· 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον τοῦ ἔχοντος πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ· 8 καὶ τὰ τέσσερα ζῶα, ἕνα καθ' ἓνα αὐτῶν ἔχον ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαισιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες Ἅγιος, ἅγιος ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθμένῳ ἐπὶ τοῦ θρόνου, τῷ

there are proceeding lightnings and voices and thunders; and [there are] seven lamps of fire burning before the throne, and these mean the seven spirits of God. 6 And before the throne there is, as it were, a glassy sea like crystal.

And in the midst of the throne and around the throne [there are] four living creatures that are full of eyes in front and behind. 7 And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle. 8 And as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: "Holy, holy, holy is Jehovah" God, the Almighty, who was and who is and who is coming."

9 And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
living into the ages of the ages,
10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
will fall the twenty-four older persons

ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
in sight of the (one) sitting upon the throne,
καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς
and they will worship to the (one) living into the
αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς
ages of the ages, and they will throw the

στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου,
crowns of them in sight of the throne,
λέγοντες 11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ
saying Worthy you are, the Lord and the

θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
God of us, to receive the glory and the honor

καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ
and the power, because you created the

πάντα, καὶ διὰ τὸ θέλημά σου
all (things), and through the will of you

ἦσαν καὶ ἐκτίσθησαν.
they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
And I saw upon the right [hand] of the (one)

καθημένου ἐπὶ τοῦ θρόνου βιβλίον
sitting upon the throne little book

γεγραμμένον ἔσωθεν καὶ ὀπισθεν,
having been written from inwardly and from behind,

κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ
having been sealed down to seals seven. And

εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ
I saw angel strong heralding in voice

μεγάλῃ τίς ἄξιός ἀνοίξει τὸ βιβλίον
great Who worthy to open up the little book

καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς
and to loose the seals of it? And no one

ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ
was able in the heaven nor upon the earth nor

ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὔτε
underneath the earth to open up the little book nor

βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον
to be looking at it. And I was weeping

πολὺ ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξει
much because no one worthy was found to open up

τὸ βιβλίον οὔτε βλέπειν αὐτό. 5 καὶ
the little book nor to be looking at it; and

11* Jehovah, J7,8,13,14,16,18; the Lord, KAVGsyh.

that lives forever and ever, 10 the twenty-four elders fall down before the One seated upon the throne and worship the One that lives forever and ever, and they cast their crowns before the throne, saying: 11 "You are worthy, Jehovah," even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

5 And I saw in the right hand of the One seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals.

2 And I saw a strong angel proclaiming with a loud voice: "Who is worthy to open the scroll and loose its seals?"

3 But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it. 4 And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. 5 But

εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ
one out of the older persons is saying to me Not

κλαίει· ἰδοὺ ἐνίκησεν ὁ λέων ὁ
be you weeping; look! conquered the Lion the (one)

ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυεὶδ,
out of the tribe of Judah, the root of David,

ἀνοίξει τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας
to open up the little book and the seven seals

αὐτοῦ.
of it.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ
And I saw in midst of the throne and

τῶν τεσσάρων ζῶντων καὶ ἐν μέσῳ
of the four living [creatures] and in middle

τῶν πρεσβυτέρων ἀρνίον ἑστηκός ὡς
of the older persons lamb having stood as

ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ
having been slaughtered, having horns seven and

ὀφθαλμούς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ
eyes seven, which are the seven

πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς
spirits of the God, having been sent off into

πάσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἵληφεν
all the earth. And he came and he has taken

ἐκ τῆς δεξιᾶς τοῦ καθημένου
out of the right [hand] of the (one) sitting

ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ
upon the throne. And when he took the

βιβλίον, τὰ τέσσαρα ζῶα καὶ
little book, the four living [creatures] and

οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν
the twenty-four older persons fell

ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
in sight of the Lamb, having each (one)

κιθάραν καὶ ψαλμὸν χρυσοῦς γεμούσας
harp and and bowls golden being full

θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν
of incenses, which are the prayers of the

ἁγίων. 9 καὶ ᾄδουσιν ᾠδὴν καινὴν
holy (ones); and they are singing song new

λέγοντες Ἄξιός εἰ λαβεῖν τὸ
(they) saying Worthy are you to receive the

βιβλίον καὶ ἀνοίξει τὰς σφραγίδας αὐτοῦ,
little book and to open up the seals of it,

ὅτι ἐσφάγης καὶ ἠγόρασας τῷ
because you were slaughtered and you bought to the

θεῷ ἐν τῷ αἱματί σου ἐκ πάσης φυλῆς
God in the blood of you out of every tribe

καὶ γλώσσης καὶ λαοῦ καὶ ἐθνους,
and of tongue and of people and of nation,

one of the elders says to me: "Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

6 And I saw standing in the midst of the throne and of the four living creatures and in the midst of the elders a lamb as though it had been slaughtered, having seven horns and seven eyes, which [eyes] mean the seven spirits of God that have been sent forth into the whole earth. 7 And he went and at once took [it] out of the right hand of the One seated on the throne. 8 And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the [incense] means the prayers of the holy ones. 9 And they sing a new song, saying: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation,

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
and you made them to the God of us
βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.

11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
many to circle of the throne and of the
ζώων καὶ τῶν πρεσβυτέρων, καὶ
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
καὶ χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ "Ἄξιόν ἐστιν τὸ ἄρνιον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύον καὶ τιμὴν
and riches and wisdom and strength and honor
καὶ δόξαν καὶ εὐλογίαν.
and glory and blessing.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου καὶ
To the (one) sitting upon the throne and
τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
to the Lamb the blessing and the honor and
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 καὶ τὰ τέσσαρα
of the ages. And the four
ζῶα ἔλεγον Ἀμήν, καὶ οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
older persons fell and they worshiped.

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἄρνιον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνός
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζώων λέγοντος
out of the four living [creatures] saying

10 and you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth."

11 And I saw, and I heard a voice of many angels around the throne and the living creatures and the elders, and the number of them was myriads of myriads and thousands of thousands, 12 saying with a loud voice: "The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing."

13 And every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them, I heard saying: "To the One sitting on the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever."

14 And the four living creatures went saying: "Amen!" and the elders fell down and worshiped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say

ὡς φωνὴ βροντῆς "Ἐρχου. 2 καὶ
as to voice of thunder Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
I saw, and look! horse white, and the (one)
καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
sitting upon it having bow, and
ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
was given to him crown, and he went out
νικῶν καὶ ἵνα νικήσῃ.
conquering and in order that he might conquer.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
second, I heard of the second living [creature]
λέγοντος "Ἐρχου. 4 καὶ ἐξῆλθεν ἄλλος
saying Be you coming. And went out another
ἵππος πυρρός, καὶ τῷ καθήμενῳ ἐπ'
horse fiery-red, and to the (one) sitting upon
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given to him to take the peace
ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
out of the earth and in order that one another
σφάζουσιν, καὶ ἐδόθη αὐτῷ
they will slaughter, and was given to him
μάχαιρα μεγάλη.
sword great.

5 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
And when he opened up the seal the
τρίτην, ἤκουσα τοῦ τρίτου ζώου
third, I heard of the third living [creature]
λέγοντος "Ἐρχου. καὶ εἶδον, καὶ ἰδοὺ
saying Be you coming. And I saw, and look!
ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
horse black, and the (one) sitting upon
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it having yoke in the hand of him.
6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
And I heard as voice in midst of the
τεσσάρων ζώων λέγουσαν Χοῖνιξ
four living [creatures] (it) saying Choenix
σίτου δηναρίου, καὶ τρεῖς χοίνικες
of wheat of denarius, and three choenixes
κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν
of barleys of denarius; and the oil and the
οἶνον μὴ ἀδικήσης.
wine not you should treat unrighteously.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
fourth, I heard voice of the fourth

with a voice as of thunder: "Come!" 2 And I saw, and, look! a white horse; and the one seated upon it had a bow; and a crown was given him, and he went forth conquering and to complete his conquest.

3 And when he opened the second seal, I heard the second living creature say: "Come!" 4 And another came forth, a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him.

5 And when he opened the third seal, I heard the third living creature say: "Come!" And I saw, and, look! a black horse; and the one seated upon it had a pair of scales in his hand. 6 And I heard a voice as if in the midst of the four living creatures say: "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the olive oil and the wine."

7 And when he opened the fourth seal, I heard the voice of the fourth

ζώου λέγοντος Ἐρχου. 8 καὶ
living [creature] saying Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ
I saw, and look! horse greenish-yellow, and
ὁ καθημένος ἐπάνω αὐτοῦ ὄνομα αὐτῷ
the (one) sitting upon top of it name to him
'Ο Θάνατος, καὶ ὁ ᾗδης ἠκολούθει μετ'
The Death, and the Hades was following with
αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ
him, and was given to them authority upon
τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν
the fourth [part] of the earth, to kill in
ρομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ
long sword and in famine and in death and
ὑπὸ τῶν θηρίων τῆς γῆς.
by the wild beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
And when he opened up the fifth
σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath of the altar
τὰς ψυχὰς τῶν ἐσφαγμένων
the souls of the (ones) having been slaughtered
διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν
through the word of the God and through the
μαρτυρίαν ἣν εἶχον. 10 καὶ
witness which they were having. And
ἔκραξαν φωνῇ μεγάλῃ λέγοντες
they cried out to voice great (they) saying
Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ
Until when, the master the holy and
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
true, not are you judging and are you avenging
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us out of the (ones) inhabiting
ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς
upon the earth? And was given to them
ἐκάστω στολὴ λευκή, καὶ ἐρρέθη
to each (one) robe white, and it was told
αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον
to them in order that they will rest up yet
μικρόν, ἕως πληρωθῶσιν καὶ οἱ
little, until should be fulfilled also the
σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
fellow slaves of them and the brothers of them
οἱ μέλλοντες ἀποκτενεσθαι ὡς καὶ
the (ones) being about to be being killed as also
αὐτοί.
they.

* Ha'des, *A; She'ol, Sy^hJ7.8.11-14,16-18,22. See App 4B.

living creature say:
"Come!" 8 And I
saw, and, look! a pale
horse; and the one
seated upon it had
the name Death. And
Ha'des* was closely
following him. And
authority was given
them over the fourth
part of the earth,
to kill with a long
sword and with food
shortage and with
deadly plague and by
the wild beasts of the
earth.

9 And when he
opened the fifth seal,
I saw underneath
the altar the souls
of those slaughtered
because of the word
of God and because
of the witness work
that they used to
have. 10 And they
cried with a loud
voice, saying: "Until
when, Sovereign Lord
holy and true, are you
refraining from judg-
ing and avenging our
blood upon those who
dwell on the earth?"
11 And a white robe
was given to each of
them; and they were
told to rest a little
while longer, until the
number was filled also
of their fellow slaves
and their brothers
who were about to be
killed as they also had
been.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα
And I saw when he opened up the seal
τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ
the sixth, and [earth]shaking great occurred, and
ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
the sun became black as sackcloth of hair,
καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
and the moon whole became as blood, 13 and
οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars of the heaven fell into the
γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς
earth, as fig tree is throwing the unripe figs of it
ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
by wind great being shaken, 14 and the
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
heaven was separated from as little book
ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island
ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
out of the places of them they were moved.
15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
And the kings of the earth and the
μεγιστάνους καὶ οἱ χιλιάρχους καὶ οἱ πλουσίους
greatest men and the chiliarchs and the rich (ones)
καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ
and the strong (ones) and every slave and
ἐλεύθερος ἐκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
freeman they hid themselves into the caves
καὶ εἰς τὰς πέτρας τῶν ὄρεων. 16 καὶ
and into the rock-masses of the mountains; and
λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
they are saying to the mountains and to the
πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
rock-masses Fall you upon us and hide you us
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from face of the (one) sitting upon the
θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,
17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because came the day the great of the
ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels
ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
having stood upon the four corners of the
γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding fast the four winds
τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
of the earth, in order that not may blow wind

12 And I saw when
he opened the sixth
seal, and a great
earthquake occurred;
and the sun became
black as sackcloth of
hair, and the entire
moon became as
blood, 13 and the
stars of heaven fell
to the earth, as when
a fig tree shaken by
a high wind casts its
unripe figs. 14 And
the heaven departed
as a scroll that is
being rolled up, and
every mountain and
[every] island were
removed from their
places. 15 And the
kings of the earth
and the top-ranking
ones and the military
commanders and the
rich and the strong
ones and every slave
and [every] free
person hid themselves
in the caves and in
the rock-masses of the
mountains. 16 And
they keep saying to
the mountains and to
the rock-masses: "Fall
over us and hide us
from the face of the
One seated on the
throne and from the
wrath of the Lamb,
17 because the great
day of their wrath has
come, and who is able
to stand?"

7 After this I
saw four angels
standing upon the
four corners of the
earth, holding tight
the four winds of
the earth, that no
wind might blow

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor
ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον
upon every tree. And I saw another
ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,
ἔχοντα σφραγίδα θεοῦ ζώντος, καὶ ἔκραξεν
having seal of God living, and he cried out
φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις
to voice great to the four angels
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι
to whom it was given to them to treat unrighteously
τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ
the earth and the sea, (he) saying Not
ἀδικήσῃτε τὴν γῆν μήτε
you should treat unrighteously the earth nor
τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
the sea nor the trees, until
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν
we might seal the slaves of the God of us
ἐπὶ τῶν μετώπων αὐτῶν.
upon the foreheads of them.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν
And I heard the number of the
ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα
(ones) having been sealed, hundred forty-
τέσσαρες χιλιάδες, ἐσφραγισμένοι
four thousands, (they) having been sealed
ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·
out of every tribe of sons of Israel;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
out of tribe of Judah twelve thousands
ἐσφραγισμένοι,
(ones) having been sealed,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
out of tribe of Reuben twelve thousands,
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
out of tribe of Gad twelve thousands,

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
out of tribe of Asher twelve thousands,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
out of tribe of Naphtali twelve thousands,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,
out of tribe of Manasseh twelve thousands,

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
out of tribe of Simeon twelve thousands,

ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
out of tribe of Levi twelve thousands,

ἐκ φυλῆς Ἰσασαὶρ δώδεκα χιλιάδες,
out of tribe of Issachar twelve thousands,

upon the earth or
upon the sea or upon
any tree. 2 And I
saw another angel
ascending from the
sunrising, having a
seal of [the] living
God; and he cried
with a loud voice to
the four angels to
whom it was granted
to harm the earth and
the sea, 3 saying:
"Do not harm the
earth or the sea or the
trees, until after we
have sealed the slaves
of our God in their
foreheads."

4 And I heard
the number of those
who were sealed, a
hundred and forty-
four thousand, sealed
out of every tribe of
the sons of Israel:

5 Out of the tribe
of Judah twelve
thousand sealed;
out of the tribe
of Reu'ben twelve
thousand;

out of the tribe of
Gad twelve thousand;

6 out of the tribe
of Ash'er twelve
thousand;

out of the tribe
of Naph'ta-li twelve
thousand;

out of the tribe of
Ma-nas'seh twelve
thousand;

7 out of the tribe
of Sim'e-on twelve
thousand;

out of the tribe of
Le'vi twelve thousand;

out of the tribe
of Is'sa-char twelve
thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
out of tribe of Zebulun twelve thousands,
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,
out of tribe of Joseph twelve thousands,
ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
out of tribe of Benjamin twelve thousands

ἐσφραγισμένοι.
(ones) having been sealed.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
After these (things) I saw, and look! crowd

πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
much, which to number it no one was able,

ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and of tribes and of peoples

καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ
and of tongues, (ones) having stood in sight of the

θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
throne and in sight of the Lamb,

περιβεβλημένους στολὰς λευκάς,
(ones) having been thrown about robes white,

καὶ φοίνικες ἐν ταῖς χερσίν αὐτῶν
and palm [branches] in the hands of them;

10 καὶ κρίζουσι φωνῇ μεγάλῃ,
and they are crying out to voice great,

λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
saying The salvation to the God of us

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
to the (one) sitting upon the throne and to the

ἀρνίῳ.
Lamb.

11 καὶ πάντες οἱ ἄγγελοι ἰστήκεισαν
And all the angels had stood

κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to circle of the throne and of the older persons and

τῶν τεσσάρων ζώων, καὶ ἔπεσαν
of the four living [creatures], and they fell

ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
in sight of the throne upon the faces of them

καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
and worshiped to the God, (they) saying

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
Amen; the blessing and the glory and the wisdom

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
and the thanksgiving and the honor and the

δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς
power and the strength to the God of us into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

8 out of the tribe
of Zeb'u-lun twelve
thousand;

out of the tribe
of Joseph twelve
thousand;

out of the tribe
of Benjamin twelve
thousand sealed.

9 After these things
I saw, and, look! a
great crowd, which
no man was able to
number, out of all
nations and tribes and
peoples and tongues,
standing before the
throne and before
the Lamb, dressed in
white robes; and there
were palm branches in
their hands. 10 And
they keep on crying
with a loud voice,
saying: "Salvation
[we owe] to our God,
who is seated on the
throne, and to the
Lamb."

11 And all the
angels were standing
around the throne and
the elders and the
four living creatures,
and they fell upon
their faces before the
throne and worshiped
God, 12 saying:
"Amen! The blessing
and the glory and the
wisdom and the
thanksgiving and the
honor and the power
and the strength [be]
to our God forever
and ever. Amen."

13 Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων
And answered one out of the older persons
λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the

λευκὰς τινες εἰσιν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?
14 καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας, καὶ εἶπέν μοι Οὗτοι εἰσιν
have known. And he said to me These are
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλους, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them

καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight
τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and

λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and

ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτούς. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but
διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'
they will thirst yet, not-but not should fall upon
αὐτούς ὁ ἥλιος οὐδὲ πᾶν καύμα,
them the sun not-but all burning heat,

17 ὅτι τὸ ἀρνίον τὸ ἀνά μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and
ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγῶν ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of
τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.

8 Καὶ ὅταν ἡνοιξεν τὴν σφραγίδα τὴν
And whenever he opened up the seal the
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμίωρον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. And I saw the seven angels

13 And in response
one of the elders said
to me: "These who are
dressed in the white
robes, who are they
and where did they
come from?" 14 So
right away I said to
him: "My lord, you are
the one that knows."

And he said to me:
"These are the ones
that come out of the
great tribulation, and
they have washed
their robes and made
them white in the
blood of the Lamb."

15 That is why
they are before the
throne of God; and
they are rendering
him sacred service
day and night in his
temple; and the One
seated on the throne
will spread his tent
over them. 16 They
will hunger no more
nor thirst anymore,
neither will the sun
beat down upon them
nor any scorching
heat, 17 because the
Lamb, who is in the
midst of the throne,
will shepherd them,
and will guide them
to fountains of waters
of life. And God will
wipe out every tear
from their eyes."

8 And when he
opened the
seventh seal, a
silence occurred in
heaven for about a
half hour. 2 And I
saw the seven angels

οἱ ἐνώπιον τοῦ θεοῦ ἐστῆκασιν, καὶ
who in sight of the God have stood, and
ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And other angel came and he stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
upon the altar (he) having incense

χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
golden, and was given to him incenses many

ἵνα δώσει ταῖς προσευχαῖς τῶν
in order that he will give to the prayers of the
ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
holy (ones) all upon the altar the

χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ
golden the (one) in sight of the throne. And

ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
stepped up the smoke of the incenses to the
προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ
prayers of the holy (ones) out of hand of the

ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
angel in sight of the God. And has taken

ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο
the angel the censer, and he filled
αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
it out of the fire of the altar,

καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
and he threw into the earth; and occurred
βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
thunders and voices and lightnings and

σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
[earth]shaking. And the seven angels

οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
the (ones) having the seven trumpets
ἠτοίμασαν αὐτοὺς ἵνα
prepared themselves in order that

σαλπίσωσιν.
they might trumpet.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
And the first (one) trumpeted; and

ἐγένετο χάλαζα καὶ πῦρ μειγμένα
occurred hail and fire having been mingled
ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
in blood, and it was thrown into the earth; and

τὸ τρίτον τῆς γῆς κατεκάη, καὶ
the third [part] of the earth was burned down, and
τὸ τρίτον τῶν δένδρων κατεκάη,
the third [part] of the trees was burned down,

that stand before God,
and seven trumpets
were given them.

3 And another angel
arrived and stood
at the altar, having a
golden incense vessel;
and a large quantity
of incense was given
him to offer it with
the prayers of all the
holy ones upon the
golden altar that was
before the throne.

4 And the smoke of
the incense ascended
from the hand of the
angel with the prayers
of the holy ones before
God. 5 But right
away the angel took
the incense vessel,
and he filled it with
some of the fire of
the altar and hurled
it to the earth. And
thunders occurred and
voices and lightnings
and an earthquake.

6 And the seven
angels with the seven
trumpets prepared to
blow them.

7 And the first one
blew his trumpet.
And there occurred a
hail and fire mingled
with blood, and it was
hurled to the earth;
and a third of the
earth was burned up,
and a third of the
trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow
κατεκαήθη.
was burned down.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ
And the second angel trumpeted; and
ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη
as mountain great to fire burning itself was thrown
εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and became the third [part]
τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ
of the sea blood, and died the
τρίτον τῶν κτισμάτων τῶν ἐν τῇ
third [part] of the creatures of the (ones) in the
θάλασσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ
sea, the (ones) having souls, and the
τρίτον τῶν πλοίων διεφθάρσαν.
third [part] of the boats were corrupted through.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ
And the third angel trumpeted; and
ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
fell out of the heaven star great
καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
burning itself as lamp, and it fell upon the
τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
third [part] of the rivers and upon the
πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα
fountains of the waters. And the name
τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ
of the star is being said The Absinthe. And
ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς
became the third [part] of the waters into
ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων
absinthe, and many of the men
ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι
died out of the waters, because
ἐπικράνησαν.
they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
And the fourth angel trumpeted;
καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
and was given blow the third [part] of the sun
καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ
and the third [part] of the moon and the
τρίτον τῶν ἀστέρων, ἵνα
third [part] of the stars, in order that
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ
might be darkened the third [part] of them and

and all the green
vegetation was
burned up.

8 And the second
angel blew his trum-
pet. And something
like a great mountain
burning with fire was
hurled into the sea.
And a third of the
sea became blood;
9 and a third of the
creatures that are in
the sea which have
souls died, and a third
of the boats were
wrecked.

10 And the third
angel blew his
trumpet. And a great
star burning as a
lamp fell from heaven,
and it fell upon a
third of the rivers and
upon the fountains
of waters. 11 And the
name of the star
is called Wormwood.
And a third of the
waters turned into
wormwood, and many
of the men died from
the waters, because
these had been made
bitter.

12 And the fourth
angel blew his trum-
pet. And a third of the
sun was smitten and
a third of the moon
and a third of the
stars, in order that a
third of them might
be darkened and

ἡ ἡμέρα μὴ φάνη τὸ τρίτον
the day not might shine the third [part]
αὐτῆς, καὶ ἡ νύξ ὁμοίως.
of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἐνός ἀετοῦ
And I saw, and I heard of one eagle
πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in midheaven saying to voice
μεγάλῃ· Οὐαὶ οὐαὶ οὐαὶ τοῖς
great Woe woe woe the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
dwelling upon the earth out of the leftover
φωνῶν τῆς σάλπιγγος τῶν τριῶν
voices of the trumpet of the three
ἀγγέλων τῶν μελλόντων σαλπίζειν.
angels the (ones) being about to be trumpeting.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
And the fifth angel trumpeted; and
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
I saw star out of the heaven having fallen
εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
into the earth, and was given to him the key
τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
of the pit of the abyss; 2 and
ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
he opened up the pit of the abyss, and
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
stepped up smoke out of the pit as smoke
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
of furnace great, and was darkened the sun
καὶ ὁ αἶθρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
and the air out of the smoke of the pit.

3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
And out of the smoke came out locusts into
τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
the earth, and was given to them authority as
ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.
are having authority the scorpions of the earth.
4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
And it was told to them in order that not
ἀδικήσουσιν τὸν χόρτον τῆς
they will treat unrighteously the vegetation of the
γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
earth nor every greenish-yellow [thing] nor every
δένδρον, εἰ μὴ τοὺς ἀνθρώπους ὅτινες οὐκ
tree, if not the men whoever not
ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν
are having the seal of the God upon the
μετώπων.
foreheads.

the day might not
have illumination for
a third of it, and the
night likewise.

13 And I saw, and I
heard an eagle flying
in midheaven say with
a loud voice: "Woe,
woe, woe to those
dwelling on the earth
because of the rest of
the trumpet blasts of
the three angels who
are about to blow
their trumpets!"

9 And the fifth angel
blew his trumpet.
And I saw a star
that had fallen from
heaven to the earth,
and the key of the
pit of the abyss was
given him. 2 And
he opened the pit of
the abyss, and smoke
ascended out of the
pit as the smoke
of a great furnace,
and the sun was
darkened, also the
air, by the smoke of
the pit. 3 And out
of the smoke locusts
came forth upon the
earth; and authority
was given them, the
same authority as the
scorpions of the earth
have. 4 And they
were told to harm
no vegetation of the
earth nor any green
thing nor any tree,
but only those men
who do not have the
seal of God on their
foreheads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
And it was given to them in order that not
ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
they should kill them, but in order that
βασανισθῶσιν αὐτοὺς μῆνας πέντε· καὶ ὁ
they will be tormented months five; and the
βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
torment of them as torment of scorpion,
ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
whenever it should hit man. And in the
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
days those will seek the men the
θάνατον καὶ οὐ μὴ εὕρῃουσιν αὐτόν, καὶ
death and not that they will find it, and
ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
they will desire to die and is fleeing the
θάνατος ἀπ' αὐτῶν.
death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
And the likenesses of the locusts like
ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ
to horses having been prepared into war, and
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
upon the heads of them as crowns like
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
to gold, and the faces of them as faces
ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
of men, and they were having hairs as
τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
hairs of women, and the teeth of them as
λεόντων ἦσαν, 9 καὶ εἶχαν
of lions were, and they were having
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
breastplates as breastplates made of iron, and the
φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων
sound of the wings of them as sound of chariots
ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
of horses many running into war;
10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις
and they are having tails like to scorpions
καὶ κέντρα, καὶ ἐν ταῖς οὐαῖς αὐτῶν ἡ
and stings, and in the tails of them the
ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
authority of them to treat unrighteously the
ἀνθρώπους μῆνας πέντε. 11 ἔχουσιν
men months five. They are having
ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
upon them king the angel of the
ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν
abyss; name to him in Hebrew Abaddon

5 And it was granted the [locusts], not to kill them, but that these should be tormented five months, and the torment upon them was as torment by a scorpion when it strikes a man. 6 And in those days the men will seek death but will by no means find it, and they will desire to die but death keeps fleeing from them.

7 And the likenesses of the locusts resembled horses prepared for battle; and upon their heads [were] what seemed to be crowns like gold, and their faces [were] as men's faces, 8 but they had hair as women's hair. And their teeth were as those of lions; 9 and they had breastplates like iron breastplates. And the sound of their wings [was] as the sound of chariots of many horses running into battle. 10 Also, they have tails and stings like scorpions; and in their tails is their authority to hurt the men five months. 11 They have over them a king, the angel of the abyss. In Hebrew his name is A-bad'don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
'Απολλύων.
Apollyon.

12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἐτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these [things].

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ,
of the God, (him) saying to the sixth angel,

ὁ ἔχων τὴν σάλπιγγα, λύσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρες ἄγγελους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἑνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies
τοῦ ἵππικοῦ δις μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus
εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
heads of the horses as heads of lions, and
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he has the name A-pol'lyon.

12 The one woe is past. Look! Two more woes are coming after these things.

13 And the sixth angel blew his trumpet. And I heard one voice out of the horns of the golden altar that is before God 14 say to the sixth angel, who had the trumpet: "Untie the four angels that are bound at the great river Euphrates." 15 And the four angels were untied, who have been prepared for the hour and day and month and year, to kill a third of the men.

16 And the number of the armies of cavalry was two myriads of myriads: I heard the number of them. 17 And this is how I saw the horses in the vision, and those seated on them: they had fire-red and hyacinth-blue and sulphur-yellow breastplates; and the heads of the horses were as heads of lions, and out of their mouths fire and smoke and sulphur issued forth. 18 By these three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ τοῦ
of the men, out of the fire and of the
καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)
ἐκπορευομένου ἐκ τῶν στόματων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the
στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοίαι
of them; the for tails of them (ones) like
ὄφειν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them
ἀδικοῦσιν.

they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,
οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,
οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands
αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the
δαίμονια καὶ τὰ εἰδωλά τὰ χρυσὰ καὶ
demons and the idols the (ones) golden and
τὰ ἀργυρὰ καὶ τὰ
the (ones) made of silver and the (ones)
χαλκὰ καὶ τὰ λίθινα
made of copper and the (ones) made of stone
καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν
and the (ones) wooden, which neither to be looking
δύνανται οὐτε ἀκούειν οὐτε
they are able nor to be hearing nor

περιπατεῖν, 21 καὶ οὐ μετενόησαν
to be walking about, and not they repented
ἐκ τῶν φόνων αὐτῶν οὐτε ἐκ τῶν
out of the murders of them nor out of the
φαρμάκων αὐτῶν οὐτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication
αὐτῶν οὐτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,
περιβεβλημένον νεφέλῃν, καὶ ἡ
having been thrown about cloud, and the
ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were
killed, from the fire
and the smoke and
the sulphur which
issued forth from
their mouths. 19 For
the authority of the
horses is in their
mouths and in their
tails; for their tails
are like serpents and
have heads, and with
these they do harm.

20 But the rest of
the men who were
not killed by these
plagues did not repent
of the works of their
hands, so that they
should not worship
the demons and the
idols of gold and
silver and copper
and stone and wood,
which can neither
see nor hear nor
walk; 21 and they
did not repent of
their murders nor
of their spiritistic
practices nor of their
fornication nor of
their thefts.

10 And I saw
another strong
angel descending
from heaven, arrayed
with a cloud, and
a rainbow was
upon his head, and

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός, 2 καὶ ἔχων ἐν τῇ
of him as pillars of fire, and having in the
χειρὶ αὐτοῦ βιβλαρίδιον ἡνεωγμένον.
hand of him little booklet having been opened up.
καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
And he put the foot of him the right (one)
ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
upon the sea, the but left (one) upon
τῆς γῆς, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ
the earth, and he cried out to voice great
ὥσπερ λέων μυκάται. καὶ ὅτε ἔκραξεν,
as-even lion is roaring. And when he cried out,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
spoke the seven thunders the of selves
φωνάς.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
And when spoke the seven thunders,
ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν
I was about to be writing; and I heard voice
ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
out of the heaven saying Seal you

ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
what (things) spoke the seven thunders, and
μὴ αὐτὰ γράψῃς. 5 Καὶ ὁ ἄγγελος,
not them you should write. And the angel,

ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
whom I saw having stood upon the sea
καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ
and upon the earth, he lifted up the hand of him
τὴν δεξιάν εἰς τὸν οὐρανόν, 6 καὶ ὥμοσεν
the right (one) into the heaven, and he swore
ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
in the (one) living into the ages of the ages,

ὃς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν
who created the heaven and the (things) in
αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
and the sea and the (things) in it,
ὅτι χρόνος οὐκέτι ἔσται· 7 ἀλλ' ἐν ταῖς
that time not yet will be; but in the
ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
days of the voice of the seventh angel,
ὅταν μέλλῃ σαλπίζειν, καὶ
whenever he may be about to be trumpeting, and

his face was as the
sun, and his feet
were as fiery pillars,
2 and he had in his
hand a little scroll
opened. And he set
his right foot upon
the sea, but his left
one upon the earth,
3 and he cried out
with a loud voice
just as when a lion
roars. And when he
cried out, the seven
thunders uttered their
own voices.

4 Now when the
seven thunders spoke,
I was at the point of
writing; but I heard
a voice out of heaven
say: "Seal up the
things the seven thun-
ders spoke, and do
not write them down."
5 And the angel that
I saw standing on the
sea and on the earth
raised his right hand
to heaven, 6 and
by the One who lives
forever and ever, who
created the heaven
and the things in it
and the earth and the
things in it and the
sea and the things in
it, he swore: "There
will be no delay any
longer;" 7 but in the
days of the sounding
of the seventh angel,
when he is about to
blow his trumpet,

ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as
εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves
τοὺς προφῆτας.
the prophets.

8 Καὶ ἡ φωνὴ ἦν ἥκουσα ἐκ τοῦ
And the voice which I heard out of the
οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and
λέγουσαν "Υπάγε λάβε τὸ
saying Be you going under take you the
βιβλίον τὸ ἠνεωγμένον ἐν τῇ
little book the (one) having been opened up in the
χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ
hand of the angel the (one) having stood upon
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And
ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him

δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying
μοι Λάβε καὶ κατάφαγε αὐτό, καὶ
to me Take you and eat you down it, and
πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the
στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and
ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ·
it was in the mouth of me as honey sweet;
καὶ ὅτε ἔφαγον αὐτό, ἐπικράνην ἡ
and when I ate it, was made bitter the
κοιλία μου. 11 καὶ λέγουσιν μοι
cavity of me. And they are saying to me

Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon
λαοὶς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and
βασίλειουσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος
And was given to me reed like
ράβδῳ, λέγων "Ἐγειρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to the
good news which he
declared to his own
slaves the prophets is
indeed brought to a
finish."

8 And the voice
that I heard out of
heaven is speaking
again with me and
saying: "Go, take the
opened scroll that is
in the hand of the
angel who is standing
on the sea and on the
earth." 9 And I went
away to the angel and
told him to give me
the little scroll. And
he said to me: "Take
it and eat it up, and it
will make your belly
bitter, but in your
mouth it will be sweet
as honey." 10 And I
took the little scroll
out of the hand of the
angel and ate it up,
and in my mouth it
was sweet as honey;

but when I had eaten
it up, my belly was
made bitter. 11 And
they say to me: "You
must prophesy again
with regard to peoples
and nations and
tongues and many
kings."

11 And a reed like
me as he said: "Get
up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
the divine habitation of the God and the
θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν
altar and the (ones) worshipping in
αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
it. And the courtyard the (one) outside
τοῦ ναοῦ ἐκβαλε ἔξωθεν, καὶ
of the divine habitation throw you out outside, and
μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη
not it you should measure, because it was given
τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
to the nations, and the city the holy

πατήσουσιν μῆνας τεσσαράκοντα καὶ
they will trample on months forty and
δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσιν
two. And I shall give to the two witnesses
μου, καὶ προφητεῦσουσιν ἡμέρας χιλίας
of me, and they will prophesy days thousand
διακοσίας ἑξήκοντα, περιβεβλημένους
two hundred sixty, having been thrown about
σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἑλπίαι καὶ
sackcloths. These are the two olive trees and
αἱ δύο λυχνίδες αἱ ἐνώπιον τοῦ
the two lampstands the (ones) in sight of the
κυρίου τῆς γῆς ἐστῶτες.
lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
And if anyone them is willing
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
to treat unrighteously, fire is going out out of the
στόματος αὐτῶν καὶ κατεσθίει τοὺς
mouth of them and it is eating down the
ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
enemies of them; and if anyone should will them

ἀδικῆσαι, οὕτως δεῖ αὐτὸν
to treat unrighteously, thus it is binding him
ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These are having the authority

κλείσαι τὸν οὐρανόν, ἵνα μὴ ὑετός
to shut up the heaven, in order that not rain
βρέχῃ τὰς ἡμέρας τῆς προφητείας
may moisten the days of the prophecy
αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
of them, and authority they are having upon the
ὕδατων στρέφειν αὐτὰ εἰς αἷμα καὶ
waters to be turning them into blood and
them into blood and

the temple [sanctuary]
of God* and the altar
and those worshipping
in it. 2 But as for
the courtyard that is
outside the temple
[sanctuary], cast it
clear out and do not
measure it, because
it has been given to
the nations, and they
will trample the holy
city underfoot for
forty-two months.
3 And I will cause
my two witnesses to
prophesy a thousand
two hundred and sixty
days dressed in sack-
cloth." 4 These are
[symbolized by] the
two olive trees and
the two lampstands
and are standing
before the Lord* of
the earth.

5 And if anyone
wants to harm them,
fire issues forth from
their mouths and
devours their enemies;
and if anyone should
want to harm them,
in this manner he
must be killed.
6 These have the
authority to shut up
heaven that no rain
should fall during
the days of their
prophesying, and they
have authority over
the waters to turn
them into blood and

1* God, *AVgSy^b; Jehovah, J³⁷. 4* The Lord, *AVgSy^b; God, Vg^{ms} and
Minusculæ mss 1854, 2053.

πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὡς ὅσκις
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.

7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτώμα αὐτῶν
it will kill them. And the fallen (body) of them
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them
ἐσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of
τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν
the peoples and tribes and tongues and nations
τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν ἐπὶ τῆς γῆς.
they are letting go off to be put into
μνημα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.

7 And when they
have finished their
witnessing, the wild
beast that ascends out
of the abyss will make
war with them and
conquer them and kill
them. 8 And their
corpses will be on the
broad way of the great
city which is in a
spiritual sense called
Sod'om and Egypt,
where their Lord
was also impaled.

9 And those of the
peoples and tribes
and tongues will look at
their corpses for three
and a half days, and
they do not let their
corpses be laid in a
tomb. 10 And those
dwelling on the earth
rejoice over them and
enjoy themselves, and
they will send gifts to
one another, because
these two prophets
tormented those
dwelling on the earth.

11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood upon
their feet, and great
fear fell upon those

θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνῆς
beholding them; and they heard of voice
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
great out of the heaven saying to them
'Ανάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν
Step you up here, and they stepped up into the
οὐρανὸν ἐν τῇ νεφελῇ, καὶ ἐθεώρησαν αὐτοὺς
heaven in the cloud, and beheld them
οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
the enemies of them. And in that the hour
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον
occurred [earth]shaking great, and the tenth (part)
τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
of the city fell, and were killed in
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
the [earth]shaking names of men thousands
ἐπτά, καὶ οἱ λοιποὶ ἔμβοι ἐγένοντο
seven, and the leftover (ones) in-fear became
καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
and they gave glory to the God of the heaven.

14 Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ
The Woe the second went off; look! the
Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
Woe the third is coming quickly.

15 Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν· καὶ
And the seventh angel trumpeted; and
ἐγένοντο φωναὶ μεγάλα ἐν τῷ οὐρανῷ,
occurred voices great in the heaven,
λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου
saying Became the kingdom of the world
τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
of the Lord of us and of the Christ of him,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
and he will reign into the ages of the ages.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
And the twenty-four older persons
οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ
the (ones) in sight of the God (ones) sitting upon
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
the thrones of them they fell upon the faces
αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
of them and they worshipped to the God,
17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
saying We are giving thanks to you, Lord,
ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
the God, the Almighty, the (one) being
καὶ ὁ ἦν, ὅτι εἴληφες τὴν
and the (one) was, because you have taken the

beholding them.
12 And they heard
a loud voice out of
heaven say to them:
"Come on up here."
And they went up into
heaven in the cloud,
and their enemies
beheld them. 13 And
in that hour a great
earthquake occurred,
and a tenth of the
city fell; and seven
thousand persons
were killed by the
earthquake, and the
rest became frightened
and gave glory to the
God of heaven.

14 The second woe
is past. Look! The
third woe is coming
quickly.

15 And the seventh
angel blew his trum-
pet. And loud voices
occurred in heaven,
saying: "The kingdom
of the world did
become the kingdom
of our Lord and of his
Christ, and he will
rule as king forever
and ever."

16 And the
twenty-four elders
who were seated
before God upon their
thrones fell upon their
faces and worshipped
God, 17 saying: "We
thank you, Jehovah,
the Almighty, the One
who is and
who was, because
you have taken

δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·
power of you the great and you reigned;
18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came
ἡ ὀργή σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις
reward to the slaves of you to the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones)
φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)
καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through
τοὺς διαφθεύοντας τὴν γῆν.
the (ones) corrupting through the earth.

19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation
τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὥφθη
of the God the (one) in the heaven, and was seen
ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the
ναῷ αὐτοῦ καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings
καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
and voices and thunders and [earth]shaking and
χάλας μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὥφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,
γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown
ἀστέρων δώδεκα, 2 καὶ ἐν γαστρὶ ἔχουσα·
of stars twelve, and in belly having;
καὶ κράζει ὠδίνουσα καὶ
and she is crying out being in birth pains and
βασανιζομένη τεκεῖν.
being tormented to give birth.

3 καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the
οὐρανῷ, καὶ ἶδον δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and begun ruling as king.
18 But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give [their] reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth."

19 And the temple [sanctuary] of God* that is in heaven was opened, and the ark of his covenant was seen in his temple [sanctuary]. And there occurred lightnings and voices and thunders and an earthquake and a great hail.

12 And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, 2 and she was pregnant. And she cries out in her pains and in her agony to give birth.

3 And another sign was seen in heaven, and look! a great fiery-colored dragon,

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
having heads seven and horns ten and upon
τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
the heads of it seven diadems, 4 and
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
the tail of it is dragging the third [part] of the
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
stars of the heaven, and it threw them
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν
into the earth. And the dragon has stood
ἐνώπιον τῆς γυναίκος τῆς μελλούσης
in sight of the woman the (one) being about
τεκεῖν, ἵνα ὅταν
to give birth, in order that whenever
ἡ τέκη τὸ τέκνον αὐτῆς
she should give birth the child of her
καταφάγη.
it might eat down.

5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
And she gave birth to son, male, who
μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
is about to be shepherding all the nations with
ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ
staff made of iron; and was snatched the
τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς
child of her toward the God and toward
τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
the throne of him. And the woman fled
εἰς τὴν ἔρημον, ὅπου ἔχει
into the desolate [land], where she is having
ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
there place having been prepared from the
θεοῦ, ἵνα ἐκεῖ τρέφωσιν
God, in order that there they may be nourishing
αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.
her days thousand two hundred sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὃς
And occurred war in the heaven, the
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
Michael and the angels of him of the
πολεμήσαι μετὰ τοῦ δράκοντος· καὶ ὁ
to war with the dragon; and the
δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of it,
8 καὶ οὐκ ἴσχυεν, οὐδὲ τόπος
and not it proved strong, not-but place
εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. 9 καὶ
was found of them yet in the heaven. And
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
was thrown the dragon the great, the serpent

with seven heads and ten horns and upon its heads seven diadems; 4 and its tail drags a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child.

5 And she gave birth to a son, a male, who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. 6 And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand two hundred and sixty days.

7 And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled 8 but it did not prevail, neither was a place found for them any longer in heaven. 9 So down the great dragon was hurled, the original serpent,

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
the archaic, the (one) being called Devil
καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν
and The Satan, the (one) making to err the
οἰκουμένην ὅλην, — ἐβλήθη
being inhabited [earth] whole, — he was thrown
εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
into the earth, and the angels of him with
αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνῆν
him were thrown. And I heard voice
μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
Right now became the salvation and the
δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
power and the kingdom of the God of us and
ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
the authority of the Christ of him, because
ἐβλήθη ὁ κατήγων τῶν ἀδελφῶν ἡμῶν,
was thrown the accuser of the brothers of us,

ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
the (one) accusing them in sight of the God
ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ
of us day and of night; and they
ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
conquered him through the blood of the Lamb
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
and through the word of the witness of them,
καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
and not they loved the soul of them
ἄχρι θανάτου. 12 διὰ τοῦτο
until death; through this

εὐφραίνεσθε, οὐρανοὶ
be you making yourselves well-minded, heavens
καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
and the (ones) in them tenting; woe the
γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
earth and the sea, because stepped down
ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
the Devil toward you, having anger great,
εἰδὼς ὅτι ὀλίγον καιρὸν
having known that little appointed time
ἔχει.
he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
And when saw the dragon that
ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
it was thrown into the earth, it persecuted
τὴν γυναῖκα ἣτις ἔτεκεν τὸν
the woman who gave birth to the

the one called Devil
and Satan, who is
misleading the entire
inhabited earth; he
was hurled down to
the earth, and his an-
gels were hurled down
with him. 10 And I
heard a loud voice in
heaven say:

"Now have come
to pass the salvation
and the power and the
kingdom of our God
and the authority of
his Christ, because
the accuser of our
brothers has been
hurled down, who
accuses them day
and night before
our God! 11 And
they conquered him
because of the blood
of the Lamb and
because of the word of
their witnessing, and
they did not love their
souls even in the face
of death. 12 On this
account be glad, you
heavens and you who
reside in them! Woe
for the earth and for
the sea, because the
Devil has come down
to you, having great
anger, knowing he
has a short period of
time."

13 Now when the
dragon saw that it
was hurled down
to the earth, it
persecuted the woman
that gave birth to the

ἄρσενά. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman
αἱ δύο πτέρυγες τοῦ αἰετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,
ἵνα αὐτὴ πέτῃ εἰς τὴν
in order that she may be flying into the
ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where
τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and
καιροὺς καὶ ἡμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from
προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
And threw the serpent out of the
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water
ὥς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river
ποιῇ. 16 καὶ ἐβοήθησεν ἡ γῆ
it might make. And gave aid the earth
τῇ γυναικί, καὶ ἥνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth to
στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν
mouth of it and drank down the river
ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth
αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make
πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the
σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the
ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the
μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστῆθι ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the
θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw out of the sea wild beast
ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads
ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But
the two wings of the
great eagle were given
the woman, that she
might fly into the
wilderness to her
place; there is where
she is fed for a time
and times and half a
time away from the
face of the serpent.

15 And the serpent
disgorged water like a
river from its mouth
after the woman,
to cause her to be
drowned by the river.
16 But the earth
came to the woman's
help, and the earth
opened its mouth
and swallowed up the
river that the dragon
disgorged from its
mouth. 17 And the
dragon grew wrathful
at the woman, and
went off to wage war
with the remaining
ones of her seed, who
observe the com-
mandments of God
and have the work
of bearing witness to
Jesus.

13 And it stood still
upon the sand of
the sea.

And I saw a wild
beast ascending
out of the sea,
with ten horns and
seven heads, and
upon its horns ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and upon the heads of it
ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον
names of blasphemy. And the wild beast
ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like to leopard, and the
πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
feet of it as of bear, and the mouth of it
ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
as mouth of lion. And gave to it the
δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
dragon the power of it and the throne
αὐτοῦ καὶ ἐξουσίαν μεγάλην.
of it and authority great.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one out of the heads of it as
ἔσφαγμένην εἰς θάνατον, καὶ ἡ
having been slaughtered into death, and the
πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ
blow of the death of it was cured. And
ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
was made to wonder whole the earth behind the
θηρίου, 4 καὶ προσεκύνησαν τῷ
wild beast, and they gave worship to the
δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
dragon because it gave the authority to the
θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
wild beast, and they gave worship to the wild beast
λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
saying Who like to the wild beast, and who
δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
is able to war with it? And
ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
was given to it mouth speaking great (things)
καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
and blasphemies, and was given to it authority
ποιῆσαι μῆνας τεσσεράκοντα καὶ δύο. 6 καὶ
to do months forty and two. And
ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
it opened up the mouth of it into blasphemies
πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
toward the God, to blaspheme the name of him
καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tent of him, the (ones) in the
οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tenting. And was given to it
ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the holy (ones) and
νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to conquer them, and was given to it authority

diadems, but upon its heads blasphemous names. 2 Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave to [the beast] its power and its throne and great authority.

3 And I saw one of its heads as though slaughtered to death, but its death-stroke got healed, and all the earth followed the wild beast with admiration. 4 And they worshiped the dragon because it gave the authority to the wild beast, and they worshiped the wild beast with the words: "Who is like the wild beast, and who can do battle with it?" 5 And a mouth speaking great things and blasphemies was given it, and authority to act forty-two months was given it. 6 And it opened its mouth in blasphemies against God, to blaspheme his name and his residence, even those residing in heaven. 7 And there was granted it to wage war with the holy ones and conquer them, and authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue
καὶ ἔθνους. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,
οὓς οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb
τοῦ ἔσφαγμένου ἀπὸ
the (one) having been slaughtered from
καταβολῆς κόσμου.
throwing down of world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.
10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into
αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in
μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is binding him in
μαχαίρῃ ἀποκτανθῆναι. Ὡδὲ ἐστὶν ἡ
sword to be killed. Here is the
ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up
ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two
ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.
12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast
πάσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making
τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling
ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the
πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the
θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs
μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make
ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the
γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and people and tongue and nation. 8 And all those who dwell on the earth will worship it; the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the world.

9 If anyone has an ear, let him hear. 10 If anyone [is meant] for captivity, he goes away into captivity. If anyone will kill with the sword, he must be killed with the sword. Here is where it means the endurance and faith of the holy ones.

11 And I saw another wild beast ascending out of the earth, and it had two horns like a lamb, but it began speaking as a dragon. 12 And it exercises all the authority of the first wild beast in its sight. And it makes the earth and those who dwell in it worship the first wild beast, whose death-stroke got healed. 13 And it performs great signs, so that it should even make fire come down out of heaven to the sight of mankind.

14 καὶ πλανᾷ τοὺς
And it is making to err the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
dwelling upon the earth through the
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
signs which it was given to it to do in sight
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
of the wild beast, saying to the (ones) dwelling
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
upon the earth to make image
τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
to the wild beast who is having the blow of the
μαχαίρης καὶ ἔζησεν. 15 καὶ ἐδόθη
sword and it lived. And it was given
αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
to her to give spirit to the image of the
θηρίου, ἵνα καὶ λαλήσῃ ἡ
wild beast, in order that also should speak the
εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
image of the wild beast and it might make
ἵνα ὅσοι ἂν μὴ
in order that as many as if ever not
προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
might give worship to the image of the wild beast
ἀποκτανθῶσιν.
they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
And it is making all (ones), the
μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
small (ones) and the great (ones), and the
πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς
rich (ones) and the poor (ones), and the
ἐλευθέρους καὶ τοὺς δούλους, ἵνα
free (ones) and the slaves, in order that
δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς
they should give to them engraving upon the
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
hand of them the right or upon the forehead
αὐτῶν, 17 καὶ ἵνα τις μὴ
of them, and in order that not anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
may be able to buy or to sell if not
ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
the (one) having the engraving, the name of the
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
wild beast or the number of the name of it.
18 Ὡςδε ἡ σοφία ἐστίν· ὁ ἔχων
Here the wisdom is; the (one) having
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
mind let him calculate the number of the

14 And it misleads
those who dwell on
the earth, because of
the signs that were
granted it to perform
in the sight of the
wild beast, while it
tells those who dwell
on the earth to make
an image to the wild
beast that had the
sword-stroke and yet
revived. 15 And
there was granted
it to give breath to
the image of the wild
beast, so that the im-
age of the wild beast
should both speak and
cause to be killed all
those who would not
in any way worship
the image of the wild
beast.

16 And it puts
under compulsion all
persons, the small and
the great, and the rich
and the poor, and the
free and the slaves,
that they should
give these a mark in
their right hand or
upon their forehead,
17 and that nobody
might be able to
buy or sell except a
person having the
mark, the name of
the wild beast or the
number of its name.
18 Here is where
wisdom comes in:
Let the one that has
intelligence calculate
the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty-six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
hundred forty-four thousands
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of
τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice
ἣν ἤκουσα ὡς κιθαρωδῶν κιθαρίζοντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν
the harps of them. And they are singing
ὡς ὥδην καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσαρῶν ζώων καὶ
in sight of the four living [creatures] and
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ὥδην εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-
τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοι
having been bought from the earth. These
εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
are who with women not were polluted,
παρθένοι γὰρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)
ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν
following to the Lamb where likely
ὑπάγει· οὗτοι ἡγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἀρνίῳ, 5 καὶ ἐν τῷ στόματι αὐτῶν οὐκ
Lamb, and in the mouth of them not
εὐρέθη ψεῦδος· ἁμωμοὶ εἰσιν.
was found lie; unblemished they are.

14 And I saw, and,
look! the Lamb
standing upon the
Mount Zion, and with
him a hundred and
forty-four thousand
having his name and
the name of his Fa-
ther written on their
foreheads. 2 And I
heard a sound out of
heaven as the sound
of many waters and
as the sound of loud
thunder; and the
sound that I heard
was as of singers who
accompany themselves
on their harps.
3 And they are sing-
ing as if a new song
before the throne and
before the four living
creatures and the
elders; and no one was
able to master that
song but the hundred
and forty-four
thousand, who have
been bought from the
earth. 4 These are
the ones that did not
defile themselves with
women; in fact, they
are virgins. These are
the ones that keep
following the Lamb no
matter where he goes.
These were bought
from among mankind
as firstfruits to God
and to the Lamb.
5 and no falsehood
was found in their
mouths; they are
without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
And I saw other angel flying in
μεσούρανῃματι, ἔχοντα εὐαγγέλιον αἰώνιον
midheaven, having good news everlasting
εὐαγγελίσαι ἐπὶ τοὺς καθήμενους
to declare as glad news upon the (ones) sitting
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
upon the earth and upon every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, (he) saying
ἐν φωνῇ μεγάλη Φοβήθητε τὸν θεόν καὶ
in voice great Fear you the God and
δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
give you to him glory, because the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and give worship you
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
to the (one) having made the heaven and the
γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
earth and sea and fountains of waters.

8 Καὶ ἄλλος δεύτερος ἄγγελος
And other second angel
ἠκολούθησεν λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
followed saying She fell, she fell Babylon
ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ
the great, which out of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
anger of the fornication of her has made to drink
πάντα τὰ ἔθνη.
all the nations.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And other angel third followed
αὐτοῖς λέγων ἐν φωνῇ μεγάλη Εἴ τις
to them saying in voice great If anyone
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
is worshiping the wild beast and the image
αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
of it, and he is receiving engraving upon the
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
forehead of him or upon the hand of him,
10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
also he will drink out of the wine of the
θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου
anger of the God of the (one) having been mingled
ἀκράτου ἐν τῇ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
unmingled in the cup of the wrath of him,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
and he will be tormented in fire and sulphur
ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
in sight of angels holy and in sight of the

6 And I saw
another angel flying
in midheaven, and he
had everlasting good
news to declare as
glad tidings to those
who dwell on the
earth, and to every
nation and tribe and
tongue and people,
7 saying in a loud
voice: "FEAR God
and give him glory,
because the hour of
the judgment by him
has arrived, and so
worship the One who
made the heaven and
the earth and sea and
fountains of waters."

8 And another, a
second angel, followed,
saying: "She has
fallen! Babylon the
Great has fallen, she
who made all the
nations drink of the
wine of the anger of
her fornication!"

9 And another angel,
a third, followed
them, saying in a loud
voice: "If anyone wor-
ships the wild beast
and its image, and
receives a mark on
his forehead or upon
his hand, 10 he will
also drink of the wine
of the anger of God
that is poured out
undiluted into the cup
of his wrath, and he
shall be tormented
with fire and sulphur
in the sight of the
holy angels and
in the sight of the

ἀρνίου. 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καὶ
of them into ages of ages is stepping up, and
οὐκ ἔχουσιν ἀναπαύσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνούντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡς
the engraving of the name of it. Here
ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγουσῆς Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν,
the for works of them is following with them.

14 Καὶ εἶδον, καὶ ἶδου νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὀξύ.
sickle sharp.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθήμενῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And
the smoke of their
torment ascends
forever and ever, and
day and night they
have no rest, those
who worship the wild
beast and its image,
and whoever receives
the mark of its name.
12 Here is where it
means endurance for
the holy ones, those
who observe the
commandments of
God and the faith of
Jesus."

13 And I heard a
voice out of heaven
say: "Write: Happy
are the dead who die
in union with [the]
Lord from this time
onward. Yes, says the
spirit, let them rest
from their labors, for
the things they did go
right with them."

14 And I saw, and,
look! a white cloud,
and upon the cloud
someone seated like
a son of man, with
a golden crown on
his head and a sharp
sickle in his hand.

15 And another angel
emerged from the
temple [sanctuary],
crying with a loud
voice to the one seated
on the cloud: "Put
your sickle in and
reap, because the hour
has come to reap, for

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. 16 And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great

τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξύ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes

αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. 19 And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in
τὴν ἀμπέλον τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the

μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. 20 And was trampled on the winepress
ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

the harvest of the
earth is thoroughly
ripe." 16 And the
one seated on the
cloud thrust in his
sickle on the earth,
and the earth was
reaped.

17 And still another
angel emerged from
the temple [sanctuary]
that is in heaven, he,
too, having a sharp
sickle.

18 And still another
angel emerged from
the altar and he had
authority over the
fire. And he called out
with a loud voice to
the one that had the
sharp sickle, saying:

"Put your sharp sickle
in and gather the
clusters of the vine of
the earth, because its
grapes have become
ripe." 19 And the
angel thrust his sickle
into the earth and
gathered the vine
of the earth, and he
hurled it into the
great winepress of
the anger of God.

20 And the winepress
was trodden outside
the city, and blood
came out of the
winepress as high up
as the bridles of the
horses, for a distance
of a thousand six
hundred furlongs.

15 And I saw in
heaven another
sign, great and
wonderful, seven
angels with seven
plagues. These
are the last ones,
because by means

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
them was finished the anger of the God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
And I saw as sea glassy
μεμιγμένην πυρί, καὶ τοὺς
having been mixed to fire, and the (ones)
νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
conquering out of the wild beast and out of the
εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
image of it and out of the number of the
ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν
name of it having stood upon the sea

τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.
the glassy, having harps of the God.

3 καὶ ᾄδουσιν τὴν ᾠδὴν Μουσεῶς τοῦ
And they are singing the song of Moses the
δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
slave of the God and the song of the Lamb
λέγοντες
saying

Μεγάλα καὶ θαυμαστά τὰ ἔργα σου,
Great and wonderful the works of you,

κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
Lord, the God, the Almighty; righteous

καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of you, the King

τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῇ, κύριε,
of the ages; 4 who not should fear, Lord,

καὶ δοξάσει τὸ ὄνομα σου, ὅτι μόνος
and will glorify the name of you, because alone

ὁσῖος; ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ
loyal? Because all the nations will come and

προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
they will worship in sight of you, because the

δικαιώματά σου ἐφανερώθησαν.
righteous (decrees) of you were made manifest.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ
And after these (things) I saw, and

ἠνοίγη ὁ ναὸς τῆς σκηνῆς
was opened up the divine habitation of the tent

τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
of the witness in the heaven, 6 and

ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
came out the seven angels the (ones) having

τάς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
the seven plagues out of the divine habitation,

ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
having been clothed in linen clean bright

of them the anger of
God is brought to a
finish.

2 And I saw what
seemed to be a glassy
sea mingled with fire,
and those who come
off victorious from
the wild beast and
from its image and
from the number of
its name standing by
the glassy sea, having
harps of God. 3 And
they are singing the
song of Moses the
slave of God and the
song of the Lamb,
saying:

"Great and wonder-
ful are your works,
Jehovah* God, the
Almighty. Righteous
and true are your
ways, King of eternity.
4 Who will not really
fear you, Jehovah,*
and glorify your name,
because you alone
are loyal? For all the
nations will come
and worship before
you, because your
righteous decrees have
been made manifest."

5 And after these
things I saw, and the
sanctuary of the tent
of the witness was
opened in heaven,
6 and the seven
angels with the seven
plagues emerged
from the sanctuary,
clothed with
clean, bright linen

καὶ περιεζωσμένοι περὶ τὰ στήθη
and having been girded about the breasts
ζώνας χρυσᾶς. 7 καὶ ἓν ἐκ τῶν τεσσάρων
girdles golden. And one out of the four

ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
living [creatures] gave to the seven angels
ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
seven bowls golden being full of the anger
τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν
of the God the living into the ages of the
αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
ages. And was filled the divine habitation

καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
of smoke out of the glory of the God and out of
τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
the power of him, and no one was able
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
to enter into the divine habitation until

τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
should be finished the seven plagues of the seven
ἀγγέλων.
angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
And I heard of great voice out of the
ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
divine habitation saying to the seven angels

ὑπάγετε καὶ ἐκχέετε τὰς
Be ye going under and be ye pouring out the
ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
seven bowls of the anger of the God into
τὴν γῆν.
the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
And went off the first (one) and
ἔξεχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν;
he poured out the bowl of him into the earth;

καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ
and came to be ulcer bad and wicked upon
τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
the men the (ones) having the

χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.
worshipping to the image of it.

3 Καὶ ὁ δευτέρος ἔξεχεεν τὴν φιάλην
And the second (one) poured out the bowl
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
of him into the sea; and it became blood

ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶν
as of dead [man], and every soul of life

and girded about their
breasts with golden
girdles. 7 And one of

the four living crea-
tures gave the seven
angels seven golden
bowls that were full of
the anger of God, who
lives forever and ever.

8 And the sanctuary
became filled with
smoke because of
the glory of God and
because of his power,
and no one was able
to enter into the sanc-
tuary until the seven
plagues of the seven
angels were finished.

16 And I heard a
loud voice out
of the sanctuary say
to the seven angels:

"Go and pour out the
seven bowls of the
anger of God into the
earth."

2 And the first one
went off and poured
out his bowl into the
earth. And a hurtful
and malignant ulcer
came to be upon the
men that had the
mark of the wild
beast and that were
worshipping its image.

3 And the second
one poured out his
bowl into the sea.
And it became blood
as of a dead man,
and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
died, the (things) in the sea.

4 Καὶ ὁ τρίτος ἔξεχεεν τὴν φιάλην
And the third (one) poured out the bowl

αὐτοῦ εἰς τοὺς ποταμούς καὶ τὰς πηγὰς
of him into the rivers and the fountains
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. **5** Καὶ
of the waters; and it became blood. And

ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying

Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)
ἦν, ὁ ὅσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)

ἔκρινας, **6** ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and
προφητῶν ἔξεχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them

δέδωκας πίνειν· ἅξιοί εἰσιν.
you have given to drink; worthy (ones) they are.

7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying

Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,
ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.
true and righteous the judgments of you.

8 Καὶ ὁ τέταρτος ἔξεχεεν τὴν φιάλην
And the fourth (one) poured out the bowl

αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it
καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ, **9** καὶ
to scorch the men in fire, and

ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα·
were scorched the men scorching great;
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God

τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give

αὐτῷ δόξαν.
to him glory.

10 Καὶ ὁ πέμπτος ἔξεχεεν τὴν φιάλην
And the fifth (one) poured out the bowl

αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη,
became the kingdom of it having been darkened,

5* You, καὶ CVgSyh; You, O Lord, Textus Receptus;
7* Jehovah, J13,14,16-18,22,23; Lord, καὶ VgSyh.

died, [yes,] the things in the sea.

4 And the third
one poured out his
bowl into the rivers
and the fountains

of the waters. And
they became blood.

5 And I heard the
angel over the waters
say: "You,* the One

who is and who was,
the loyal One, are
righteous, because you

have rendered these
decisions, **6** because
they poured out the
blood of holy ones

and of prophets, and
you have given them
blood to drink. They
deserve it." **7** And I

heard the altar say:
"Yes, Jehovah* God,
the Almighty, true
and righteous are your
judicial decisions."

8 And the fourth
one poured out his
bowl upon the sun;
and to [the sun]

it was granted to
scorch the men with
fire. **9** And the men

were scorched with
great heat, but they
blasphemed the name
of God, who has the
authority over these

plagues, and they did
not repent so as to
give glory to him.

10 And the fifth
one poured out his
bowl upon the throne
of the wild beast.

And its kingdom
became darkened,

5* You, Jehovah, J7,8,13,14,16,
7* Jehovah, J13,14,16-18,22,23; Lord, καὶ VgSyh.

καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν
and they were chewing the tongues of them
ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the
θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,
ἵνα ἔτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the
θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the

ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as
βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons

ποιούντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the
ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the

παντοκράτορος. —
Almighty. —

15 Ἰδοὺ ἔρχομαι ὡς κλέπτης, μακάριος
Look! I am coming as thief. Happy

ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the
ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not
γυμνὸς περιπατῇ καὶ
naked may be walking about and

and they began to
gnaw their tongues for
[their] pain, 11 but
they blasphemed the
God of heaven for
their pains and for
their ulcers, and they
did not repent of their
works.

12 And the sixth
one poured out his
bowl upon the great
river Eu-phra'tes, and
its water was dried
up, that the way
might be prepared for
the kings from the
rising of the sun.

13 And I saw three
unclean inspired
expressions [that
looked] like frogs
come out of the
mouth of the dragon
and out of the mouth
of the wild beast and
out of the mouth of
the false prophet.

14 They are, in fact,
expressions inspired
by demons and per-
form signs, and they
go forth to the kings
of the entire inhabited
earth, to gather them
together to the war of
the great day of God
the Almighty.

15 "Look! I am
coming as a thief.
Happy is the one
that stays awake
and keeps his outer
garments, that he may
not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shamefulness of him. —

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place
τὸν καλούμενον Ἑβραϊστὶ Ἄρ Μαγεδών.
the (one) being called in Hebrew Har-
Magedon.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the
φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out

φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from
τοῦ θρόνου λέγουσα Ἰγένον· — 18 καὶ
the throne saying It has occurred; — And

ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and
σεισμός ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not

ἐγένετο ἀπ' οὗ ἀνθρώποι ἐγένοντο
occurred from which [time] men came to be
ἐπὶ τῆς γῆς τηλικούτος σείσμος οὕτω
upon the earth so big [earth]shaking thus

μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great
εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations

ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered
ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup

τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;
20 καὶ πάντα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains

οὐχ εὐρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as
ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the

οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and
ἐβλασφήμησαν οἱ ἀνθρώποι τὸν θεὸν ἐκ
blasphemed the men the God out of

τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great
ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his
shamefulness."

16 And they gath-
ered them together
to the place that
is called in Hebrew
Har-Maged'on.

17 And the seventh
one poured out his
bowl upon the air.
At this a loud voice
issued out of the
sanctuary from the
throne, saying: "It
has come to pass!"

18 And lightnings and
voices and thunders
occurred, and a great
earthquake occurred
such as had not
occurred since men
came to be on the
earth, so extensive an
earthquake, so great.

19 And the great
city split into three
parts, and the cities of
the nations fell; and
Babylon the Great
was remembered in
the sight of God,
to give her the cup
of the wine of the
anger of his wrath.

20 Also, every island
fled, and mountains
were not found.

21 And a great hail
with every stone
about the weight of a
talent* descended out
of heaven upon the
men,* and the men
blasphemed God due
to the plague of hail,
because the plague of
it was unusually great.

16* Or, "Ar-maged'don"; Mountain of Me-gid'do (מְגִידּוֹן, Har Meghid-dohn'), J18.22. 21* That is, 20.4 kg (45 lb). 21* Or, "mankind."

17 Καὶ ἦλθεν εἰς ἓκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ
the (ones) having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
spoke with me saying Hither, I shall show
σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης
to you the judgment of the harlot the great
τῆς καθημένης ἐπὶ ὕδατων πολλῶν,
the (one) sitting upon waters many,
2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
with whom committed fornication the kings
τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
of the earth, and they were made drunk the (ones)
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
inhabiting the earth out of the wine of the
πορνείας αὐτῆς.
fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
And he bore off me into desolate [place] in
πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit. And I saw woman sitting upon
θηρίον κόκκινον, γέμοντα ὀνόματα
wild beast scarlet, being full of names
βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
of blasphemy, having heads seven and horns
δέκα· **4** καὶ ἡ γυνὴ ἦν
ten; and the woman was
περιβεβλημένη πορφυροῦν καὶ
having been thrown about purple and
κόκκινον, καὶ κεχρυσωμένη χρυσῷ καὶ
scarlet, and having been gilded to gold and
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
to stone precious and to pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
cup golden in the hand of her being full
βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
of disgusting things and the unclean (things) of the
πορνείας αὐτῆς, **5** καὶ ἐπὶ τὸ μέτωπον
fornication of her, and upon the forehead
αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
of her name having been written, mystery,
Βαβυλὼν ἡ Μεγάλη, ἡ μήτηρ τῶν πορνῶν
Babylon the Great, the mother of the harlots
καὶ τῶν βδελυγμάτων τῆς γῆς. **6** καὶ
and of the disgusting things of the earth. And
εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
I saw the woman being drunk out of the

17 And one of the seven angels that had the seven bowls came and spoke with me, saying: "Come, I will show you the judgment upon the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication."

3 And he carried me away in [the power of the] spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. **4** And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. **5** And upon her forehead was written a name, a mystery: "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." **6** And I saw that the woman was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.
Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα
And I wondered having seen her wonderment
μέγα· **7** καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through
τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ
what wondered you? I shall say to you the
μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου
mystery of the woman and of the wild beast
τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)
ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten
κέρατα· **8** τὸ θῆριον δὲ εἶδες ἦν
horns; the wild beast which you saw it was
καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction
ὑπάγει· καὶ θαυμάσθησονται οἱ
it is going under; and will wonder the (ones)
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not
γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book
τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,
βλεπόντων τὸ θῆριον ὅτι ἦν
of (ones) looking at the wild beast because it was
καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.
9 Ὡς δὲ νοῦς ὁ ἔχων
Here the mind the (one) having
σοφίαν, αἱ ἑπτὰ κεφαλὰς ἑπτὰ ὄρη
wisdom. The seven heads seven mountains
εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.
10 καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,
ὁ εἰς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
the one is, the other (one) not as yet came,
καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little [time] him
δεῖ μένειν, **11** καὶ τὸ θῆριον
it is binding to remain, and the wild beast
ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός
which was and not it is. And he eighth (one)

blood of the holy ones and with the blood of the witnesses of Jesus. Well, on catching sight of her I wondered with great wonderment. **7** And so the angel said to me: "Why is it you wondered? I will tell you the mystery of the woman and of the wild beast that is carrying her and that has the seven heads and the ten horns: **8** The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world. **9** "Here is where the intelligence that has wisdom comes in: The seven heads mean seven mountains, where the woman sits on top." **10** And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. **11** And the wild beast that was but is not, it is also itself an eighth [king],

ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast

διδόσασιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb

πολεμήσουσιν, καὶ τὸ ἀρνίον νικᾷ
will war, and the Lamb will conquer

αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and

βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him

κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ
And he is saying to me The waters which

εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and

ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and

τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,

καὶ ἡρημαμένην ποιήσουσιν αὐτὴν
and having been desolated they will make her

καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the flesh of her they will eat,

καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. 17 ὁ
and her they will burn down in fire; 17 ὁ

γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them

ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the
seven, and it goes off
into destruction.

12 "And the ten
horns that you saw
mean ten kings, who
have not yet received
a kingdom, but they
do receive authority
as kings one hour
with the wild beast.
13 These have one
thought, and so they
give their power and
authority to the wild
beast. 14 These
will battle with the
Lamb, but, because
he is Lord of lords
and King of kings, the
Lamb will conquer
them. Also, those
called and chosen and
faithful with him [will
do so]."

15 And he says
to me: "The waters that
you saw, where the
harlot is sitting,
mean peoples and
crowds and nations
and tongues. 16 And
the ten horns that
you saw, and the
wild beast, these
will hate the harlot
and will make her
desolated and naked,
and will eat up her
fleshy parts and will
completely burn her
with fire. 17 For
God put [it] into
their hearts to carry
out his thought, even
to carry out [their]
one thought by
giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel

καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having

ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up

ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in

ἰσχυρᾷ φωνῇ λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
strong voice saying She fell, fell Babylon

ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place

δαίμονων καὶ φυλακὴ παντὸς πνεύματος
and demons and prison of every spirit

ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου
unclean and prison of every bird

ἀκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because

ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication

αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the

βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her

ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants

τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the

στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the

οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαὸς
heaven saying Come you out, the people

μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not

συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,
you should share together to the sins of her,

καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast,
until the words of God
will have been accom-
plished. 18 And the
woman whom you saw
means the great city
that has a kingdom
over the kings of the
earth."

18 After these
things I saw
another angel de-
scending from heaven,
with great authority;
and the earth was
lighted up from his
glory. 2 And he cried
out with a strong
voice, saying: "She
has fallen! Babylon
the Great has fallen,
and she has become
a dwelling place of
demons and a lurking
place of every unclean
exhalation and a
lurking place of every
unclean and hated
bird! 3 For because
of the wine of the an-
ger of her fornication
all the nations have
fallen [victim], and
the kings of the earth
committed fornication
with her, and the
traveling merchants of
the earth became rich
due to the power of
her shameless luxury."

4 And I heard
another voice out of
heaven say: "Get out
of her, my people, if
you do not want to
share with her in her
sins, and if you do not
want to receive part of

λάβετε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together
αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and
ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,

καὶ διπλώσατε τὰ διπλά κατὰ
and double you the double (things) according to
τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her; in the cup to which

ἐκέρασεν κέρασατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);

7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and
ἐστρηνίασεν, τοσούτου δότε αὐτῇ
lived unreined in luxury, so much give you to her

βασανισμόν καὶ πένθος, ὅτι ἐν τῇ
torment and mourning. Because in the

καρδίᾳ αὐτῆς λέγει ὅτι Κάθμαι
heart of her she is saying that I am sitting

Βασιλίσσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning

οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one

ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θανάτου
day will come the plagues of her, death

καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ
and mourning and famine, and in fire

κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord

ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.

9 καὶ κλαύουσιν καὶ
And they will weep and

κόψονται ἐπ' αὐτήν οἱ
they will strike themselves upon her the

βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with

αὐτῆς πορνεύσαντες καὶ
her having committed fornication and

στρηνίασαντες, ὅταν
having lived unreined in luxury, whenever

βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the

πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν
firing of her, from long [way] off

her plagues. 5 For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind.

6 Render to her even as she herself rendered, and do to her twice as much,

yes, twice the number of the things she did; in the cup in which she put a mixture

put twice as much of the mixture for her.

7 To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning.

For in her heart she keeps saying, 'I sit a queen, and I am no widow, and I shall never see mourning.'

8 That is why in one day her plagues will come, death and mourning

and famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong.

9 "And the kings of the earth who committed fornication with her and lived in shameless luxury will weep and beat themselves in grief over her, when they look at the smoke from the burning of her, 10 while they stand at a distance

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

ἐστήκότες διὰ τὸν φόβον τοῦ
(they) having stood through the fear of the

βασανισμού αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ
torment of her, saying Woe woe, the

πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ
city the great, Babylon the city the

ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
strong, because to one hour came the judgment

σου.
of you.

11 καὶ οἱ ἔμποροι τῆς γῆς
And the traveling merchants of the earth

κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
are weeping and they are mourning upon her,

ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
because the full (stock) of them no one is buying

οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
not yet, full (stock) of gold and of silver

καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
and of stone precious and of pearls and

βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
of fine linen and of purple and of silk and

κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν
of scarlet, and every wood thyine and every

σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
vessel made of ivory and every vessel out of

ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
wood most precious and of copper and of iron

καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμωμον
and of marble, and cinnamon and amomum

καὶ θυμιάματα καὶ μύρον καὶ λίβανον
and incenses and perfumed oil and frankincense

καὶ οἶνον καὶ ἔλαιον καὶ σμιδαλιν καὶ
and wine and olive oil and fine flour and

σίτον καὶ κτήνη καὶ πρόβατα, καὶ
wheat and acquired (animals) and sheep, and

ἵππων καὶ βεδῶν καὶ σωμάτων, καὶ ψυχὰς
of horses and of coaches and of bodies, and souls

ἀνθρώπων. 14 καὶ ἡ ὀπώρα σου τῆς
of men. And the juicy fruit of you of the

ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σου,
desire of the soul it went off from you,

καὶ πάντα τὰ λιπαρά καὶ τὰ
and all the fatty (things) and the

λαμπρά ἀπώλετο ἀπὸ σου, καὶ
bright (things) destroyed itself from you, and

οὐκέτι οὐ μὴ αὐτὰ εὕρησουσιν.
not yet not them they will find.

because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock anymore, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and acquired (animals) and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

15 οἱ ἔμποροι τούτων,
The traveling merchants of these (things),
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
the (ones) having become rich from her, from
μακρόθεν στήσονται διὰ τὸν φόβον
long [way] off will stand through the fear
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
of the torment of her (they) weeping and
πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις
mourning, saying Woe woe, the city
ἡ μεγάλη, ἡ περιβεβλημένη
the great, the (one) having been thrown about
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
fine linen and purple and scarlet, and
κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
having been gilded in gold and stone precious
καὶ μαργαρίτῃ, 17 ὅτι μὴ ὥρα
and pearl, because to one hour
ἡρμώθη ὁ τοσοῦτος πλοῦτος.
was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
And every steersman and every the (one)
ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
upon place sailing, and nautical ones and
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
as many as the sea are working, from
μακρόθεν ἔστησαν 18 καὶ ἔκραξαν
long [way] off they stood and they cried out
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
looking at the smoke of the firing of her
λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
saying Who like to the city the great?
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
And they threw dust upon the heads
αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
of them and they cried out weeping and
πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ
mourning, saying Woe woe, the city the
μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
great, in which became rich all the (ones)
ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς
having the boats in the sea out of the
τιμιότητος αὐτῆς, ὅτι ἐν μὴ ὥρᾳ
preciousness of her, because in one hour
ἡρμώθη.
she was desolated.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
Be you well-minded upon her, heaven,
καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
and the holy (ones) and the apostles and the

15 "The traveling
merchants of these
things, who became
rich from her, will
stand at a distance
because of [their] fear
of her torment and
will weep and mourn,
16 saying, 'Too bad,
too bad—the great
city, clothed with fine
linen and purple and
scarlet, and richly
adorned with gold
ornament and pre-
cious stone and pearl,
17 because in one
hour such great riches
have been devastated!"

"And every ship
captain and every
man that voyages
anywhere, and sailors
and all those who
make a living by the
sea, stood at a dis-
tance 18 and cried
out as they looked at
the smoke from the
burning of her and
said, 'What city is
like the great city?'
19 And they threw
dust upon their heads
and cried out, weeping
and mourning, and
said, 'Too bad, too bad
—the great city, in
which all those having
boats at sea became
rich by reason of her
costliness, because in
one hour she has been
devastated!"

20 "Be glad over
her, O heaven, also
you holy ones and
you apostles and you

προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
prophets, because judged the God the judgment
ὑμῶν ἐξ αὐτῆς.
of you out of her.

21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον
And lifted up one angel strong stone
ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
as belonging to mill great, and he threw into the
θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται
sea saying Thus to onrush will be thrown
Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
Babylon the great city, and not not
εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρωδῶν
she should be found yet. And voice of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
not not should be heard in you yet, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ
artificer of every art not not should be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in you yet, and voice of mill not not
ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
should be heard in you yet, and light of lamp
οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ
not not should shine in you yet, and voice
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
of bridegroom and of bride not not should be heard
ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου
in you yet; because the traveling merchants of you
ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ
were the greatest men of the earth, because by the
φαρμακία σου ἐπλανήθησαν πάντα τὰ
druggery of you were made to err all the
ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
nations, and in her blood of prophets and
ἁγίων εὐρέθη καὶ πάντων τῶν
of holy (ones) was found and of all the (ones)
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slaughtered upon the earth.

19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these (things) I heard as voice
μεγάλαν ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
great of crowd much in the heaven
λεγόντων Ἀλληλουία· ἡ σωτηρία καὶ ἡ
of (ones) saying Hallelujah; the salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,

1* Our God, KACVgSyh; the Lord our God, Textus Receptus and some cursive
mss; Jehovah our God, J7.8.13.14.16.17.

prophets, because God
has judicially exacted
punishment for you
from her!"

21 And a strong
angel lifted up a stone
like a great millstone
and hurled it into the
sea, saying: "Thus
with a swift pitch will
Babylon the great
city be hurled down,
and she will never be
found again. 22 And
the sound of singers
who accompany
themselves on the
harp and of musicians
and of flutists and
of trumpeters will
never be heard in
you again, and no
craftsman of any trade
will ever be found
in you again, and no
sound of a millstone
will ever be heard in
you again, 23 and
no light of a lamp
will ever shine in you
again, and no voice
of a bridegroom and
of a bride will ever be
heard in you again;
because your traveling
merchants were the
top-ranking men of
the earth, for by your
spiritistic practice
all the nations were
misled. 24 Yes, in
her was found the
blood of prophets and
of holy ones and of all
those who have been
slaughtered on the
earth."

19 After these
things I heard
what was as a loud
voice of a great
crowd in heaven.
They said: "Praise
Jah, you people! The
salvation and the
glory and the power
belong to our God."

2 ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the harlot the
μεγάλην ἣτις ἐφθείρεν τὴν γῆν ἐν τῇ
great who corrupted the earth in the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and he avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
of the slaves of him out of hand of her. And
δεύτερον εἶρηκαν Ἀλληλουϊά· καὶ ὁ
second [time] they have said Hallelujah; and the
καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
smoke of her is stepping up into the ages
τῶν αἰώνων.
of the ages.

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
And fell the older persons the twenty-
τέσσαρες καὶ τὰ τέσσαρα ζῶσα,
four and the four living [creatures],
καὶ προσεκύνῃσαν τῷ θεῷ τῷ καθημένῳ
and they worshiped to the God the (one) sitting
ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἀλληλουϊά.
upon the throne (they) saying Amen, Hallelujah.
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
And voice from the throne came out
λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν,
saying Be you praising to the God of us,
πάντες οἱ δούλοι αὐτοῦ, οἱ φοβούμενοι
all the slaves of him, the (ones) fearing
αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
him, the small (ones) and the great (ones).

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
And I heard as voice of crowd much
καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
and as voice of waters many and as voice
βροντῶν ἰσχυρῶν, λεγόντων Ἀλληλουϊά,
of thunders strong, of (ones) saying Hallelujah,
ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
because reigned Lord the God of us, the
παντοκράτωρ. 7 χαίρωμεν καὶ
Almighty. May we be rejoicing and
ἀγαλλιώμεν, καὶ δώσομεν τὴν δόξαν
may we be exulting, and we shall give the glory
αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
to him, because came the marriage of the Lamb,
καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,
and the woman of him prepared herself,

2* Jehovah is righteous and his judgments are upright, J7.8. 6* Jehovah,

2 because his judgments are true and righteous.* For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand." 3 And right away for the second time they said: "Praise Jah, you people! And the smoke from her goes on ascending forever and ever."

4 And the twenty-four elders and the four living creatures fell down and worshiped God seated upon the throne, and said: "Amen! Praise Jah, you people!" 5 Also, a voice issued forth from the throne and said: "Be praising our God, all you his slaves, who fear him, the small ones and the great."

6 And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: "Praise Jah, you people, because Jehovah* our God, the Almighty, has begun to rule as king. 7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.

6* Jehovah,

8 καὶ ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάλλεται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δίκαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.

9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὐτοὶ οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι Ὅρα μὴ σύνδουλός σου εἰμι
to me Be you seeing not; fellow slave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκυνῶν· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ' αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ,
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, 13 and
περιβεβλημένος ἱμάτιον
having been thrown about outer garment

8 Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones."

9 And he tells me: "Write: Happy are those invited to the evening meal of the Lamb's marriage." Also, he tells me: "These are the true sayings of God."

10 At that I fell down before his feet to worship him. But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying."

11 And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself, 13 and he is arrayed with an outer garment

βεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called
τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ
the name of him The Word of the God. And

τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,
ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.
having been clothed in fine linen white clean.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out

ρόμφαια ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it
πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and αὐτὸς
he should smite the nations, and αὐτὸς

ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and
αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine
τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ
of the anger of the wrath of the God of the
παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the

ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name
γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and
Κύριος κυρίων.
Lord of lords.

17 Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν
And I saw one angel having stood in
τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great
λέγων πᾶσι τοῖς ὄρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying

ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven Hither be you led together
εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,
into the supper the great of the God,

18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat flesh of kings

καὶ σάρκας χιλιάρχων καὶ σάρκας
and flesh of chiliarchs and flesh of

ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and flesh of horses and

τῶν καθήμενων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and

σάρκας πάντων ἐλευθέρων τε καὶ δούλων
flesh of all freemen and and of slaves

sprinkled with blood,
and the name he is
called is The Word of
God. 14 Also, the
armies that were in
heaven were following
him on white horses,
and they were clothed
in white, clean, fine
linen. 15 And out
of his mouth there
protrudes a sharp

long sword, that he
may strike the nations
with it, and he will
shepherd them with a
rod of iron. He treads
too the winepress of
the anger of the wrath
of God the Almighty.

16 And upon his
outer garment, even
upon his thigh, he has
a name written, King
of kings and Lord of
lords.

17 I saw also an
angel standing in the
sun, and he cried out
with a loud voice and
said to all the birds
that fly in midheaven:
"Come here, be
gathered together
to the great evening
meal of God, 18 that
you may eat the
fleshy parts of kings
and the fleshy parts
of military commanders
and the fleshy parts
of strong men and
the fleshy parts of
horses and of those
seated upon them,
and the fleshy parts
of all, of freemen
as well as of slaves

καὶ μικρῶν καὶ μεγάλων.
and of little (ones) and of great (ones).

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς
And I saw the wild beast and the
βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
kings of the earth and the armies
αὐτῶν συνηγμένα ποιῆσαι τὸν
of them having been led together to make the
πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ
war with the (one) sitting upon the
ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
horse and with the army of him.

20 καὶ ἐπίασθη τὸ θηρίον καὶ μετ'
And was caught the wild beast and with
αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
it the false prophet the (one) having done

τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς
the signs in sight of it, in which (ones)
ἐπλάγησεν τοὺς λαβόντας τὸ
he made to err the (ones) having received the

χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνούντας τῇ εἰκόνι αὐτοῦ ζῶντες
worshiping to the image of it; living

ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ
were thrown the two into the lake of the
πυρὸς τῆς καιομένης ἐν θείῳ.
fire of the [lake] burning in sulphur.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
And the leftover (ones) were killed off in the
ρόμφαια τοῦ καθήμενου ἐπὶ τοῦ
long sword of the (one) sitting upon the

ἵππου τῇ ἐξελεύσει ἐκ τοῦ
horse to the [sword] having gone forth out of the
στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
mouth of him, and all the birds

ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
were satisfied out of the flesh of them.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw angel stepping down out of
τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
the heaven, having the key of the abyss

καὶ ἀλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
and chain great upon the hand of him.

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφης
And he laid hold of the dragon, the serpent
ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ
the archaic, who is Devil and The

Σατανᾶς, καὶ ἔδωκεν αὐτὸν χίλια ἔτη,
Satan, and bound him thousand years,

and of small ones and great."

19 And I saw the
wild beast and the
kings of the earth
and their armies
gathered together to
wage the war with
the one seated on the
horse and with his
army. 20 And the

wild beast was caught,
and along with it the
false prophet that
performed in front
of it the signs with
which he misled

those who received
the mark of the wild
beast and those who
render worship to
its image. While still

alive, they both were
hurled into the fiery
lake that burns with
sulphur. 21 But the

rest were killed off
with the long sword
of the one seated on the
horse, which [sword]
proceeded out of his
mouth. And all the
birds were filled from
the fleshy parts of
them.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

20 And I saw an angel
coming down out of
heaven with the key
of the abyss and a
great chain in his
hand. 2 And he seized
the dragon, the original
serpent, who is the
Devil and Satan, and
bound him for a
thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
and he threw him into the abyss, and
ἔκλεισεν καὶ ἐσφράγισεν ἑπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
And I saw thrones, and they sat down upon
αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
ἐβασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.
5 οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.
αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him into the abyss and shut [it] over him, that he might not mislead the nations anymore until the thousand years were ended. After these things he must be let loose for a little while.

4 And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
And whenever should be ended the thousand
ἔτη, λυθῆσεται ὁ Σατανᾶς ἐκ τῆς
years, will be loosed the Satan out of the
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
prison of him, and he will go out
πλανήσαι τὰ ἔθνη τὰ ἐν ταῖς
to make to err the nations the (ones) in the
τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ
four corners of the earth, the Gog and
Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν
Magog, to lead together them into the
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
war, of which (ones) the number of them
ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ
as the sand of the sea. And
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
they stepped up upon the breadth of the earth,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
and they encircled the encampment of the
ἁγίων καὶ τὴν πόλιν τὴν
holy (ones) and the city the (one)
ἡγαπημένην. καὶ κατέβη πῦρ ἐκ
having been loved. And stepped down fire out of
τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
the heaven and it ate down them; 10 and
ὁ διάβολος ὁ πλανῶν αὐτοὺς
the Devil the (one) making to err them
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ
was thrown into the lake of the fire and
θείου, ὅπου καὶ τὸ θρίον καὶ ὁ
sulphur, where also the wild beast and the
ψευδοπροφήτης, καὶ βασανισθήσονται
false prophet, and they will be tormented
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
of day and of night into the ages of the
αἰῶνων.
ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw throne great white and
τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ
the (one) sitting upon it, of whom from
τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
the face fled the earth and the heaven,
καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
and place not was found to them. And I saw
τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
the dead (ones), the great (ones) and the
μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου,
little (ones), having stood in sight of the throne,

7 Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, 8 and he will go out to mislead those nations in the four corners of the earth, Gog and Ma'gog, to gather them together for the war. The number of these is as the sand of the sea. 9 And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them. 10 And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet [already were]; and they will be tormented day and night forever and ever.

11 And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne,

καὶ βιβλία ἠνοιχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοιχθῆ, ὃ ἐστὶν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life; and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. 13 And gave
ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκεν
it, and the death and the Hades gave
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. 14 And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. 15 And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.
lake of the fire.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
new; the for first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἐστὶν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. 2 And the city the holy
Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

13*, 14* Ha'des, KA; in'fe-rus, Vg; in'fe-r'us, Vg; She'ol, SyhJ 7.8, 11-14, 16-18, 22. See App 4B.

and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. 13 And the sea gave up those dead in it, and death and Ha'des' gave up those dead in them, and they were judged individually according to their deeds. 14 And death and Ha'des' were hurled into the lake of fire. This means the second death, the lake of fire. 15 Furthermore, whoever was not found written in the book of life was hurled into the lake of fire.

21 And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. 2 I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
And I heard of voice great out of the
θρόνου λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ
throne saying Look! The tent of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
with the men, and he will tent with
αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
them, and they peoples of him will be, and
αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
he the God with them will be, 4 and
ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
he will wipe out every tear out of the
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
eyes of them, and the death not will be
ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
yet; neither mourning nor outcry nor pain
οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
not it will be yet. The first (things) went off.

5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ
And said the (one) sitting upon the
θρόνῳ Ἰδοὺ καινὰ ποιῶ πάντα. καὶ
throne Look! New I am making all (things). And
λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
he is saying Write, because these the words
πιστοὶ καὶ ἀληθινοὶ εἰσιν. 6 καὶ εἶπέν μοι
faithful and true are. And he said to me
Γέγοναν. ἐγὼ τὸ Ἀλφά καὶ τὸ
They have occurred. I the Alpha and the
Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
Omega, the beginning and the end. ἐγὼ
τῷ διψῶντι δώσω ἐκ τῆς
to the (one) thirsting I shall give out of the
πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
fountain of the water of the life (as) free gift.
7 ὁ νικῶν κληρονομήσει
The (one) conquering will inherit
ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
these (things), and I shall be to him God and
αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
he will be to me son. 8 To the but
δειλοῖς καὶ ἀπίστοις καὶ
cowards and to unbelieving (ones) and
ἐβδελυγμένοις καὶ
to (ones) having been made disgusting and
φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
to murderers and to fornicators and to druggers and
ειδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
to idolaters and to all the liars the part

3 With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away." 5 And the One seated on the throne said: "Look! I am making all things new." Also, he says: "Write, because these words are faithful and true." 6 And he said to me: "They have come to pass! I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. 7 Anyone conquering will inherit these things, and I shall be his God and he will be my son. 8 But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.

9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχοντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,

τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying

Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in

πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ
he showed to me the city the holy Jerusalem

καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the

φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,
ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;

12 ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates

ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names
ἐπιγεγραμμένα· ἃ ἐστὶν τῶν
having been inscribed which (ones) is of the

δώδεκα φυλῶν υἱῶν Ἰσραὴλ· 13 ἀπὸ
twelve tribes of sons of Israel; from
ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north

πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; and

τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having foundation [stones]

will be in the lake that burns with fire and sulphur. This means the second death."

9 And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said: "Come here, I will show you the bride, the Lamb's wife." 10 So he carried me away in [the power of the] spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God 11 and having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear. 12 It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. 13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 The wall of the city also had twelve foundation stones,

precious stone, as a jasper stone shining crystal-clear. 12 It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. 13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 The wall of the city also had twelve foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
twelve, and upon them twelve names of the
δώδεκα ἀποστόλων τοῦ ἀρνίου.
twelve apostles of the Lamb.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
And the (one) speaking with me
εἶχεν μέτρον κάλαμον χρυσοῦν,
was having measure reed golden,

ἵνα μετρήσῃ τὴν πόλιν καὶ
in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.

16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city four-cornered is lying, and
τὸ μήκος αὐτῆς ὡς τὸ πλάτος. καὶ
the length of it as much as the breadth. And

ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city to the reed upon
σταδίοις δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ
stadia twelve thousand; the length and the

πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
breadth and the height of it equal (ones) is.

17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it hundred
τεσσαράκοντα τεσσάρων πηγῶν, μέτρον
forty-four of cubits, measure

ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. 18 καὶ ἡ
of man, which is of angel. And the
ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ
structure of the wall of it jasper, and

ἡ πόλις χρυσίῳ καθαρῷ ὅμοιον ὕαλω
the city gold clean like to glass
καθαρῷ· 19 οἱ θεμέλιοι τοῦ τείχους
clean; the foundation [stones] of the wall

τῆς πόλεως παντὶ λίθῳ τιμίῳ
of the city to every stone precious
κεκοσμημένοι· ὁ θεμέλιος
(ones) having been adorned; the foundation [stone]

ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος,
the first (one) jasper, the second (one) sapphire,
ὁ τρίτος χαλκηδών, ὁ τέταρτος
the third (one) chalcedony, the fourth (one)

σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth (one) sardonyx, the
ἕκτος σάρδιον, ὁ ἕβδομος
sixth (one) sardius, the seventh (one)
χρυσόλιθος, ὁ ὀγδοὺς βήρυλλος, ὁ
chrysolite, the eighth (one) beryl, the
ἐνάτος τοπάζιον, ὁ δέκατος
ninth (one) topaz, the tenth (one)

and on them the twelve names of the twelve apostles of the Lamb.

15 Now the one who was speaking with me was holding as a measure a golden reed, that he might measure the city and its gates and its wall.

16 And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs; its length and breadth and height are equal.

17 Also, he measured its wall, one hundred and forty-four cubits, according to a man's measure, at the same time an angel's.

18 Now the structure of its wall was jasper, and the city was pure gold like clear glass.

19 The foundations of the city's wall were adorned with every sort of precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth

χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ
chrysoprased, the eleventh (one) hyacinth, the
δωδέκατος ἀμέθυςτος· 21 καὶ οἱ δώδεκα
twelfth (one) amethyst; and the twelve
πυλῶνες δώδεκα μαργαρίται, ἀνά εἰς ἕκαστος
gates twelve pearls, up one each
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου·
of the gates was out of one pearl;
καὶ ἡ πλατεία τῆς πόλεως χρυσοῖον
and the broad way of the city gold
καθαρόν ὡς ὕαλος διαυγής.
clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
And divine habitation not I saw in it,
ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
the for Lord, the God, the Almighty,

ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.
divine habitation of it is, and the Lamb.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ
And the city not need is having of the

ἡλίου οὐδὲ τῆς σελήνης, ἵνα
sun not-but of the moon, in order that

φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
they may be shining to it, the for glory of the

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
God lighted up it, and the lamp of it the

ἄρνιον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
Lamb. And will walk about the nations

διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς
through the light of it; and the kings

τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
of the earth are bearing the glory of them into

αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ
it; and the gates of it not not

κλεισθῶσιν ἡμέρας, νῦν γὰρ οὐκ ἔσται
should be shut up of day, night for not will be

ἐκεῖ 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
there and they will bear the glory and the

τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
honor of the nations into it. And not

μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν
not might enter into it every common (thing)

καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,
and the (one) doing disgusting thing and lie,

εἰ μὴ οἱ γεγραμμένοι ἐν τῇ
if not the (ones) having been written in the

βιβλίῳ τῆς ζωῆς τοῦ ἁγίου.
little book of the life of the Lamb.

22* Jehovah, J7,8,13,14,16-18,22,23; the Lord, AVG5y^h.

chrysoprased, the eleventh hyacinth, the twelfth amethyst. 21 Also, the twelve gates were twelve pearls; each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass.

22 And I did not see a temple in it, for Jehovah* God the Almighty, is its

temple, also the Lamb [is]. 23 And the city

has no need of the sun

nor of the moon to shine upon it, for the

glory of God lighted it up, and its lamp was the Lamb. 24 And

the nations will walk by means of its light,

and the kings of the earth will bring their

glory into it. 25 And its gates will not be

closed at all by day,

for night will not exist there. 26 And

they will bring the glory and the honor

of the nations into it. 27 But anything

not sacred and anyone that carries on a

disgusting thing and a lie will in no way

enter into it; only those written in the

Lamb's scroll of life [will].

[will].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
And he showed to me river of water of life
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
bright as crystal, going forth out of
τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου 2 ἐν
the throne of the God and of the Lamb in
μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
midst of the broad way of her; and of the river
ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν
herefrom and therefrom wood of life making
καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον
fruits twelve, according to month each
ἀποδιδόν· τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
giving back the fruit of it, and the leaves
τοῦ ξύλου εἰς θεράπειαν τῶν ἐθνῶν.
of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
And every thing put down not will be yet.

καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου
And the throne of the God and of the Lamb

ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ
in her will be, and the slaves of him

λατρεύσουσιν αὐτῷ, 4 καὶ ὁφνῶνται
will render sacred service to him, and they will see

τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
the face of him, and the name of him

ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νῦν οὐκ
upon the foreheads of them. And night not

ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν
will be yet, and not they are having need

φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
of light of lamp and light of sun, because Lord

ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
the God will shed light upon them, and

βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
And he said to me These the words

πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
faithful (ones) and true (ones), and the Lord,

ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
the God of the spirits of the prophets,

ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
sent off the angel of him to show to the

δούλοις αὐτοῦ ἃ δεῖ
slaves of him which (things) it is binding

the things that must

5* Jehovah, J7,8,11-14,16-18,22,24; Lord, AVG5y^h. 6* Jehovah, J7,8,13,14,16-18,22,24; the Lord, AVG5y^h.

22 And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb 2 down the middle of its broad way. And on this side of the river and on that side [there were] trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees [were] for the curing of the nations.

3 And no more will there be any curse.

But the throne of God and of the Lamb will be in [the city], and

his slaves will render him sacred service;

4 and they will see his face, and his

name will be on their foreheads. 5 Also,

night will be no more, and they have no need

of lamplight nor [do they have] sunlight,

because Jehovah* God will shed light upon

them, and they will rule as kings forever

and ever.

6 And he said to me: "These words are

faithful and true; yes, Jehovah* the God of

the inspired expressions of the prophets

sent his angel forth to show his slaves

the things that must

γενέσθαι ἐν τάχει· 7 καὶ ἰδοὺ ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τοῦτου.
this.

8 Καγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing
μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me

“Ὁρα μὴ σύνδουλός σου εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τοῦτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τοῦτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.

11 ὁ ἀδικῶν ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς
let him do unrighteously yet, and the filthy (one)
ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἀγιασθήτω ἔτι. —
let him be made holy yet. —

12 ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am
coming quickly.
Happy is anyone
observing the words of
the prophecy of this
scroll.”

8 Well, I John was
the one hearing and
seeing these things.
And when I had heard
and seen, I fell down
to worship before the
feet of the angel that
had been showing me
these things. 9 But
he tells me: “Be care-
ful! Do not do that!
All I am is a fellow
slave of you and of
your brothers who are
prophets and of those
who are observing the
words of this scroll.
Worship God.”

10 He also tells me:
“Do not seal up the
words of the prophecy
of this scroll, for the
appointed time is
near. 11 He that is
doing unrighteousness,
let him do unrighteousness still; and
let the filthy one be
made filthy still; but
let the righteous one
do righteousness still,
and let the holy one
be made holy still.

12 “Look! I am
coming quickly,
and the reward I
give is with me,
to render to each
one as his work is.
13 I am the Alpha

καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one),
ἡ ἀρχὴ καὶ τὸ τέλος. — 14 Μακάριοι
the beginning and the end. — Happy
οἱ πλύνοντες τὰς στολὰς αὐτῶν,
the (ones) washing the robes of them,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates
εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the
κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and
οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ
the murderers and the idolaters and
πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to you these (things) upon the
ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring
Δαυεὶδ, ὁ ἀστήρ ὁ λαμπρός, ὁ
of David, the star the bright, the
πρωϊνός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying
“Ἐρχο· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say
“Ἐρχο· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting
ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take
ὕδωρ ζωῆς δωρεάν.
water of life (as) free gift.

18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone
τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the
προφητείας τοῦ βιβλίου τοῦτου· ἐάν
prophecy of the little book this; if ever
τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the
θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O-me'ga, the
first and the last, the
beginning and the
end. 14 Happy are
those who wash their
robes, that the au-
thority [to go] to the
trees of life may be
theirs and that they
may gain entrance
into the city by its
gates. 15 Outside are
the dogs and those
who practice spiritism
and the fornicators
and the murderers
and the idolaters and
everyone liking and
carrying on a lie.”

16 “I, Jesus, sent
my angel to bear
witness to you people
of these things for
the congregations. I
am the root and the
offspring of David,
and the bright morn-
ing star.”

17 And the spirit
and the bride keep on
saying: “Come!” And
let anyone hearing
say: “Come!” And
let anyone thirsting
come; let anyone
that wishes take life's
water free.

18 “I am bearing
witness to everyone
that hears the words
of the prophecy of
this scroll: If anyone
makes an addition
to these things, God
will add to him the
plagues that are
written in this scroll;

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.

20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα· Ναί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.

Ἀμήν· ἔρχου, κύριε Ἰησοῦ.
Amen; be you coming, Lord Jesus.

21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone
takes anything away
from the words of the
scroll of this prophe-
cy, God will take his
portion away from the
trees of life and out of
the holy city, things
which are written
about in this scroll.

20 "He that bears
witness of these
things says, 'Yes; I am
coming quickly.'"

"Amen! Come, Lord
Jesus."

21 [May] the unde-
served kindness of the
Lord Jesus Christ [be]
with the holy ones.

Table of the Books of the Greek Scriptures Written During the Common (Christian) Era

Name of Book	Writer	Place Written	Writing Completed (C.E.)
Matthew	Matthew	Palestine	c. 41
Mark	Mark	Rome	c. 60-65
Luke	Luke	Caesarea	c. 56-58
John	Apostle John	Ephesus, or near	c. 98
Acts	Luke	Rome	c. 61
Romans	Paul	Corinth	c. 56
1 Corinthians	Paul	Ephesus	c. 55
2 Corinthians	Paul	Macedonia	c. 55
Galatians	Paul	Corinth or Syrian Antioch	c. 50-52
Ephesians	Paul	Rome	c. 60-61
Philippians	Paul	Rome	c. 60-61
Colossians	Paul	Rome	c. 60-61
1 Thessalonians	Paul	Corinth	c. 50
2 Thessalonians	Paul	Corinth	c. 51
1 Timothy	Paul	Macedonia	c. 61-64
2 Timothy	Paul	Rome	c. 65
Titus	Paul	Macedonia (?)	c. 61-64
Philemon	Paul	Rome	c. 60-61
Hebrews	Paul	Rome	c. 61
James	James (Jesus' brother)	Jerusalem	b. 62
1 Peter	Peter	Babylon	c. 62-64
2 Peter	Peter	Babylon (?)	c. 64
1 John	Apostle John	Ephesus, or near	c. 98
2 John	Apostle John	Ephesus, or near	c. 98
3 John	Apostle John	Ephesus, or near	c. 98
Jude	Jude (Jesus' brother)	Palestine (?)	c. 65
Revelation	Apostle John	Patmos	c. 96

Appendix

JEHOVAH'S DISTINCTIVE NAME

1A	The Carry-Over of the Divine Name Into the Greek Scriptures	1133
1B	Restoring the Divine Name in the Christian Greek Scriptures	1138

JEHOVAH AND JESUS—TWO DISTINCT PERSONS

2A	Jesus—A Godlike One; Divine	1139
2B	"Three Witness Bearers"	1140
2C	With the Blood of God's Own Son	1141
2D	"God, Who Is Over All"	1142
2E	"Of the Great God and of [the] Savior of Us, Christ Jesus"	1143
2F	Jesus—In Existence Before Abraham	1145

SCRIPTURAL CLARIFICATIONS

3A	"Fornication"—Every Kind of Unlawful Sexual Intercourse	1146
3B	Christ's Presence (Parousia)	1147
3C	"Torture Stake"	1149
3D	The Releasing to Be With Christ	1151

CONDITION OF THE LIVING AND OF THE DEAD

4A	"Soul"—A Living Creature, Human or Animal; Life as an Intelligent Person; Other Uses	1152
4B	"Hades," "Sheol" —The Common Grave of Mankind; Gravedom	1153
4C	"Gehenna"—Symbol of Complete Destruction	1154
4D	"Tartarus"	1155

ADDITIONAL INFORMATION

5A	Repellent Questions Indicating Objection	1156
5B	Jesus Resurrected on the Day "After the Sabbath"	1156
5C	"Covenant" Used in the Ancient Hebrew Sense	1157
5D	The Expressions "The Old Testament" and "The New Testament"	1158

MAIN EVENTS OF JESUS' EARTHLY LIFE

6A	Jesus' Preministry Days	1160
6B	The Beginning of Jesus' Ministry	1160
6C	Jesus' Great Ministry in Galilee	1161
6D	Jesus' Later Ministry in Judea	1164
6E	Jesus' Later Ministry Beyond Jordan	1164
6F	Jesus' Final Ministry at Jerusalem	1165

BIBLICAL GREEK

7A	Background of Biblical Greek	1168
7B	Features of Biblical Greek	1168
7C	Diagram Illustrating Basic Meanings of Greek Prepositions	1172
7D	Greek Alphabet and Transliterations	1173

MAPS AND DIAGRAMS

8A	Palestine During the Ministry of Jesus	1175
8B	The Tabernacle, With Ground Plan	1176
8C	Temple Rebuilt by Herod, With Ground Plan	1178

1A

The Carry-Over of the Divine Name Into the Greek Scriptures (With Twelve Supporting Fragments)

One of the remarkable facts not only about the extant manuscripts of the original Greek text but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented thousands of times by four letters, יהוה, generally called the Tetragrammaton and represented by the English letters JHVH (or, YHWH). The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The shorter form of this name is "Jah" (or, "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures, as well as in the exclamation "Alleluia!" or, "Hallelujah!" meaning "Praise Jah, you people!"—Revelation 19:1, 3, 4, 6.

Since the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance of the divine name from the Greek text seems inconsistent, especially since James said to the apostles and older disciples at Jerusalem about the middle of the first century C.E.: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support, James made a quotation from Amos 9:11, 12 where the divine name is used. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual explanation for this no longer holds. It was long thought that the basis for the absence of the divine name in our extant manuscripts was that the

name was missing in the Greek *Sep-tuagint* (LXX), the first translation of the Hebrew Scriptures, which was begun in the third century B.C.E. This thought was based upon the copies of LXX as found in the great manuscripts of the fourth and fifth centuries C.E.: Vatican ms 1209, Codex Sinaiticus, and Codex Alexandrinus. In these the distinctive name of God was rendered by the Greek words Κύριος (*Ky'ri-os*) and Θεός (*The-os*). This namelessness was viewed as an aid to teaching monotheism.

This theory has been completely disproved by the discovery of a papyrus roll of LXX that contains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κύριος or Θεός being used instead of the divine name, but in each instance the Tetragrammaton is written in square Hebrew characters.

In 1944 a fragment of this papyrus was published by W. G. Waddell in *Journal of Theological Studies*, Vol. 45, pp. 158-161. In 1948, in Cairo, Egypt, two Gilead-trained missionaries of the Watch Tower Bible and Tract Society obtained photographs of 18 fragments of this papyrus and permission from the Société Royale de Papyrologie to publish them. Subsequently, 12 of these fragments appeared in the *New World Translation of the Christian Greek Scriptures*, 1950, pp. 13, 14. Based on the photographs in this publication, the following three studies were produced: (1) A. Vaccari, "Papiro Fuad, Inv. 266. Analisi critica dei Frammenti pubblicati in: 'New World Translation of the Christian Greek Scriptures.' Brooklyn (N. Y.) 1950 page 13s.," published in *Studia*

Patristica, Vol. I, Part I, edited by Kurt Aland and F. L. Cross, Berlin, 1957, pp. 339-342; (2) W. Baars, "Papyrus Fouad Inv. No. 266," published in the *Nederlands Theologisch Tijdschrift*, Vol. XIII, Wageningen, 1959, pp. 442-446; (3) George Howard, "The Oldest Greek Text of Deuteronomy," published in the *Hebrew Union College Annual*, Vol. XLII, Cincinnati, 1971, pp. 125-131.*

Commenting on this papyrus, Paul Kahle wrote in *Studia Evangelica*, edited by Kurt Aland, F. L. Cross, Jean Danielou, Harald Riesenfeld, and W. C. van Unnik, Berlin, 1959, p. 614: "Further pieces of the same papyrus were reproduced from a photo of the papyrus by the *Watch Tower Bible and Tract Society* in the introduction to an English translation of the New Testament, Brooklyn, New York, 1950. A characteristic of the papyrus is the fact that the name of God is rendered by the Tetragrammaton in Hebrew square letters. An examination of the published fragments of the papyrus undertaken at my request by Pater Vaccari resulted in his concluding that the papyrus, which must have been written about 400 years earlier than Codex B, contains perhaps the most perfect Septuagint text of Deuteronomy that has come down to us."

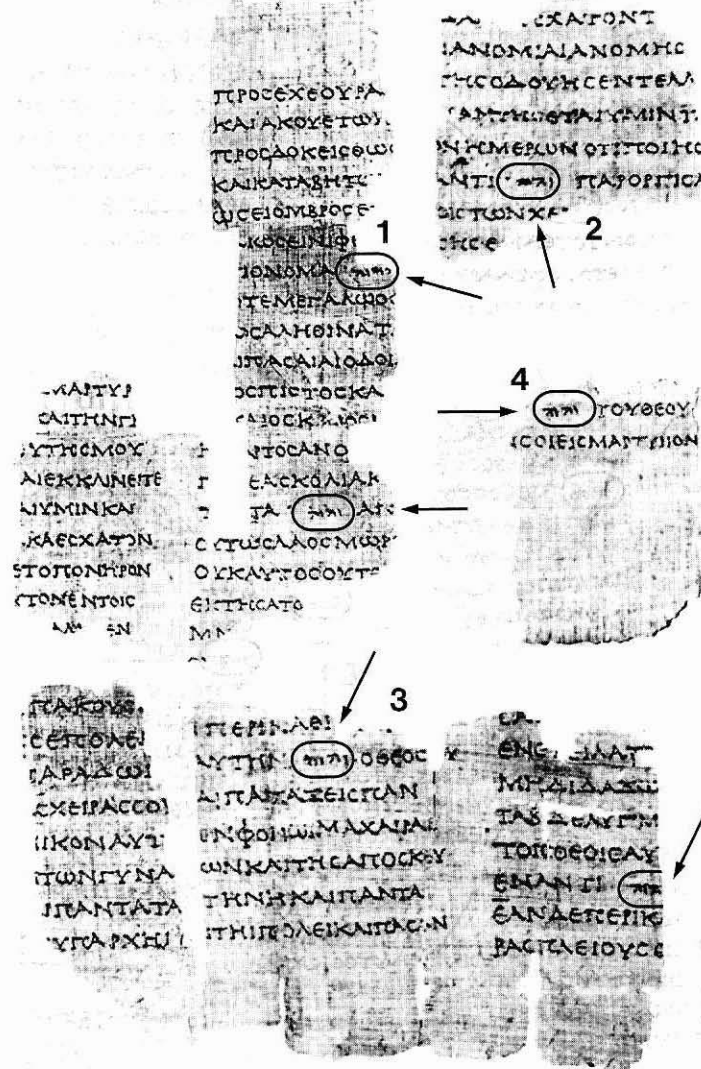
* See pp. 1135, 1136, for photographs of fragments of P. Fouad Inv. No. 266 of Deuteronomy LXX. We have numbered these 12 fragments, some of which contain more than one occurrence of the Tetragrammaton encircled. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15; No. 2 (De 31:29, 30) shows it on line 6; No. 3 (De 20:12-14, 17-19) on lines 3 and 7; No. 4 (De 31:26) on line 1; No. 5 (De 31:27, 28) on line 5; No. 6 (De 27:1-3) on line 5; No. 7 (De 25:15-17) on line 3; No. 8 (De 24:4) on line 5; No. 9 (De 24:8-10) on line 3; No. 10 (De 26:2, 3) on line 1; No. 11 in two parts (De 18:4-6) on lines 5 and 6; and No. 12 (De 18:15, 16) on line 3.

A total of 117 fragments of the LXX P. Fouad Inv. 266 were published in *Études de Papyrologie*, Vol. 9, Cairo, 1971, pp. 81-150, 227, 228. A photographic edition of all the fragments of this papyrus was published by Zaki Aly and Ludwig Koenen under the title *Three Rolls of the Early Septuagint: Genesis and Deuteronomy*, in the series "Papyrologische Texte und Abhandlungen," Vol. 27, Bonn, 1980.

From the photographs of 12 fragments of this papyrus roll our readers may examine these occurrences of the Tetragrammaton in such an early copy of LXX. Authorities fix the date for this papyrus as the first century B.C.E., that is, about two centuries after the LXX was begun. This proves that the original LXX did contain the divine name wherever it occurred in the Hebrew originals. Nine other Greek manuscripts also contain the divine name.—See *NW Ref. B.*, pp. 1562-1564.

Did Jesus Christ, and those of his disciples who wrote the Christian Greek Scriptures, have at hand copies of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of LXX for centuries after Christ and his apostles. Sometime during the first half of the second century C.E., when Aquila's own Greek version was produced, it also showed the Tetragrammaton in archaic Hebrew letters.

Jerome, of the fourth and fifth centuries C.E., in his prologue to the books of Samuel and Kings, said: "And we find the name of God, the Tetragrammaton [יהוה], in certain Greek volumes even to this day expressed in ancient letters." Thus down to the time of Jerome, the chief translator who produced the Latin *Vulgate*, there were Greek manuscripts of translations of the Hebrew Scriptures that still con-





tained the divine name in its four Hebrew characters.

If Jesus and his disciples read the Scriptures in their Hebrew original or in the Greek *Septuagint*, they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read 'Adhoni' at such places out of fear of profaning the name and violating the Third Commandment? (Exodus 20:7) In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton is used, did he refuse to pronounce the divine name? Not if Jesus followed his usual disregard for the unscriptural traditions of Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles, Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . I have made your name known to them and will make it known."—John 17:6, 26.

The question now before us is: Did Jesus' disciples use the divine name in their inspired writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering yes! Matthew's Gospel account was first written in Hebrew rather than in Greek, as is indicated by Jerome, of the fourth and fifth centuries C.E., who had this to say:

"Matthew, who is also Levi, and who from a publican came to be an apostle, first of all composed a Gospel of Christ in Judaea in the Hebrew language and characters for the benefit of those of the circumcision who had believed. Who translated it after that in Greek is not sufficiently ascertained. Moreover, the Hebrew itself is preserved to

this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beröea to copy it."—*De viris illustribus (Concerning Illustrious Men)*, chapter III. (Translation from the Latin text edited by E. C. Richardson and published in the series "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Vol. 14, Leipzig, 1896, pp. 8, 9.)

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would have been obliged faithfully to include the Tetragrammaton in his Hebrew Gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name Jehovah 18 times. Though Matthew preferred to quote directly from the Hebrew Scriptures rather than from the LXX, he could have followed the LXX practice and incorporated the divine name at its proper place in the Greek text. All the other writers of the Christian Greek Scriptures also quoted from the Hebrew Scriptures or from the LXX at verses where the divine name appears.

Concerning the use of the Tetragrammaton in the Christian Greek Scriptures, George Howard of the University of Georgia, U.S.A., wrote in *Journal of Biblical Literature*, Vol. 96, 1977, p. 63: "Recent discoveries in Egypt and the Judean Desert allow us to see first hand the use of God's name in pre-Christian times. These discoveries are significant for N[ew] T[estament] studies in that they form a literary analogy with the earliest Christian documents and may explain how NT authors used the divine name. In the following pages we will set forth a theory that the divine name,

יהוה (and possibly abbreviations of it), was originally written in the NT quotations of and allusions to the O[ld] T[estament] and that in the course of time it was replaced mainly with the surrogate $\kappa\varsigma$ [abbreviation for *Ky'ri-os*, "Lord"]. This removal of the Tetragram[maton], in our view, created a confusion in the minds of early Gentile Christians

about the relationship between the 'Lord God' and the 'Lord Christ' which is reflected in the MS tradition of the NT text itself."

We concur with the above, with this exception: We do not consider this view a "theory," but, rather, a presentation of the facts of history as to the transmission of Bible manuscripts.

1B

Restoring the Divine Name in the Christian Greek Scriptures

"Jehovah." Heb., יהוה (YHWH or JHVH)

Following is a list of the 237 places where the name "Jehovah" is restored in the main text of the *New World Translation* of the Christian Greek Scriptures. See the footnotes on these citations for support.

Matthew 1:20, 22, 24; 2:13, 15, 19; 3:3; 4:4, 7, 10; 5:33; 21:9, 42; 22:37, 44; 23:39; 27:10; 28:2; Mark 1:3; 5:19; 11:9; 12:11, 29, 29, 30, 36; 13:20; Luke 1:6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; 2:9, 9, 15, 22, 23, 23, 24, 26, 39; 3:4; 4:8, 12, 18, 19; 5:17; 10:27; 13:35; 19:38; 20:37, 42; John 1:23; 6:45; 12:13, 38, 38; Acts 1:24; 2:20, 21, 25, 34, 39, 47; 3:19, 22; 4:26, 29; 5:9, 19; 7:31, 33, 49, 60; 8:22, 24, 25, 26, 39; 9:31; 10:33; 11:21; 12:7, 11, 17, 23, 24; 13:2, 10, 11, 12, 44, 47, 48, 49; 14:3, 23; 15:17, 17, 35, 36, 40; 16:14, 15, 32; 18:21, 25; 19:20; 21:14; Romans 4:3, 8; 9:28, 29; 10:13, 16; 11:3, 34; 12:11, 19; 14:4, 6, 6, 8, 8, 8, 11; 15:11; 1 Corinthians 1:31; 2:16; 3:20; 4:4, 19; 7:17; 10:9, 21, 21, 22, 26; 11:32; 14:21; 16:7, 10; 2 Corinthians 3:16, 17, 17, 18, 18; 6:17, 18; 8:21; 10:17, 18; Galatians 3:6; Ephesians 2:21; 5:17, 19; 6:4, 7, 8; Colossians 1:10; 3:13, 16, 22, 23, 24; 1 Thessalonians 1:8; 4:6, 15; 5:2; 2 Thessalonians 2:2, 13; 3:1; 2 Timothy 1:18; 2:19, 19; 4:14;

Hebrews 2:13; 7:21; 8:2, 8, 9, 10, 11; 10:16, 30; 12:5, 6; 13:6; James 1:7, 12; 2:23, 23; 3:9; 4:10, 15; 5:4, 10, 11, 11, 14, 15; 1 Peter 1:25; 3:12, 12; 2 Peter 2:9, 11; 3:8, 9, 10, 12; Jude 5, 9, 14; Revelation 1:8; 4:8, 11; 11:17; 15:3, 4; 16:7; 18:8; 19:6; 21:22; 22:5, 6.

Following is a list of the 72 places where the name "Jehovah" occurs, not in the main text of the *New World Translation* of the Christian Greek Scriptures, but only in the footnotes.

Matthew 22:32; Mark 11:10; Luke 1:2; 2:11, 29, 38; 4:4, 18; John 5:4; Acts 2:30; 7:30, 37; 10:22; 13:43, 50; 14:25; 19:23; 20:25; 22:17; 26:7; Romans 7:6; 10:17; 11:8; 1 Corinthians 7:17; 10:28; 11:23; Galatians 2:6; 3:20; 5:10, 12; Philippians 4:1, 4, 5, 10, 18; Colossians 3:15; 1 Thessalonians 4:9, 16, 17, 17; 5:27; 1 Timothy 2:2, 10; 3:16; 4:7, 8; 5:4, 8; 6:2, 3, 6, 11; 2 Timothy 1:16, 18; 2:14, 22, 24; Titus 2:12; Hebrews 4:3; 9:20; 10:30; 1 Peter 2:13; 3:1, 15; 5:3; 2 Peter 1:3; 2 John 11; Revelation 11:1, 19; 16:5; 19:1, 2.

"Jah," the shorter form of the divine name, occurs in the Greek expression *hal-lelou-ia**, a transliteration of the Hebrew *hal-lelu-Yah**, "Praise Jah, you people!" —Revelation 19:1, 3, 4, 6; compare NW Ref. Bi., Psalm 104:35 fn.

2A

Jesus—A Godlike One; Divine

John 1:1—"and the Word was a god (godlike; divine)"

Gr., καὶ θεὸς ἦν ὁ λόγος (*kai the-os' en ho lo'gos*)

- 1808 "and the word was a god" *The New Testament, in An Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text*, London.
- 1829 "and the Logos was a god" *The Monotessaron; or, The Gospel History, According to the Four Evangelists*, by John S. Thompson, Baltimore.
- 1864 "and a god was the Word" *The Emphatic Diaglott* (J²¹, interlinear reading), by Benjamin Wilson, New York and London.
- 1935 "and the Word was divine" *The Bible—An American Translation*, by J. M. P. Smith and E. J. Goodspeed, Chicago.
- 1950 "and the Word was a god" *New World Translation of the Christian Greek Scriptures*, Brooklyn.
- 1975 "and a god (or, of a divine kind) was the Word"* *Das Evangelium nach Johannes*, by Siegfried Schulz, Göttingen, Germany.
- 1978 "and godlike sort was the Logos"* *Das Evangelium nach Johannes*, by Johannes Schneider, Berlin.
- 1979 "and a god was the Logos"* *Das Evangelium nach Johannes*, by Jürgen Becker, Würzburg, Germany.

* Translated from German.

These translations use such words as "a god," "divine," or "godlike" because the Greek word *θεός* (*the-os'*) is a singular predicate noun occurring before the verb and is not preceded by the definite article. This is an anarthrous *the-os'*. The God with whom the Word, or Logos, was originally is designated here by the Greek expression *ὁ θεός*, that is, *the-os'* preceded by the definite article *ho*. This is an articular *the-os'*. The articular construction of the noun points to an identity, a personality, whereas a singular anarthrous predicate noun preceding the verb points to a quality about someone. Therefore, John's statement that the Word, or

Logos, was "a god" or "divine" or "godlike" does not mean that he was the God with whom he was. It merely expresses a certain quality about the Word, or Logos, but it does not identify him as one and the same as God himself.

In the Greek text there are many cases of a singular anarthrous predicate noun preceding the verb, such as those listed in the accompanying chart. In these places translators insert the indefinite article "a" before the predicate noun in order to bring out the quality or characteristic of the subject. Since the indefinite article is inserted before the predicate noun in such texts, with equal justification the indef-

inite article "a" is inserted before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." The Sacred Scriptures confirm the correctness of this rendering.

In his article "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," published in *Journal of Biblical Literature*, Vol. 92, Philadelphia, 1973, on p. 85 Philip B. Harner said that such clauses as the one in John 1:1, "with an anarthrous predicate preceding the verb, are primarily qualitative in meaning. They indicate that the lo-

gos has the nature of *theos*. There is no basis for regarding the predicate *theos* as definite." On p. 87 of his article, Harner concluded: "In John 1:1 I think that the qualitative force of the predicate is so prominent that the noun cannot be regarded as definite."

Following is a list of instances in the gospels of Mark and John where various translators have rendered singular anarthrous predicate nouns occurring before the verb with an indefinite article to denote the indefinite and qualitative status of the subject nouns:

Scripture Text	New World Translation	King James Version	New International Version	Revised Standard Version	Today's English Version
Mark 6:49	an apparition	a spirit	a ghost	a ghost	a ghost
11:32	a prophet	a prophet	a prophet	a real prophet	a prophet
John 4:19	a prophet	a prophet	a prophet	a prophet	a prophet
6:70	a slanderer	a devil	a devil	a devil	a devil
8:44	a manslayer	a murderer	a murderer	a murderer	a murderer
8:44	a liar	a liar	a liar	a liar	a liar
8:48	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan
9:17	a prophet	a prophet	a prophet	a prophet	a prophet
10:1	a thief	a thief	a thief	a thief	a thief
10:13	a hired man	an hireling	a hired hand	a hireling	a hired man
10:33	a man	a man	a mere man	a man	a man
12:6	a thief	a thief	a thief	a thief	a thief
18:37	a king	a king	a king	a king	a king
18:37	a king	a king	a king	a king	a king

2B

"Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."—1 John 5:7, 8.

This rendering is in harmony with the Greek texts by C. Tischendorf (eighth ed., 1872); Westcott and Hort (1881); Augustinus Merk (ninth ed., 1964); José María Bover (fifth ed., 1968); UBS; Nestle-Aland.

After "witness bearers" the curative mss No. 61 (16th century) and No. 629 (in Latin and Greek, 14th to 15th century) and Vg^c add the words: "in heaven, the Father, the Word and the holy spirit; and these three are one. (8) And there are three witness bearers on earth." But these words are omitted by κ ABVgSy^{h,p}.

2c

With the Blood of God's Own Son
Acts 20:28—Gr., διὰ τοῦ αἵματος τοῦ ἰδίου
(di-a' tou hai'matos tou i-di'ou)

1903	"with the blood of His own Son"	<i>The Holy Bible in Modern English</i> , by F. Fenton, London.
1934	"through the Blood of His own Son"	<i>The Documents of the New Testament Translated and Historically Arranged</i> , by G. W. Wade, London.
1950	"with the blood of his own [Son]"	<i>New World Translation of the Christian Greek Scriptures</i> , Brooklyn.
1966	"through the death of his own Son"	<i>Today's English Version</i> , American Bible Society, New York.
1973	"by the death of his own Son"	<i>The Translator's New Testament</i> , British and Foreign Bible Society, London.
1973	"with the blood of his own Son"	<i>The Better Version of the New Testament</i> , by Chester Estes, Muscle Shoals, Alabama.

Grammatically, this passage could be translated as in the *King James Version* and the *Douay Version*, "with his own blood." That has been a difficult thought for many. That is doubtless why ACDSy^h (margin) (followed by Moffatt's translation) read "the congregation of the Lord," instead of "the congregation of God." When the text reads that way it furnishes no difficulty for the reading, "with his own blood." However, κ BVg read "God" (articulate), and the usual translation would be 'God's blood.'

The Greek words τοῦ ἰδίου (tou i-di'ou) follow the phrase "with the blood." The entire expression could be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek*, Vol. 1 (Prolegomena), 1930 ed., p. 90, says: "Before leaving ἰδιος [i-di-os] something should be

said about the use of ὁ ἰδιος [ho i-di-os] without a noun expressed. This occurs in Jn 1:11, 13, Ac 4:23, 24. In the papyri we find the singular used thus as a term of endearment to near relations . . . In *Expos.* vi. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20:28 'the blood of one who was his own.'

Alternately, in *The New Testament in the Original Greek*, by Westcott and Hort, Vol. 2, London, 1881, pp. 99, 100 of the Appendix, Hort stated: "it is by no means impossible that YIOY [hui-ou], 'of the Son'" dropped out after TOYIAIOY [tou i-di'ou], 'of his own'" at some very early transcription affecting all existing documents. Its insertion leaves the whole passage free from difficulty of any kind."

The *New World Translation* renders the passage literally, adding "Son" in brackets after ἰδιου to read: "with the blood of his own [Son]."

"God, Who Is Over All"

Romans 9:5—Gr., καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητός εἰς τοὺς αἰῶνας· ἀμήν
(*kaì ex hōn ho khri-stos' to ka-ta' sar'ka, ho on e-pi' pan'ton, The-os' eu-lo-ge-tos' eis tous ai-o'nas; a-men'*)

- 1934 "and from whom by physical descent the Christ came. God who is over all be blessed through the ages! Amen." *The Riverside New Testament*, Boston and New York.
- 1935 "and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)" *A New Translation of the Bible*, by James Moffatt, New York and London.
- 1950 "and from whom Christ sprang according to the flesh: God who is over all be blest forever. Amen." *New World Translation of the Christian Greek Scriptures*, Brooklyn.
- 1952 "and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen." *Revised Standard Version*, New York.
- 1966 "and Christ, as a human being, belongs to their race. May God, who rules over all, be praised for ever! Amen." *Today's English Version*, American Bible Society, New York.
- 1970 "and from them came the Messiah (I speak of his human origins). Blessed forever be God who is over all! Amen." *The New American Bible*, New York and London.
- 1972 "and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen." *The New English Bible*, Oxford and Cambridge

These translations take ὁ ὢν (*ho on*) as the beginning of an independent sentence or clause referring to God and pronouncing a blessing upon him for the provisions he made. Here and in Psalm 67:19 LXX the predicate εὐλογητός (*eu-lo-ge-tos'*, "blessed") occurs after the subject θεός (*The-os'*, "God").

In his work *A Grammar of the Idiom of the New Testament*, seventh ed., Andover, 1897, p. 551, G. B. Winer says that "when the subject constitutes the principal notion, especially when it is antithetical to another subject, the predicate may and must be placed after it, cf. Ps. lxvii. 20 Sept [Psalm

67:19 LXX]. And so in Rom. ix. 5, if the words ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητός etc. [*ho on e-pi' pan'ton The-os' eu-lo-ge-tos' etc.*] are referred to God, the position of the words is quite appropriate, and even indispensable."

A detailed study of the construction in Romans 9:5 is found in *The Authorship of the Fourth Gospel and Other Critical Essays*, by Ezra Abbot, Boston, 1888, pp. 332-438. On pp. 345, 346, and 432 he says: "But here ὁ ὢν [*ho on*] is separated from ὁ χριστός [*ho khri-stos*] by τὸ κατὰ σάρκα [*to ka-ta' sar'ka*], which in reading must be followed by a pause,—a pause which is length-

ened by the special emphasis given to the κατὰ σάρκα [*ka-ta' sar'ka*] by the τό [*to*]; and the sentence which precedes is complete in itself grammatically, and requires nothing further logically; for it was only as to the flesh that Christ was from the Jews. On the other hand, as we have seen (p. 334), the enumeration of blessings which immediately precedes, crowned by the inestimable blessing of the advent of Christ, naturally suggests an ascription of praise and thanksgiving to God as the Being who rules over all; while a doxology is also suggested by the Ἀμήν [*A-men'*] at the end of the sentence. From every

point of view, therefore, the doxological construction seems easy and natural.... The naturalness of a pause after σάρκα [*sar'ka*] is further indicated by the fact that we find a point after this word in all our oldest MSS. that testify in the case,—namely, A, B, C, L.... I can now name, besides the uncials A, B, C, L, . . . at least twenty-six cursives which have a stop after σάρκα, the same in general which they have after αἰῶνας [*ai-o'nas*] or Ἀμήν [*A-men'*]."

Therefore, Romans 9:5 ascribes praise and thanksgiving to God. This scripture does not identify Jehovah God with Jesus Christ.

2E

"Of the Great God and of [the] Savior of Us, Christ Jesus"
Titus 2:13—Gr., τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
Χριστοῦ Ἰησοῦ
(*tou mega'lou The-ou' kai so-te'ros he-mon' Khri-stou' Ie-sou'*)

- 1719 "of the great God, and of our Saviour Jesus Christ" *The New Testament of Our Lord and Saviour Jesus Christ*, by Cornelius Nary.
- 1729 "of the supreme God, and of our saviour Jesus Christ" *The New Testament in Greek and English*, by Daniel Mace, London.
- 1808 "of the great God, and of our Saviour Jesus Christ" *The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation*, London.
- 1840 "of the great God and of our Saviour Jesus Christ" *The New Testament Translated From the Text of J. J. Griesbach*, by Samuel Sharpe, London.
- 1869 "of the great God and of our Saviour Jesus Christ" *The New Testament: Translated From the Greek Text of Tischendorf*, by George R. Noyes, Boston.
- 1934 "of the great God and of our Savior Christ Jesus" *The Riverside New Testament*, Boston and New York.
- 1935 "of the great God and of our Saviour Christ Jesus" *A New Translation of the Bible*, by James Moffatt, New York and London.
- 1950 "of the great God and of our Savior Christ Jesus" *New World Translation of the Christian Greek Scriptures*, Brooklyn.
- 1957 "of the great God and of our Savior Jesus Christ" *La Sainte Bible*, by Louis Segond, Paris. [Translated from French]

- 1970 "of the great God and of our Savior Christ Jesus" *The New American Bible*, New York and London.
- 1972 "of the great God and of Christ Jesus our saviour" *The New Testament in Modern English*, by J. B. Phillips, New York.

In this place we find two nouns connected by *καὶ* (*kai*, "and"), the first noun being preceded by the definite article τοῦ (*tou*, "of the") and the second noun without the definite article. A similar construction is found in 2 Peter 1:1, 2, where, in verse 2, a clear distinction is made between God and Jesus. This indicates that when two distinct persons are connected by *καὶ*, if the first person is preceded by the definite article it is not necessary to repeat the definite article before the second person. Examples of this construction in the Greek text are found in Acts 13:50; 15:22; Ephesians 5:5; 2 Thessalonians 1:12; 1 Timothy 5:21; 6:13; 2 Timothy 4:1. This construction is also found in LXX, in Proverbs 24:21. According to *An Idiom Book of New Testament Greek*, by C. F. D. Moule, Cambridge, England, 1971, p. 109, the sense "of the great God, and of our Savior Jesus Christ . . . is possible in κοινή [*koinē*] Greek even without the repetition [of the definite article]."

A detailed study of the construction in Titus 2:13 is found in *The Authorship of the Fourth Gospel and Other Critical Essays*, by Ezra Abbot, Boston, 1888, pp. 439-457. On p. 452 of this work the following comments are found: "Take an example from the New Testament. In Matt. xxi. 12 we read that Jesus 'cast out all those that were selling and buying in the temple,' τοὺς πωλοῦντας καὶ ἀγοράζοντας [*tous po-loun'tas kai a-go-ra-zon-tas*]. No one can reasonably suppose that the same persons are here described as both selling and buying. In Mark the two classes are made

distinct by the insertion of τοὺς before ἀγοράζοντας; here it is safely left to the intelligence of the reader to distinguish them. In the case before us [Titus 2:13], the omission of the article before σωτήρος [*so-te'ros*] seems to me to present no difficulty,—not because σωτήρος is made sufficiently definite by the addition of ἡμῶν [*he-mon'*] (Winer), for, since God as well as Christ is often called "our Saviour," ἡ δόξα τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν [*he do'xa tou me-ga'lou The-ou' kai so-te'ros he-mon'*], standing alone, would most naturally be understood of one subject, namely, God, the Father; but the addition of Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν [*I-e-sou' Khri-stou' to so-te'ros he-mon'*] changes the case entirely, restricting the σωτήρος ἡμῶν to a person or being who, according to Paul's habitual use of language, is distinguished from the person or being whom he designates as ὁ θεός [*ho The-os'*], so that there was no need of the repetition of the article to prevent ambiguity. So in 2 Thess. i. 12, the expression κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου [*kata'ten kha'rin tou The-ou' he-mon' kai ky-ri-ou*] would naturally be understood of one subject, and the article would be required before κυρίου if two were intended; but the simple addition of Ἰησοῦ Χριστοῦ τοῦ κυρίου [*I-e-sou' Khri-stou' to ky-ri-ou*] makes the reference to the two distinct subjects clear without the insertion of the article."

Therefore, in Titus 2:13, two distinct persons, Jehovah God and Jesus Christ, are mentioned. Throughout the Holy Scriptures Jehovah and Jesus are never identified as being the same individual.

Jesus—In Existence Before Abraham
John 8:58—"Before Abraham came into existence, I have been"

Gr., πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι
 (prin A-bra-am' ge-ne'sthai e-go' ei-mi')

Fourth/Fifth Century	"before Abraham was, I have been"	Syriac—Edition: <i>A Translation of the Four Gospels From the Syriac of the Sinaitic Palimpsest</i> , by Agnes Smith Lewis, London, 1894.
Fifth Century	"before ever Abraham came to be, I was"	Curetonian Syriac—Edition: <i>The Curetonian Version of the Four Gospels</i> , by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.
Fifth Century	"before Abraham existed, I was"	Syriac Peshitta—Edition: <i>The Syriac New Testament Translated Into English From the Peshitto Version</i> , by James Murdock, seventh ed., Boston and London, 1896.
Fifth Century	"before Abraham came to be, I was"	Georgian—Edition: <i>The Old Georgian Version of the Gospel of John</i> , by Robert P. Blake and Maurice Briere, published in "Patrologia Orientalis," Vol. XXVI, fascicle 4, Paris, 1950.
Sixth Century	"before Abraham was born, I was"	Ethiopic—Edition: <i>Novum Testamentum . . . Æthiopice</i> (The New Testament . . . in Ethiopic), by Thomas Pell Platt, revised by F. Praetorius, Leipzig, 1899.

The action expressed in John 8:58 started "before Abraham came into existence" and is still in progress. In such situation ἐγὼ (*ei-mi'*), which is the first-person singular present indicative, is properly translated by the perfect indicative. Examples of the same syntax are found in Luke 2:48; 13:7; 15:29; John 5:6; 14:9; 15:27; Acts 15:21; 2 Corinthians 12:19; 1 John 3:8.

Concerning this construction, *A Grammar of the Idiom of the New Testament*, by G. B. Winer, seventh ed., Andover, 1897, p. 267, says: "Sometimes the Present includes also a past tense (Mdv. 108), viz. when the verb expresses a state which commenced at an earlier period but still continues,—a state in its duration; as, Jno. xv. 27 ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστὶ [*ap' ar-khes met' e-mou' e-ste'*], viii. 58 πρὶν

Ἀβραὰμ γενέσθαι ἐγὼ εἰμι [*prin A-bra-am' ge-ne'sthai e-go' ei-mi'*]."

Likewise, *A Grammar of the New Testament Greek*, by J. H. Moulton, Vol. III, by Nigel Turner, Edinburgh, 1963, p. 62, says: "The Present which indicates the continuance of an action during the past and up to the moment of speaking is virtually the same as Perfective, the only difference being that the action is conceived as still in progress . . . It is frequent in the N[ew] T[estament]: Lk 2⁴⁸ 13⁷ . . . 15²⁹ . . . Jn 5⁶ 8⁵⁸ . . ."

Attempting to identify Jesus with Jehovah, some say that ἐγὼ εἰμι (*e-go' ei-mi'*) is the equivalent of the Hebrew expression 'ani' hu', "I am he," which is used by God. However, it is to be noted that this Hebrew expression is also used by man, as in 1 Chronicles 21:17.

Further attempting to identify

Jesus with Jehovah, some try to use Exodus 3:14 (LXX) which reads: 'Εγώ εἰμι ὁ ὢν (*E-go' ei-mi ho on*), which means "I am The Being," or, "I am The Existing One." This attempt cannot be sustained because

the expression in Exodus 3:14 is different from the expression in John 8:58. Throughout the Christian Greek Scriptures Jehovah and Jesus are never identified as being the same person.—See App 2A, 2E.

3A

**"Fornication"—Every Kind of
Unlawful Sexual Intercourse**
**Matthew 5:32—Gr., πορνεία (*por-nei'a*);
Lat., *for-ni-ca'tio***

The Greek word *por-nei'a* covers a broad meaning. A *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 693, says under the word *por-nei'a* that it means "prostitution, unchastity, fornication, of every kind of unlawful sexual intercourse."

Commenting on Jesus' words in Matthew 5:32 and 19:9, the *Theological Dictionary of the New Testament*, Vol. VI, p. 592, says that "πορνεία [*por-nei'a*] refers to extramarital intercourse." Therefore, the Scriptures use the term *por-nei'a* in connection with married persons. The same dictionary, on p. 594, in connection with Ephesians 5:3, 5, says that Paul "realizes that not every one has the gift of continence, 1 C. 7:7. As a protection against the evil of fornication the [single] man who does not have [continence] should take the divinely prescribed way of a lawful marriage, 1 C. 7:2." Hence, the Scriptures use the term *por-nei'a* also in connection with unmarried persons engaging in unlawful sex relations and practices.—See 1 Corinthians 6:9.

B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work, *Saint Paul's Epistle to the Ephesians*, London and New

York, 1906, p. 76, comments on the various meanings of *por-nei'a* in the Scriptures in a note on Ephesians 5:3, saying: "This is a general term for all unlawful intercourse, (1) adultery: Hos. ii. 2, 4 (LXX.); Matt. v. 32; xix. 9; (2) unlawful marriage, 1 Cor. v. 1; (3) fornication, the common sense as here [Ephesians 5:3]." By "the common sense" evidently reference is made to the modern, limited sense involving only unmarried persons.

In addition to this literal meaning, in certain places in the Christian Greek Scriptures *por-nei'a* has a symbolic meaning. Concerning this meaning, *Lexicon Graecum Novi Testamenti*, by F. Zorell, third ed., 1961, column 1106, says under *por-nei'a*: "apostasy from the true faith, committed either entirely or partially, defection from the one true God Jahve to foreign gods [4Ki 9:22; Jer 3:2, 9; Ho 6:10 etc.; for God's union with his people was considered like a kind of spiritual matrimony]; Re 14:8; 17:2, 4; 18:3; 19:2." (Brackets and italics his; 4Ki in LXX corresponds to 2 Kings in the Masoretic text.)

In the Greek text *por-nei'a* occurs in the following 25 places: Matthew 5:32; 15:19; 19:9; Mark 7:21; John 8:41; Acts 15:20, 29; 21:25; 1 Corinthians 5:1, 1; 6:13, 18; 7:2; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Co-

lossians 3:5; 1 Thessalonians 4:3; Revelation 2:21; 9:21; 14:8; 17:2, 4; 18:3; 19:2.

The related verb *por-neu'o*, rendered in the *New World Translation* as "practice fornication" or "commit fornication," occurs in the following eight places: 1 Corinthians 6:18; 10:8, 8; Revelation 2:14, 20; 17:2; 18:3, 9.

The related verb *ek-por-neu'o*, rendered in the *New World Translation* as "commit fornication excessively," occurs once, in Jude 7.

The related noun *por-ne*, rendered in the *New World Translation* as "harlot," occurs in the fol-

lowing 12 places: Matthew 21:31, 32; Luke 15:30; 1 Corinthians 6:15, 16; Hebrews 11:31; James 2:25; Revelation 17:1, 5, 15, 16; 19:2.

The related noun *por-nos*, rendered in the *New World Translation* as "fornicator," occurs in the following ten places: 1 Corinthians 5:9, 10, 11; 6:9; Ephesians 5:5; 1 Timothy 1:10; Hebrews 12:16; 13:4; Revelation 21:8; 22:15. A *Greek-English Lexicon*, by H. Liddell and R. Scott, 1968, p. 1450, defines this word as meaning "catamite, sodomite, fornicator, idolater."

3B

Christ's Presence (Parousia)
Matthew 24:3—Gr., τὸ σημεῖον τῆς σῆς παρουσίας
(to se-me'i-on tes ses pa-rou-si-as)

1864	"the SIGN of THY presence"	<i>The Emphatic Diaglott</i> (J ²¹), by Benjamin Wilson, New York and London.
1897	"the sign of thy presence"	<i>The Emphasised Bible</i> , by J. B. Rotherham, Cincinnati.
1903	"the signal of Your presence"	<i>The Holy Bible in Modern English</i> , by F. Fenton, London.
1950	"the sign of your presence"	<i>New World Translation of the Christian Greek Scriptures</i> , Brooklyn.

The Greek noun *pa-rou-si'a* literally means a "being alongside," the expression being drawn from the preposition *para'* (alongside) and *ousi'a* (a "being"). The word *pa-rou-si'a* occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 24:3, 27, 37, 39; 1 Corinthians 15:23; 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9; James 5:7, 8; 2 Peter 1:9, 12; 4, 12; 1 John 2:28. In these 24 places the *New World Translation* renders *pa-rou-si'a* as "presence."

The related verb *pa'rei-mi* literal-

ly means "be alongside." It occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 26:50; Luke 13:1; John 7:6; 11:28; Acts 10:21, 33; 12:20 (ftn); 17:6; 24:19; 1 Corinthians 5:3, 3; 2 Corinthians 10:2, 11; 11:9; 13:2, 10; Galatians 4:18, 20; Colossians 1:6; Hebrews 12:11; 13:5; 2 Peter 1:9, 12; Revelation 17:8. In these places the *New World Translation* renders *pa'rei-mi* as "(be) present" or "present himself."

From the contrast that is made between the presence and the absence of Paul both in 2 Corinthians 10:10, 11 and in Philippians 2:12,

the meaning of *parousi'a* is plain. Also, from the comparison of the *parousi'a* of the Son of man with "the days of Noah," in Matthew 24: 37-39, it is evident that this word means "presence."

Liddell and Scott's *A Greek-English Lexicon*, 1968, p. 1343, gives as the first definition of *parousi'a* the English word *presence*. Likewise the *Theological Dictionary of the New Testament*, Vol. V, p. 859, states under the subheading "The General Meaning": "*παρουσία* [*parousi'a*] denotes esp[ecially] active presence."

The word *parousi'a*, "presence," is different from the Greek word *e'leu-sis*, "coming," which occurs once in the Greek text, in Acts 7:52, as *e-leu-se-os* (Lat., *adven-tu*). The words *parousi'a* and *e'leu-sis* are not used interchangeably. The *Theological Dictionary of the New Testament*, Vol. V, p. 865, noted that "the terms [*pa-rei-mi* and *parousi'a*] are never used for the coming of Christ in the flesh, and *παρουσία* never has the sense of return. The idea of more than one *parousia* is first found only in the later Church [not before Justin, second century C.E.] . . . A basic prerequisite for understanding the world of thought of primitive Christianity is that we should fully free ourselves from this notion [of more than one *parousia*]."

Concerning the meaning of this word, Israel P. Warren, D.D., wrote in his work *The Parousia*, Portland, Maine (1879), pp. 12-15: "We often speak of the 'second advent,' the 'second coming,' etc., but the Scriptures never speak of a 'second Parousia.' Whatever was to be its nature, it was something peculiar, having never occurred before, and being never to occur again. It was to be a presence differing from and superior to all other manifestations of himself to men, so that its designation should properly stand by itself,

without any qualifying epithet other than the article,—THE PRESENCE.

"From this view of the word it is evident, I think, that neither the English word 'coming' nor the Latin 'advent' is the best representative of the original. They do not conform to its etymology; they do not correspond to the idea of the verb from which it is derived; nor could they appropriately be substituted for the more exact word, 'presence,' in the cases where the translators used the latter. Nor is the radical [root] idea of them the same. 'Coming' and 'advent' give most prominently the conception of an *approach* to us, motion *toward* us; 'parousia' that of *being with* us, without reference to how it began. The force of the former ends with the arrival; that of the latter begins with it. Those are words of motion; this of rest. The space of time covered by the action of the former is limited, it may be momentary; that of the latter unlimited....

"Had our translators done with this technical word 'parousia' as they did with 'baptisma,'—transferring it unchanged,—or if translated using its exact etymological equivalent, *presence*, and had it been well understood, as it then would have been, that there is no such thing as a 'second Presence,' I believe that the entire doctrine would have been different from what it now is. The phrases, 'second advent,' and 'second coming,' would never have been heard of. The church would have been taught to speak of THE PRESENCE OF THE LORD, as that from which its hopes were to be realized, whether in the near future or at the remotest period,—that under which the world was to be made new, a resurrection both spiritual and corporeal should be attained, and justice and everlasting awards administered."

Also, *A Greek-English Lexicon of*

the New Testament and Other Early Christian Literature, by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 630, states that *parousi'a* "became the official term for a visit of a person of high rank, esp[ecially] of kings and em-

perors visiting a province." In Matthew 24:3, as well as in other texts such as 1 Thessalonians 3:13 and 2 Thessalonians 2:1, the word *parousi'a* refers to the royal presence of Jesus Christ since his enthronement as King in the last days of this system of things.

3c

"Torture Stake" Gr., *σταυρός* (*stau-ros*); Lat., *crux*

"Torture stake" in Matthew 27:40 is used in connection with the execution of Jesus at Calvary, that is, Skull Place. There is no evidence that the Greek word *stau-ros* here meant a cross such as the pagans used as a religious symbol for many centuries before Christ.

In the classical Greek the word *stau-ros* meant merely an upright stake, or pale, or a pile such as is used for a foundation. The verb *stau-ro'o* meant to fence with pales, to form a stockade, or palisade. The inspired writers of the Christian Greek Scriptures wrote in the common (*koine*) Greek and used the word *stau-ros* to mean the same thing as in the classical Greek, namely, a simple stake, or pale, without a crossbeam of any kind at any angle. There is no proof to the contrary. The apostles Peter and Paul also used the word *xy'lon* to refer to the torture instrument upon which Jesus was nailed, and this shows that it was an upright stake without a crossbeam, for that is what *xy'lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) In LXX we find *xy'lon* in Ezra 6:11 (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as in Acts 5:30; 10:39.

Regarding the meaning of *stau-ros*, W. E. Vine, in his work *An Ex-*

pository Dictionary of New Testament Words (1966 reprint), Vol. I, p. 256, states: "STAUIROS (*σταυρός*) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stau-ro'o*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ."

The Latin dictionary by Lewis and Short gives as the basic meaning of *crux* "a tree, frame, or other wooden instruments of execution, on which criminals were impaled or hanged." In the writings of Livy, a Roman historian of the first century B.C.E., *crux* means a mere stake.

"Cross" is only a later meaning of *crux*. A single stake for impalement of a criminal was called in Latin *crux simplex*. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book *De cruce libritres*, Antwerp, 1629, p. 19, which we here present.

The book *Das Kreuz und die Kreuzigung* (The Cross and the Crucifixion), by Hermann Fulda, Breslau, 1878, p. 109, says: "Trees were not everywhere available at the places chosen for public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed." After submitting much proof, Fulda concludes on pp. 219, 220: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."

Paul Wilhelm Schmidt, who was a professor at the University of Basel, in his work *Die Geschichte Jesu* (The History of Jesus), Vol. 2, Tübingen and Leipzig, 1904, pp. 386-394, made a detailed study of the Greek word *stauros*. On p. 386



Cruces simplex illustrated

of his work he said: "σταυρός [*stauros*'] means every upright standing pale or tree trunk." Concerning the execution of punishment upon Jesus, P. W. Schmidt wrote on pp. 387-389: "Beside scourging, according to the gospel accounts, only the simplest form of Roman crucifixion comes into consideration for

the infliction of punishment upon Jesus, the hanging of the unclad body on a stake, which, by the way, Jesus had to carry or drag to the execution place to intensify the disgraceful punishment. . . . Anything other than a simple hanging is ruled out by the wholesale manner in which this execution was often carried out: 2000 at once by Varus (Jos. Ant. XVII 10. 10), by Quadratus (Jewish Wars II 12. 6), by the Procurator Felix (Jewish Wars II 15. 2), by Titus (Jewish Wars VII. 1)."

Evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at right angles. We do not want to add anything to God's written Word by inserting the pagan cross-concept into the inspired Scriptures, but render *stauros* and *xy'lon* according to the simplest meanings. Since Jesus used *stauros* to represent the suffering and shame or torture of his followers (Matthew 16:24), we have translated *stauros* as "torture stake," to distinguish it from *xy'lon*, which we have translated "stake."

3D

The Releasing to Be With Christ
Philippians 1:23—"releasing."
 Gr., *a-naly'sai*; Lat., *dis-sol'vi*

The verb *a-naly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, in Luke 12:36, where it refers to Christ's return. The related noun *a-naly-sis* occurs once, in 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." In Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here in Philippians 1:23 we have not rendered the verb as "returning" or "departing" but as "releasing." The reason is that the word may convey two thoughts: the apostle's own releasing to be with Christ at his return and the Lord's releasing of himself from heavenly restraints to return as he promised.

In no way is the apostle here saying that immediately at his death he would be changed into a spirit to be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when

the dead in Christ will rise first, according to the apostle's own inspired statement in 1 Thessalonians 4:15-17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers in Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not making known which thing he would select. Then he presents a third thing, which he really desires. There is no question about his desire for this thing as preferable, namely, "the releasing," for it means his being with Christ.

Therefore, the expression to *a-naly'sai*, "the releasing," cannot be applied to the apostle's death as a human creature and his departing from this life. It must refer to the events at the time of Christ's return and presence (see App 3B) and the rising of all those dead in Christ to be with him forever.

**"Soul"—A Living Creature, Human or Animal;
Life as an Intelligent Person; Other Uses**
Gr., *ψυχή* (*psy-khe'*); Lat., *a'nīma*;
Heb., *נֶפֶשׁ* (*ne'phesh*)

In the Christian Greek Scriptures the Greek word *psy-khe'* occurs by itself 102 times, first in Matthew 2:20. This includes Ephesians 6:6 and Colossians 3:23, where it is in the expression "whole-souled." Additionally it is used in many compound Greek words such as in Philippians 2:2, 19; 1 Thessalonians 5:14. The *New World Translation* consistently renders *psy-khe'* as "soul." This uniform rendering by the same English word proves very enlightening as to how the inspired writers used *psy-khe'* and what properties they ascribed to it.

In the Hebrew Scriptures the Hebrew word *ne'phesh* occurs 754 times, first in Genesis 1:20. The *New World Translation* consistently renders it "soul," and in each case it proves understandable in the light of its context. The use of this one Hebrew word in many different contexts helps us to ascertain the basic idea inherent in the word as the Bible writers used it, namely, that it is a person, an individual, or a lower creature; or, the life that a person or an animal enjoys as such. This is totally different from what the ancient Egyptians, Babylonians, Greeks, and Romans religiously and philosophically called a soul.

To aid in understanding the uses of "soul," we have grouped below, under various headings, texts where "soul" occurs.

Animals are souls

Revelation 8:9

A living person or individual is a soul

Acts 2:41, 43; 7:14; 27:37

Romans 13:1
1 Corinthians 15:45
1 Peter 3:20
2 Peter 2:14

The creature soul is mortal, destructible

Matthew 2:20; 10:28, 28; 26:38
Mark 3:4; 14:34
Luke 6:9; 17:33
John 12:25
Acts 3:23
Romans 11:3
Hebrews 10:39
James 5:20
Revelation 8:9; 12:11; 16:3

Life as an intelligent person

Matthew 6:25; 10:39; 16:25
Mark 8:35; 10:45; 12:30
Luke 2:35; 10:27; 12:20; 14:26; 21:19
John 10:15; 12:25; 13:38; 15:13
Acts 15:26; 20:10, 24; 27:10, 22
Romans 16:4
Philippians 2:30
1 Thessalonians 2:8
James 1:21
1 Peter 1:22; 2:11, 25
1 John 3:16

Soul delivered from Hades ("hell")

Acts 2:27

Soul distinguished from spirit

Philippians 1:27
1 Thessalonians 5:23
Hebrews 4:12

God has soul

Matthew 12:18
Hebrews 10:38

"Hades," "Sheol"
The Common Grave of Mankind; Gravedom
Gr., *ᾍδης* (*hai'des*); Lat., *in'fer'nus*;
Heb., *שְׁאוֹל* (*she'ohl'*); Syr., *shul*

The Ten Occurrences of Hades

"Hades," perhaps meaning "the unseen place," occurs ten times in the *New World Translation* of the Christian Greek Scriptures, namely, in Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14.

In Acts 2:27, Peter's quotation of Psalm 16:10 shows Hades is the equivalent of Sheol and is applied to the common grave of mankind (in contrast with the Greek word *ta'phos*, an individual grave). The Latin word corresponding to Hades is *in'fer'nus* (sometimes *in'fer-us*). It means "that which lies beneath; the lower region," and well applies to gravedom. It is thus a fitting approximation of the Greek and Hebrew terms.

In the inspired Scriptures the words "Hades" and "Sheol" are associated with death and the dead, not with life and the living. (Revelation 20:13) In themselves these words contain no thought or hint of pleasure or pain.

The Sixty-Six Occurrences of Sheol

"Sheol" occurs 66 times in the *New World Translation* of the Hebrew Scriptures, namely, in Genesis 37:35; 42:38; 44:29, 31; Numbers 16:30, 33; Deuteronomy 32:22; 1 Samuel 2:6; 2 Samuel 22:6; 1 Kings 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6;

Psalm 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14, 14, 15; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Proverbs 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 5:14; [7:11]; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezekiel 31:15, 16, 17; 32:21, 27; Hosea 13:14, 14; Amos 9:2; Jonah 2:2; Habakkuk 2:5.

The occurrences of "Sheol" in the Hebrew Scriptures cover the 65 times it occurs in *Biblia Hebraica Stuttgartensia*, 1977, and one instance in Isaiah 7:11, where the text reads "Sheol" by a slight change in vowel pointing. In all cases the *New World Translation* uses "Sheol" for the Hebrew word *she'ohl'*. The Greek *Septuagint* generally renders *she'ohl'* as *hai'des*.

While several derivations for the Hebrew word *she'ohl'* have been offered, apparently it is derived from the Hebrew verb *שָׁאַל* (*sha'al'*), meaning "to ask" or "to request." This would indicate Sheol to be the place (not a condition) that asks for or demands all without distinction, as it receives the dead of mankind within it. (See *NW Ref. Bi.*, Genesis 37:35 and Isaiah 7:11 ftns.) It is in the earth and is always associated with the dead, and plainly means the common grave of mankind, gravedom, or the earthly (not sea) region of the dead. In contrast, the Hebrew word *qə'ber* means an individual grave or burial place.—Genesis 23:4, 6, 9, 20.

"Gehenna"—Symbol of Complete Destruction

Gr., *γέεννα* (*ge'en-na*); Lat., *ge-hen'na*;
Heb., *גֵּהֶנּוֹם* (*geh hin-nom'*, "valley of Hinnom")

"Gehenna" means "Valley of Hinnom," for it is the Greek form of the Hebrew *geh hin-nom'*. In Joshua 18:16, where "valley of Hinnom" occurs, LXX reads "Gehenna." It occurs 12 times in the Christian Greek Scriptures, first appearing in Matthew 5:22. The *New World Translation* renders it "Gehenna" in all its occurrences, namely, in Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

The valley of Hinnom lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called Topheth. —2 Kings 23:10.

The Jewish commentator David Kimhi (1160?-1235?), in his comment on Psalm 27:13, gives the following historical information concerning "Gehinnom": "And it is a place in the land adjoining Jerusalem, and it is a loathsome place, and they throw there unclean things and carcasses. Also there was a continual fire there to burn the unclean things and the bones of the carcasses. Hence, the judgment of the wicked ones is called parabolically Gehinnom."

The valley of Hinnom became the dumping place and incinerator for the filth of Jerusalem. Bodies of

dead animals were thrown in to be consumed in the fires to which sulphur, or brimstone, was added to assist the burning. Also bodies of executed criminals, who were considered undeserving of a decent burial in a memorial tomb, were thrown in. If such dead bodies landed in the fire they were consumed, but if their carcasses landed upon a ledge of the deep ravine their putrefying flesh became infested with worms, or maggots, which did not die until they had consumed the fleshy parts, leaving only the skeletons. Therefore, to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and its significance, the symbol of the lake burning with fire and sulphur was drawn.—Revelation 19:20; 20:10, 14, 15; 21:8.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence, the place could never symbolize an invisible region where human souls are tormented eternally in literal fire or attacked forever by undying worms. Because the dead criminals cast there were denied a decent burial in a memorial tomb, the symbol of the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize *everlasting destruction, annihilation from God's universe, or "second death," an eternal punishment.*

All of this harmonizes with Jehovah's attributes of justice and love. —Compare Exodus 34:6, 7; 1 John 4:8.

"Tartarus"

2 Peter 2:4—"By throwing them into Tartarus"
Gr., *Tar-ta-ro'sas*; Lat., *de-trac'tos in Tar'ta-rum*

"Tartarus" is found only in 2 Peter 2:4. It is included in the Greek verb *tar-ta-ro'o*, and so in rendering the verb, the phrase "by throwing them into Tartarus" has been used.

In the *Iliad*, by the ancient poet Homer, the word *tar'ta-ros* denotes an underground prison as far below Hades as the earth is below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, Cronus and the other Titans who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and it was below the Hades where human souls were thought to be confined at death. In mythology *tar'ta-ros* was the lowest of the lower regions and a place of darkness. It enveloped all the underworld just as the heavens enveloped all that was above the earth. Therefore, in pagan Greek mythology *tar'ta-ros* was reputed to be a place for confining, not human souls, but Titan spirits, and a place of darkness and abasement.

The use of *tar'ta-ros* in such places as Job 40:20; 41:23, 24 in LXX (40:15; 41:31, 32 in NW) makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss.

The inspired Scriptures do not consign any human souls to *tar'ta-ros* but consign there only spirit creatures, namely, "the angels that sinned." Their being cast into *tar'ta-ros* denotes the deepest abasement for them while they are still living. This serves as punish-

ment for their sin of rebellion against the Most High God. The apostle Peter associates darkness with their low condition, saying that God "delivered them to pits of dense darkness to be reserved for judgment."—2 Peter 2:4.

The pagans in their mythological traditions concerning Cronus and the rebellious Titan gods presented a distorted view regarding the abasement of rebellious spirits. In contrast, Peter's use of the verb *tar-ta-ro'o*, "cast into Tartarus," does not signify that "the angels that sinned" were cast into the pagan mythological Tartarus, but that they were abased by the Almighty God from their heavenly place and privileges and were delivered over to a condition of deepest mental darkness respecting God's bright purposes. Also, they had only a dark outlook as to their own eventuality, which the Scriptures show is everlasting destruction along with their ruler, Satan the Devil. Therefore, Tartarus denotes the lowest condition of abasement for those rebellious angels.

In the inspired Scriptures, Tartarus bears no relationship to Hades, which is the common grave of the human dead. The sinful angels and the dead human souls are not associated together in *tar'ta-ros* as a place of eternal conscious torment of creatures. Tartarus will pass away when the Supreme Judge destroys the rebellious angels presently in that condition of abasement.

Repellent Questions Indicating Objection
Matthew 8:29—"What have we to do with you,
Son of God?"

This question of the demons to Jesus is an ancient idiomatic form of question that is found in the Hebrew Scriptures in eight places, namely, in Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8. In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, in Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question in Matthew 8:29 reads: "What is there to us and to you?" and means, "What is there in common between us and you?" "What do we and you have in common?" or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed, or suspected. This is support-

ed by the positive form of putting the matter in Ezra 4:3 (1 Esdras 5:67, LXX): "You have nothing to do with us in building a house to our God." Literally, "It does not pertain to you and to us to build a house to our God." The same form of expression in the imperative mood is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, in Matthew 27:19: "Have nothing to do with that righteous man." Literally: "Let there be nothing between you and that righteous man."

Couched in that very common form, Jesus' question to his mother in John 2:4 cannot be excluded from the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come."

Jesus Resurrected on the Day "After the Sabbath"

Matthew 28:1—"After the sabbath"
Gr., 'Οψὲ . . . σαββάτων (o-pse' . . . sab-ba'ton)

J. H. Thayer, in *A Greek-English Lexicon of the New Testament*, fourth ed., Edinburgh (1901), p. 471, says: "ὀψὲ σαββάτων, the sabbath having just passed, after the sabbath, i.e. at the early dawn of the first day of the week—(an interpretation absolutely demanded by the added specification τῇ ἐπιφωσκ. κτλ. [tei e-pi-pho-sk(ou'sei) ktl., "when it was growing light" etc.]), Mt.

xxviii. 1." Also, *Lexicon Graecum Novi Testamenti*, by F. Zorell, third ed., 1961, column 969, says: "post [after]: ὀψὲ σαββάτων Mt 28:1 'post sabbatum' ['after the sabbath']." And *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., 1979, p. 601, says under ὀψὲ: "after ὀψὲ σαββάτων after the Sabbath Mt 28:1."

"Covenant" Used in the Ancient Hebrew Sense
Hebrews 9:16—Gr., διαθήκη (di-a-the'ke)

1887 "for where a covenant is, the death of the covenant-victim to come in is necessary"

The Holy Bible, by Robert Young, Edinburgh.

1897 "For where a covenant is it is necessary for the death to be brought in of him that hath covenanted"

The Emphasised Bible, by J. B. Rotherham, Cincinnati.

1950 "For where there is a covenant, the death of the human covenanter needs to be furnished."

New World Translation of the Christian Greek Scriptures, Brooklyn.

The word *di-a-the'ke* occurs 33 times in the Greek text, namely, in Matthew 26:28; Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8; Romans 9:4; 11:27; 1 Corinthians 11:25; 2 Corinthians 3:6, 14; Galatians 3:15, 17; 4:24; Ephesians 2:12; Hebrews 7:22; 8:6, 8, 9, 10; 9:4, 15, 16, 17, 20; 10:16, 29; 12:24; 13:20; Revelation 11:19. The *New World Translation* renders the Greek word *di-a-the'ke* as "covenant" in these 33 places.

The word *di-a-the'ke* occurs in quotations from the Hebrew Scriptures seven times, namely, in Romans 11:27 (from Isaiah 59:21); Hebrews 8:8 (from Jeremiah 31:31), 9 (twice, from Jeremiah 31:32), 10 (from Jeremiah 31:33); 9:20 (from Exodus 24:8); 10:16 (from Jeremiah 31:33). In these seven quoted texts the Hebrew word in the Masoretic text is ברית (*berith*, "covenant"), and the Greek word in LXX is διαθήκη (*di-a-the'ke*).

Although the obvious meaning of *di-a-the'ke* in the Christian Greek Scriptures is in the ancient Hebrew sense of "covenant," many modern translators render *di-a-the'ke* in Hebrews 9:16, 17 as "will" or "testa-

ment." They thus indicate that the writer of the book of Hebrews intended a change of meaning for this Greek word.

However, the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, by John McClintock and James Strong, Grand Rapids, Michigan, 1981 reprint, Vol. II, p. 544, states: "The Sept. having rendered ברית (which never means will or testament, but always covenant or agreement) by διαθήκη consistently throughout the O. T., the N. T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O. T., the same idea. . . . In the confessedly difficult passage, Heb. ix, 16, 17, the word διαθήκη has been thought by many commentators absolutely to require the meaning of will or testament. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N. T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of ברית, and in the unquestionable sense of covenant

(comp. διαθήκη καινή [*di-a-the'ke kai-ne'*, "new covenant"], Heb. ix, 15, with the same expression in viii, 8; and διαθήκη, ix, 16, 17, with ver. 20, and Exod. xxiv, 8)."

Likewise, B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work *The Epistle to the Hebrews*, London, 1892, p. 300, wrote the following:

"The Biblical evidence then, so far as it is clear, is wholly in favour of the sense of 'covenant,' with the necessary limitation of the sense of the word in connexion with a Divine covenant. When we pass to the consideration of the sense of διαθήκη in c. ix. 15 ff. one preliminary remark offers itself. The connexion of vv. 15—18 is most close: v. 16 δπου γάρ [*ho'pou gar*, "For where"]...: v. 18 οθεν ουδε [*ho'then oude*, "Consequently neither"]....

"This connexion makes it most difficult to suppose that the key-word (διαθήκη) is used in different senses in the course of the verses, and especially that the characteristic of a particular kind of διαθήκη, essentially different from the πρώτη διαθήκη [*pro'te di-a-the'ke*, "former covenant"] of vv. 15, 18, should be brought forward in v. 16. For it is impossible to maintain that the sacrifices with which the Old Covenant

was inaugurated could be explained on the supposition that it was a 'Testament.' Nor does it appear that it could be called a 'Testament' in any sense.

"It is then most reasonable to conclude that διαθήκη has the same sense throughout, and that the sense is the otherwise universal one of 'covenant,' unless there are overwhelming arguments against such a view."

Therefore, in Hebrews 9:16, 17, the Greek word *di-a-the'ke* has the same meaning as in the surrounding verses, namely, "covenant," corresponding to the Hebrew word *berith*. These verses are imbedded in the apostle's discussion of the Mosaic Law covenant as compared with its antitype, the new covenant. Paul speaks of the mediator ("covenant-ant") dying in order for the covenant to become legal and binding. In the case of the Law covenant, the animal victims took the place of Moses, the mediator of the Law covenant, their blood substituting for his in legalizing and making the covenant operative. Correspondingly, in the case of the new covenant, Jesus Christ, the mediator of the new covenant, actually gave his perfect human life in sacrifice. When he shed his blood in death, the new covenant was validated.

5D

The Expressions "The Old Testament" and "The New Testament"

2 Corinthians 3:14—Gr., ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης [*ep'i tet a-na-gno'sei tes pa-lai-as' di-a-the'kes*]; Lat., in *lectione veteris testamenti*

1611 "in the reading of the old testament"

1808 "at the reading of the old covenant"

King James Version.
The New Covenant,
Commonly Called the New
Testament: Translated
From the Greek,
by Charles Thomson,
Philadelphia.

1869 "when the old covenant is read"

1950 "at the reading of the old covenant"

1972 "when the lesson is read from the old covenant"

The New Testament:
Translated From the
Greek Text of
Tischendorf, by George R.
Noyes, Boston.

New World Translation of
the Christian Greek
Scriptures, Brooklyn.

The New English Bible,
Oxford and Cambridge.

Today it is a common practice to refer to the Scriptures written in Hebrew and Aramaic as "The Old Testament." This is based on the reading in 2 Corinthians 3:14 in the Latin *Vulgate* and the *King James Version*. The Christian Greek Scriptures are commonly called "The New Testament." It is to be noted that in 2 Corinthians 3:14 the word *di-a-the'kes* means "covenant," as in the other 32 places where it occurs in the Greek text.—See App 5c.

Concerning the meaning of the Latin word *testamentum* (genitive, *testamenti*), Edwin Hatch, in his work *Essays in Biblical Greek*, Oxford, 1889, p. 48, states that "in ignorance of the philology of later and vulgar Latin, it was formerly supposed that 'testamentum,' by which the word [*di-a-the'ke*] is rendered in the early Latin versions as well as in the *Vulgate*, meant 'testament' or 'will,' whereas in fact it meant also, if not exclusively, 'covenant.'" Likewise, in *A Bible Commentary for English Readers by Various Writers*, edited by Charles Ellicott, New York, Vol. VIII, p. 309, W. F. Moulton wrote that "in the old Latin translation of the Scriptures *testamentum* became the common rendering of the word [*di-a-the'ke*]. As, however, this rendering is very often found where it is impossible to think of such a meaning as *will* (for example, in Ps. lxxxiii, 5, where no one will suppose the Psalmist to say that the

enemies of God 'have arranged a testament against Him'), it is plain that the Latin *testamentum* was used with an extended meaning, answering to the wide application of the Greek word."

In view of the above, the rendering "old testament" in the *King James Version* in 2 Corinthians 3:14 is incorrect. Many modern translations correctly read "old covenant" at this point. Here the apostle Paul is not referring to the Hebrew and Aramaic Scriptures in their entirety. Neither does he mean that the inspired Christian writings constitute a "new testament (covenant)." The apostle is speaking of the old Law covenant, which was recorded by Moses in the Pentateuch and which makes up only a part of the pre-Christian Scriptures. For this reason he says in the next verse, "whenever Moses is read."

Therefore, there is no valid basis for the Hebrew and Aramaic Scriptures to be called "The Old Testament" and for the Christian Greek Scriptures to be called "The New Testament." Jesus Christ himself referred to the collection of sacred writings as "the Scriptures." (Matthew 21:42; Mark 14:49; John 5:39) The apostle Paul referred to them as "the holy Scriptures," "the Scriptures," and "the holy writings." (Romans 1:2; 15:4; 2 Timothy 3:15) In harmony with the inspired utterance in Romans 1:2, the *New World Translation* contains in its title the expression "the Holy Scriptures."

Main Events of Jesus' Earthly Life The Four Gospels Set in Chronological Order

6A

Jesus' Preministry Days

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Temple, Jerusalem	Birth of John the Baptist foretold to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth; Judea	Birth of Jesus foretold to Mary, who visits Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	Birth of John the Baptist; his desert life (later)	1:1-17		1:57-80	
2 B.C.E., c. Oct. 1	Bethlehem	Genealogies of Jesus	1:18-25		3:23-28	1:14
	Near Bethlehem	Birth of Jesus			2:1-7	
	Bethlehem, Jerusalem	Angel announces good news; shepherds visit babe Jesus circumcised (8th day), presented in temple (40th day)			2:8-20	
1 B.C.E. or 1 C.E.	Jerusalem; Bethlehem; Nazareth	Astrologers; flight to Egypt; babes killed; Jesus' return	2:1-23		2:21-38	
12 C.E.	Jerusalem	Twelve-year-old Jesus at the Passover; goes home			2:41-52	
29, spring	Wilderness, Jordan	Ministry of John the Baptist	3:1-12	1:1-8	3:1-18	1:6-8, 15-28

6B

The Beginning of Jesus' Ministry

29, fall	Jordan River	Baptism of Jesus	3:13-17	1:9-11	3:21-23	1:32-34
	Judean wilderness	Fasting and temptation of Jesus	4:1-11	1:12, 13	4:1-13	

30, Passover

Bethany beyond Jordan
Upper Jordan
Cana of Galilee;
Capernaum
Jerusalem
Jerusalem
Judea; Aenon
Tiberias
Sychar in Samaria

John the Baptist's testimony concerning Jesus
First disciples of Jesus
Jesus' first miracle; he visits Capernaum
Passover celebration; drives traders from temple
Jesus' discussion with Nicodemus
Jesus' disciples baptize; John to decrease
John imprisoned; Jesus goes from Judea to Galilee
En route to Galilee, Jesus teaches the Samaritans

1:15, 29-34
1:35-51
2:1-12
2:13-25
3:1-21
3:22-36
4:1-3
4:4-42

6C

Jesus' Great Ministry in Galilee

Galilee
Cana; Nazareth; Capernaum
Sea of Galilee, near Capernaum
Capernaum
Galilee
Galilee
Capernaum
Capernaum
Judea
Jerusalem

First announces, "The kingdom of the heavens has drawn near"
Heals boy; reads commission; rejected; moves to Capernaum
Call of Simon and Andrew, James and John
Heals demoniac, Peter's mother-in-law, many others
First tour of Galilee, with the four now called
Lepers healed; multitudes flock to Jesus
Heals paralytic
Call of Matthew; feast with tax collectors
Preaches in Judean synagogues
Attends feast; heals man; rebukes Pharisees

4:17
4:13-16
4:18-22
8:14-17
4:23-25
8:2-4
9:1-8
9:9-17

1:14, 15
1:16-20
1:21-34
1:35-39
1:40-45
2:1-12
2:13-22

4:15
4:16-31
5:1-11
4:31-41
4:42, 43
5:12-16
5:17-26
5:27-39
4:44

4:43-45
4:46-54

31, Passover

5:1-47

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Returning from Jerusalem(?)	Disciples pluck ears of grain on the Sabbath	12:1-8	2:23-28	6:1-5	
	Galilee;	Heals hand on Sabbath; retires to seashore; heals	12:9-21	3:1-12	6:6-11	
	Mountain near Capernaum	The 12 are chosen as apostles		3:13-19	6:12-16	
	Near Capernaum	The Sermon on the Mount	5:1-7:29		6:17-49	
	Capernaum	Heals army officer's servant	8:5-13		7:1-10	
	Nain	Raises widow's son			7:11-17	
	Galilee	John in prison sends disciples to Jesus	11:2-19		7:18-35	
	Galilee	Cities reproached; revelation to babes; yoke kindly	11:20-30			
	Galilee	Feet anointed by sinful woman; illustration of debtors			7:36-50	
	Galilee	Second preaching tour of Galilee, with the 12	12:22-37	3:19-30	8:1-3	
	Galilee	Demoniac healed; league with Beelzebub charged				
	Galilee	Scribes and Pharisees seek a sign	12:38-45			
	Galilee	Christ's disciples his close relatives	12:46-50	3:31-35	8:19-21	
	Sea of Galilee	Illustrations of sower, weeds, others; explanations	13:1-53	4:1-34	8:4-18	
	Sea of Galilee	Windstorm stilled in the crossing of the lake	8:18, 23-27	4:35-41	8:22-25	
	Caesarea, SE of Sea of Galilee	Two demoniacs healed; swine possessed by demons	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Jairus' daughter raised; woman healed	9:18-26	5:21-43	8:40-56	
	Capernaum(?)	Heals two blind men and a mute demoniac	9:27-34			

	Nazareth	Revisits city where reared, and is again rejected	13:54-58	6:1-6		
	Galilee	Third tour of Galilee, expanded as apostles sent	9:35-11:1	6:6-13	9:1-6	
	Tiberias	John the Baptist beheaded; Herod's guilty fears	14:1-12	6:14-29	9:7-9	
	Capernaum(?) ; NE Sea of Galilee	Apostles return from preaching tour; 5,000 fed	14:13-21	6:30-44	9:10-17	6:1-13
	NE Sea of Galilee; Genesaret	Attempt to crown Jesus; he walks on sea; cures	14:22-36	6:45-56		6:14-21
	Capernaum	Identifies "bread of life"; many disciples fall away				6:22-71
	Probably Capernaum	Traditions that make void God's Word	15:1-20	7:1-23		7:1
	Phoenicia; Decapolis; Magadan	Near Tyre, Sidon; then to Sadducees and Pharisees again seek a sign	15:21-38	7:24-8:9		
	NE Sea of Galilee; Bethsaida	Warns against leaven of Pharisees; heals blind	15:39-16:4	8:10-12		
	Caesarea	Jesus the Messiah; foretells death, resurrection	16:5-12	8:13-26		
	Philippi	Transfiguration before Peter, James, and John	16:13-28	8:27-9:1	9:18-27	
	Probably Mt. Hermon	Heals demoniac that disciples could not heal	17:1-13	9:2-13	9:28-36	
	Caesarea Philippi	Again foretells his death and resurrection	17:14-20	9:14-29	9:37-43	
	Galilee	Tax money miraculously provided	17:22, 23	9:30-32	9:43-45	
	Capernaum	Greatest in Kingdom; settling faults; mercy	17:24-27			
	Capernaum	Leaves Galilee for Festival of Booths; everything set aside for ministerial service	18:1-35	9:33-50	9:46-50	
	Galilee; Samaria		8:19-22		9:51-62	7:2-10

Jesus' Later Ministry in Judea

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
32, Festival of Booths	Jerusalem	Jesus' public teaching at Festival of Booths				7:11-52
	Jerusalem	Teaching after Festival; cures blind				8:12-9:41
	Probably Judea	The 70 sent to preach; their return, report			10:1-24	
	Judea; Bethany	Tells of neighborly Samaritan; at home of Martha, Mary			10:25-42	
	Probably Judea	Again teaches model prayer; persistence in asking			11:1-13	
	Probably Judea	Refutes false charge; shows generation condemnable			11:14-36	
	Probably Judea	At Pharisee's table, Jesus denounces hypocrites			11:37-54	
	Probably Judea	Discourse on God's care, ministers' faithfulness			12:1-59	
	Probably Judea	Heals crippled woman on Sabbath; three illustrations			13:1-21	
32, Festival of Dedication	Jerusalem; beyond Jordan	Jesus at Festival of Dedication; Fine Shepherd				10:1-39

Jesus' Later Ministry Beyond Jordan

Beyond Jordan	Many put faith in Jesus					
Perea (or, Beyond Jordan)	Teaches in cities, villages, moving toward Jerusalem				13:22	10:40-42
Perea	Kingdom entrance; Herod's threat; house desolate				13:23-25	

Jesus' Final Ministry at Jerusalem

Probably Perea	Humility; illustration of grand evening meal				14:1-24	
Probably Perea	Counting the cost of discipleship				14:25-35	
Probably Perea	Illustrations: lost sheep, lost coin, prodigal son				15:1-32	
Probably Perea	Illustrations: unrighteous steward, rich man and Lazarus				16:1-31	11:1-46
Probably Perea	Forgiveness and faith; good-for-nothing slaves				17:1-10	11:47-54
Bethany	Lazarus raised from the dead by Jesus					
Jerusalem; Ephraim	Calaphas' counsel against Jesus; Jesus withdraws					
Samaria; Galilee	Heals and teaches en route through Samaria, Galilee				17:11-37	
Samaria or Galilee	Illustrations: importunate widow, Pharisee and tax collector				18:1-14	
Perea	Swings down through Perea; teaches on divorce	19:1-12	10:1-12			
Perea	Receives and blesses children	19:13-15	10:13-16		18:15-17	
Perea	Rich young man; illustration of laborers in vineyard	19:16-20:16	10:17-31		18:18-30	
Probably Perea	Third time Jesus foretells his death, resurrection	20:17-19	10:32-34		18:31-34	
Probably Perea	Request for James' and John's seating in Kingdom	20:20-28	10:35-45			
Jericho	Passing through Jericho, he heals two blind men	20:29-34	10:46-52		18:35-43	
Outskirts of Jericho	Visits Zacchaeus; illustration of the ten minas				19:1-28	

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
Nisan 9	Bethany	Feast at Simon the leper's house; Mary anoints Jesus; Jews come to see Jesus and Lazarus	26:6-13	14:3-9		12:2-11
Nisan 10	Bethany-Jerusalem	Christ's triumphal entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
	Bethany-Jerusalem	Barren fig tree cursed; second temple cleansing	21:18, 19, 12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18	19:47, 48	
	Jerusalem	Discussion with Greeks; unbelief of Jews				12:20-50
Nisan 11	Bethany-Jerusalem	Barren fig tree found withered	21:19-22	11:19-25		
	Jerusalem, temple	Christ's authority questioned; illustration of two sons	21:23-32	11:27-33	20:1-8	
	Jerusalem, temple	Illustrations of wicked cultivators, marriage feast	21:33-22:14	12:1-12	20:9-19	
	Jerusalem, temple	Catch questions on tax, resurrection, commandment	22:15-40	12:13-34	20:20-40	
	Jerusalem, temple	Jesus' silencing question on Messiah's descent	22:41-46	12:35-37	20:41-44	
	Jerusalem, temple	Scathing denunciation of scribes and Pharisees	23:1-39	12:38-40	20:45-47	
	Jerusalem, temple	The widow's mite		12:41-44	21:1-4	
	Mount of Olives	Prediction of Jerusalem's fall; Jesus' presence, end of system	24:1-51	13:1-37	21:5-36	
	Mount of Olives	Illustrations of ten virgins, talents; sheep and goats	25:1-46			
	Jerusalem	Religious leaders plot Jesus' death	26:1-5	14:1, 2	22:1, 2	
Nisan 12	Jerusalem	Judas bargains with priests for Jesus' betrayal	26:14-16	14:10, 11	22:3-6	

Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Arrangements for the Passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Passover feast eaten with the 12 apostles	26:20, 21	14:17, 18	22:14-18	13:1-20
	Jerusalem	Judas identified as traitor and is dismissed	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalem	Memorial supper instituted with the 11	26:26-29	14:22-25	22:19, 20, 24-30	[1Co 11:23-25]
	Jerusalem	Denial by Peter and dispersion of apostles foretold	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalem	Helper; mutual love; tribulation; Jesus' prayer				14:1-17:26
	Gethsemane	Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Trial by Annas, Caiaphas, Sanhedrin; Peter denies himself	26:57-27:1	14:53-15:1	22:54-71	18:13-27
	Jerusalem	Judas the betrayer hangs himself	27:3-10		[Acts 1:18, 19]	
	Jerusalem	Before Pilate, then Herod, and then back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalem	Delivered to death, after Pilate seeks his release	27:15-30	15:6-19	23:13-25	18:39-19:16
	Golgotha, Jerusalem	Jesus' death on a torture stake, and accompanying events	27:31-56	15:20-41	23:26-49	19:16-30
Died c. 3 p.m. Friday	Jerusalem	Jesus' body removed from the torture stake and buried	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for tomb	27:62-66			
Nisan 16	Jerusalem, and vicinity	Jesus' resurrection, and events of that day	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalem; Galilee	Subsequent appearances of Jesus Christ	28:16-20	[1Co 15:5-7]	[Acts 1:3-8]	20:26-21:25
Iyar 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day after his resurrection	[Acts 1:9-12]		24:50-53	

Background of Biblical Greek

Biblical Greek (*koinē*) is the language in which the Christian Greek Scriptures were originally written (aside from Matthew's Gospel, which was written first in Hebrew) and in which also appeared the first complete translation of the Hebrew Scriptures, namely, the Greek *Septuagint*. As to structure, Greek is an *inflectional* language, achieving variety in expression by means of stems, prefixes, and endings.

Koinē developed from the classical Attic Greek. While Attic Greek contained many vernacular expressions, the *Koinē* added many more, making it more cosmopolitan and simplifying the grammar. While avoiding the artificial and pedantic style of some of the classical writers, the penmen of the Christian Greek Scriptures nevertheless used many classical words, elevat-

ing the *koinē* Greek, in dignity and restraint, far above the common everyday *Koinē* in the nonliterary Greek papyri, found mostly in Egypt.

Further, the Greek vocabulary is quite abundant and exact, enabling the Greek writer to make fine differentiation and to convey just the shade of meaning that he desires. For example, Greek makes a distinction between ordinary knowledge, *gnōsis* (1 Timothy 6:20), and intensified knowledge, *epi'gnōsis* (1 Timothy 2:4), also between *al'los* (John 14:16), meaning "another" of the same kind, and *he'teros*, meaning "another" of a different kind. (Galatians 1:6) Therefore, the *koinē* Greek gained a richer, fuller, and more spiritual meaning in the contexts of the inspired Scriptures.

Features of Biblical Greek

The Greeks borrowed their alphabet from the Hebrew alphabet, which is apparent from the fact that the Greek letters (of about the seventh century B.C.E.) resembled the Hebrew characters (of about the eighth century B.C.E.). They also had the same general order. Further, the pronunciation of the names is very similar. For example: *Al'pha* (Greek) and *'A'leph* (Hebrew); *Be'ta* (Greek) and *Beh'th* (Hebrew); *Del'ta* (Greek) and

Da'leth (Hebrew). However, *Koinē* had 24 letters in contrast to just 22 letters in Hebrew. In adapting the Semitic alphabet to the Greek language, certain Semitic consonants were allotted to vowel sounds.

Early Greek was first written from right to left, as Hebrew is to this day, and then alternately from right to left and from left to right, back and forth from line to line. Later, all lines were written from

left to right as in English today. Sometimes, in the beginning, the lines were written either from the bottom of the page upward or from the top downward, but gradually all lines came to be written from left to right successively from the top to the bottom.

NOUNS

Nouns are declined according to case, gender, and number. Related words, such as pronouns and adjectives, are declined to agree with their antecedents or that which they modify.

In *koinē* Greek there are five cases. In English there is usually no change in form for nouns except in the possessive case and in number. (Pronouns, however, are subject to more changes.) But in *Koinē* each case usually requires a different form or ending, making the language much more complicated than English in this respect.

THE ARTICLE

There are three genders in the Greek language: masculine, feminine, and neuter. Declension of the definite article, which corresponds with the English *the*, appears in these three genders, and the gender as well as the number and case of the definite article must agree with that of the noun to which it applies.

In Greek there are five cases: nominative, genitive, dative, accusative, and vocative. However, the definite article does not have a vocative case. But when, in addressing a person or thing, the nominative case is used instead of the vocative, then the nominative case of the definite article may be used along with it, as, for example, in John 20:28.

Below we set out the declension of the definite article:

Singular Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	ὁ	ἡ	τό	the
Gen.	τοῦ	τῆς	τοῦ	of the
Dat.	τῷ	τῇ	τῷ	to the
Acc.	τόν	τήν	τό	the

Plural Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	οἱ	αἱ	τά	the
Gen.	τῶν	τῶν	τῶν	of the
Dat.	τοῖς	ταῖς	τοῖς	to the
Acc.	τούς	τάς	τά	the

In English there are both a definite article ("the") and an indefinite article ("a," "an"). *Koinē* Greek has but a single article, which is in some respects the equivalent of the definite article "the" in English. Whereas the English definite article "the" is never inflected, the Greek definite article is inflected as to case, gender, and number, just as the nouns are. In this regard, Greek stands in striking contrast with two of the languages quite close to it, Sanskrit and Latin, neither of which has the article.

The Greek article is used to set off not only substantives, as with English, but also infinitives, adjectives, adverbs, phrases, clauses, and even whole sentences. The use of the article with an adjective is found in the Greek at John 10:11, where the literal rendering would be: "I am the shepherd the fine [one]." This is stronger than merely "I am the fine shepherd." It is like putting "fine" in italics.

An example of the article being applied in Greek to an entire clause is found at Romans 8:26, where the phrase "what we should pray for as we need to" is preceded by the arti-

cle in the neuter gender. Literally, the phrase would read "the for what we should pray." To get the thought across in English, it is helpful to add the words "problem of." The definite article focuses matters in such a way that the problem is brought together as a distinct issue. Thus, the rendering "For the [problem of] what we should pray for as we need to we do not know" (*New World Translation*) gives more accurately the flavor of the writer's thought.

VERBS

Greek verbs are built from verbal roots primarily by means of stems and prefixes, suffixes, and endings. They are conjugated according to voice, mood, tense, person, and number. Increased understanding of the *Koine* in recent years, particularly with regard to verbs, has enabled translators to bring out better the real flavor and meaning of the Christian Greek Scriptures than was possible in the older versions. Some of the more interesting features regarding Greek verbs and their influence on Bible understanding are as follows:

Voice

English has only two voices for its verbs, that is, the active and the passive voices, but Greek has also a distinctive "middle voice." In this voice the subject participates in the results of the action or, at times, produces the action. The middle voice stresses the interest of the agent in the action of the verb.

The middle voice was also used with an intensive force. It served a purpose similar to italics in English. Paul said, after being told that bonds and tribulations awaited him when he got to Jerusalem: "Nevertheless, I do not make my

soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus." (Acts 20:22-24) Here the verb for "make," *poi-ou'mai*, is in the middle voice. Paul is saying, not that he does not value his life, but that the fulfilling of his ministry is far more important. That is his conclusion, regardless of what others may think.

The middle voice is used at Philippians 1:27: "Only behave [or, carry on as citizens] in a manner worthy of the good news about the Christ." The verb *po-li-teu'o*, "to live in a free state," is, in this text, in the middle voice, *po-li-teu'e-sthe*, "to carry on as citizens," that is, to participate in declaring the good news. Roman citizens generally took an active part in the affairs of the state, for Roman citizenship was highly prized, particularly in cities whose inhabitants had been given citizenship by Rome, as was the case in Philippi. So Paul is here telling Christians that they must not be inactive, merely being in the position of Christians, but that they must also participate in Christian activity, thereby proving themselves worthy of the good news. This is in harmony with his later words to them: "As for us, our citizenship exists in the heavens." —Philippians 3:20.

Tenses

Another important and distinctive characteristic of Greek, contributing to its exactness, is its use of verb tenses. Verbs and their tenses involve two elements: *kind* of action (the more important) and *time* of action (of less importance). There are three principal ways of viewing action in the Greek language, each with modifying characteristics: (1) action as continuous

("to be doing"), represented basically in the *present* tense, the primary force of which is progressive action or that which habitually or successively recurs; (2) action as complete ("to have done"), the principal tense here being the *perfect*, (3) action as punctiliar or momentary ("to do"), represented in the *aorist*. There are, of course, other tenses, such as the imperfect, the pluperfect, and the future.

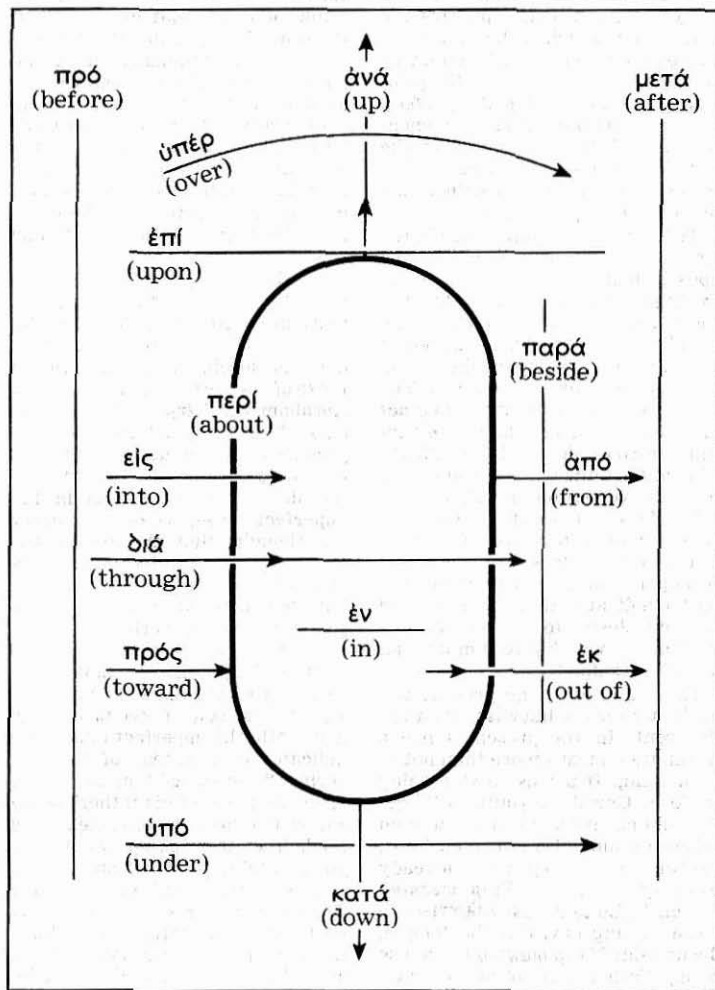
To illustrate the difference in the Greek tenses: At 1 John 2:1, the apostle John says: "If any man sin, we have an advocate with the Father" (*King James Version*). The Greek verb for "sin" is in the aorist tense, hence the time of the action is punctiliar or momentary. The aorist tense here points to one act of sinning, whereas the present infinitive would denote the condition of being a sinner, or continuous or progressive action in sinning. So John does not speak of someone carrying on a practice of sinning but of one who does "commit a sin." (Compare Matthew 4:9, where the aorist indicates that the Devil did not ask Jesus to do constant or continuous worship to him but "an act of worship.")

In prohibitions, the present and aorist tenses are likewise distinctly different. In the present tense a prohibition means more than not to do a thing. It means to *stop* doing it. Jesus Christ, en route to Golgotha, did not merely tell the women following him, "Do not weep," but, rather, since they were already weeping, he said: "*Stop weeping* for me." (Luke 23:28) Likewise, to those selling doves in the temple, Jesus said: "*Stop making* the house of my Father a house of merchandise!" (John 2:16) In the Sermon

on the Mount he said: "*Stop being anxious*" about what you will eat, drink, or wear. (Matthew 6:25) On the other hand, in the aorist a prohibition was a command against doing something at any given time or moment. Jesus is shown as telling his hearers: "So, *never be anxious* [that is, do not be anxious at any moment] about the next day." (Matthew 6:34) Here the aorist is used in order to indicate that the disciples should not be anxious at any time.

Another example of the need to take into consideration the Greek tense in translating is found at Hebrews 11:17. Some translations ignore the special significance in the tense of the verb. With reference to Abraham the *King James Version* says: "He that had received the promises offered up his only begotten son." The Greek verb here translated "offered up" is in the imperfect tense, which may carry the thought that the action was intended or attempted but not realized or accomplished. Hence, in harmony with what actually happened, the Greek verb is more appropriately rendered "attempted to offer up." Likewise, in Luke 1:59, speaking of the time of circumcision of the son of Zechariah and Elizabeth, the imperfect tense used indicates that instead of the rendering, "they called him Zacharias, after the name of his father" (*King James Version*), the passage should read, "they were going to call [the young child] by the name of its father, Zechariah" (*New World Translation*). This is in harmony with what actually took place, namely, that he was named John, according to the angel Gabriel's instructions.—Luke 1:13.

Diagram Illustrating Basic Meanings of Greek Prepositions



Greek Alphabet and Transliterations

Greek Alphabet

Letter	Name	English Equivalent*
A α	Al'pha	a
B β, β	Be'ta	b
Γ γ	Gam'ma	g, hard, as in begin
Δ δ	Del'ta	d
E ε	E'psi-lon	e, short, as in met
Z ζ	Ze'ta	z
H η	E'ta	e, long, as in they
Θ θ, θ	The'ta	th
I ι	I-o'ta	i as in machine
K κ	Kap'pa	k
Λ λ	Lam'bda	l
M μ	My	m
N ν	Ny	n
Ξ ξ	Xi	x
O ο	O'mi-kron	o, short, as in lot
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, σ ^Δ	Sig'ma	s
Τ τ	Tau	t
Υ υ	Y'psi-lon	y or u, ^ε French u or German ü
Φ φ	Phi	ph as in phase
Χ χ	Khi	kh as in elkhorn
Ψ ψ	Psi	ps as in lips
Ω ω	O-me'ga	o, long, as in note

Transliteration has reference to the spelling of Greek words with letters of the English alphabet. In most instances it is simply a letter-for-letter substitution, b for β, g for γ, and so on. This is also true of the Greek vowels, a for α, e for ε, e for η, i for ι, o for ο, y for υ and o for ω.

Diphthongs

The above general rule of letter-for-letter substitution also applies to most diphthongs. The Greek letter Y'psi-lon (υ) is an exception, as in the following instances:

αυ	au
υι	ui
ευ	eu
ηυ	eu
ου	ou

However, there are occasions when what may at first appear to be a diphthong will have a diaeresis (¨) over the second letter. The diaeresis shows that it does not really form a diphthong with the vowel preceding it. Thus the Y'psi-lon with a diaeresis is transliterated y, not u, as in the following instances:

αῦ	ay
οῦ	oy
εῦ	ey
αῖ	ai
οῖ	oi
ηῦ	ey

* Pronunciation shown here differs from modern Greek.

^Δ Before κ, ξ, χ, or another γ, it is nasal, and pronounced like n in think.

^ε Used only at the end of a word when Sig'ma occurs.

^ε Y'psi-lon is u when it is part of a diphthong.

Some vowels (α, η, ω) have a small *l*-o'-ta (ι) (called an *l*-o'-ta subscript) written beneath them. In transliterating these Greek forms the *l*-o'-ta (or ι) is not placed below the line, but next to and following the letter under which it appears. Thus α is *ai*, η is *ei* and ω is *oi*.

Accent marks

There are three types of accents in Greek: the acute (´), the circumflex (¨ or ˘) and the grave (˘). In the Greek these appear over the vowel of the syllables they accentuate. However, in this publication the accent mark in transliterations comes at the end of the accented syllable, and only one mark is used for all three types of Greek accents. Λόγος is thus marked *lo'gos*; ζῶον would be *zo'on*.

Syllables

As an aid to pronunciation, either a dot or the accent mark is used to separate all syllables in transliterations. A Greek word has as many syllables as it has vowels or diphthongs. Thus λόγος (*lo'gos*) has two vowels and therefore two syllables. The two vowels of a diphthong make one syllable, not two. Πνεῦμα (*pneu'ma*) has one diphthong (*eu*) and one other vowel (*a*) and thus has two syllables.

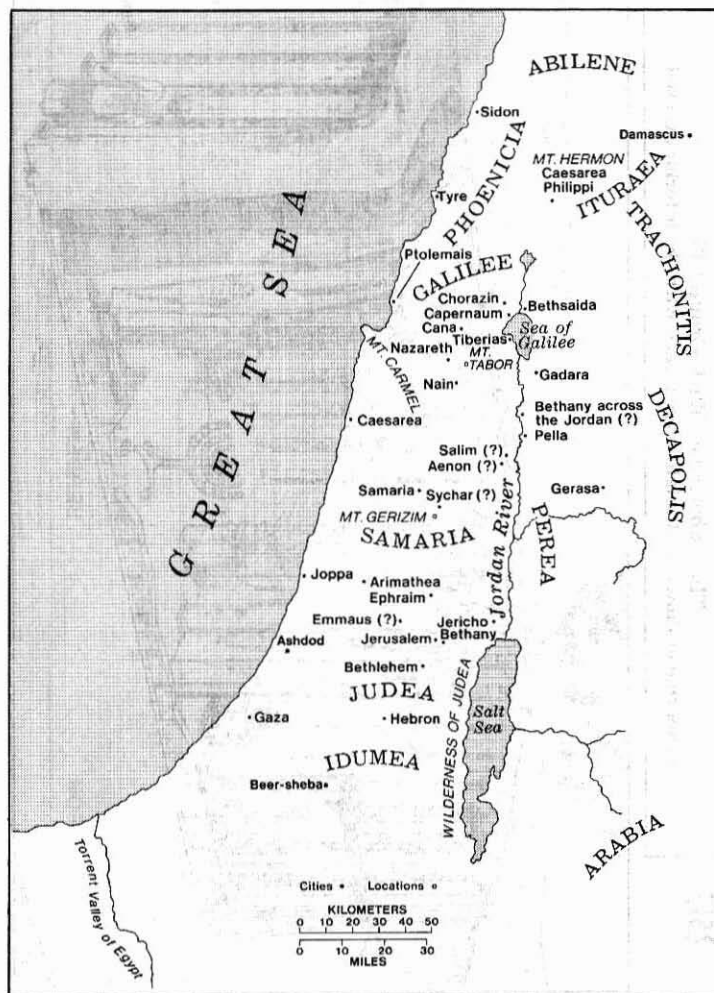
In syllable division, the following rules have been observed: (1) When a single consonant occurs in the middle of a word, it is placed with the following vowel in the next syllable. Πατήρ would be *pa-ter'*. (2) Sometimes a combination of

consonants appears in the middle of a Greek word. If this same combination of consonants can be used to start a Greek word, it may also begin a syllable. For instance, κόσμος would be divided *ko'smos*. The *sm* is kept with the second vowel. This is because many Greek words—like *Smyr'na*—open with those same two consonants. However, when a certain combination of consonants is found in the middle of a word and there is no Greek word beginning with that same combination, they are separated. Thus βύσσος is transliterated herein as *bys'sos*, since *ss* does not start any Greek word.

Breathing marks

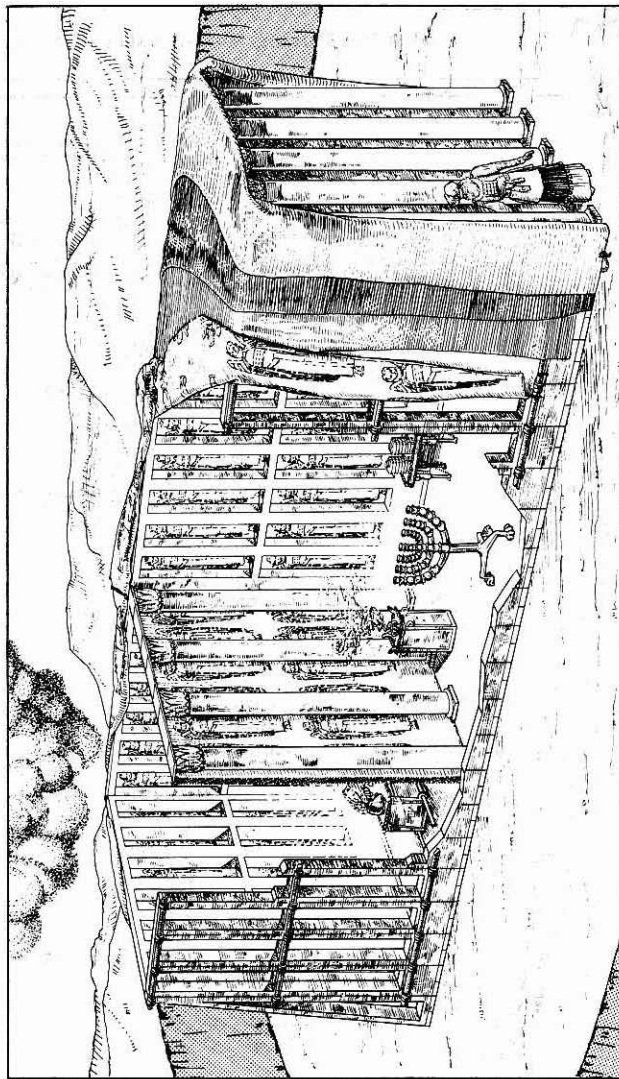
A vowel at the beginning of a word requires either a "smooth" breathing mark (´), or a "rough" breathing mark (˘). The "smooth" breathing mark (´) may be disregarded in transliteration; the "rough" breathing mark (˘) calls for an *h* to be added at the start of the word. If the first letter is capitalized, these breathing marks occur before the word. In that case, *Ἰ* becomes *I*, while *Ἥ* is transliterated as *Hi*. When words begin with the small letters, the breathing marks appear over the first, or, in the case of most diphthongs, over the second letter. Therefore αἰών becomes *ai-on'*, while ἄγνός is *ha-gnos'* and αἰρέομαι is *hai-re'o-mai*.

Additionally, the Greek letter *Rho* (ρ), transliterated *r*, always requires a "rough" breathing mark (˘) at the start of a word. So ῥαββεί is *rhab-bei'*.

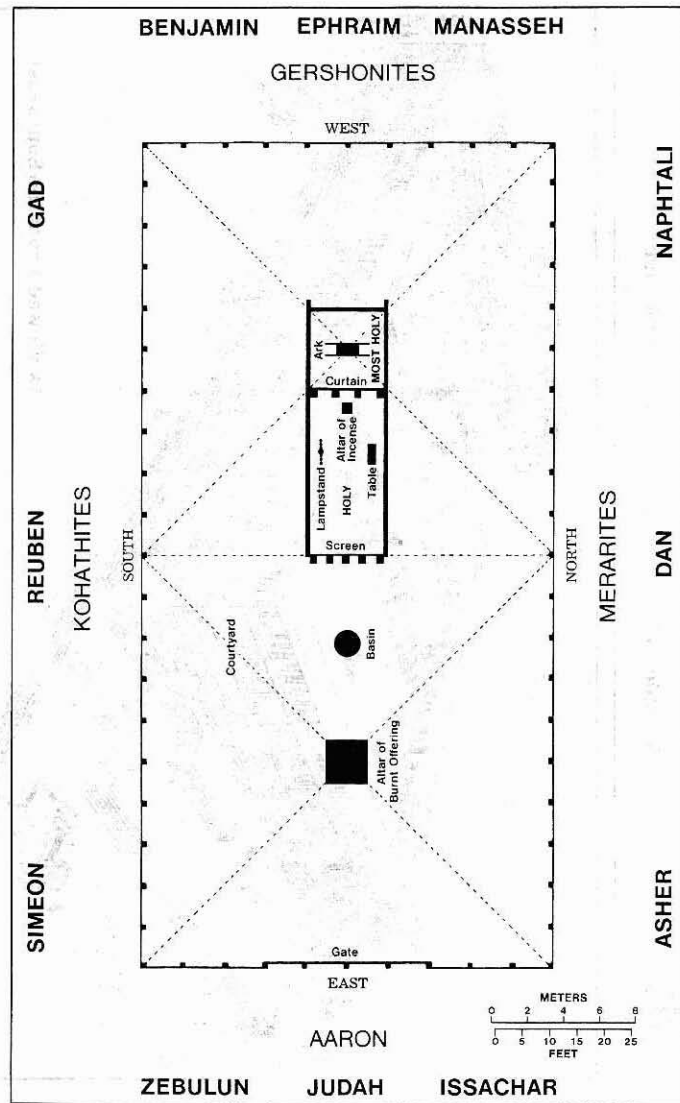


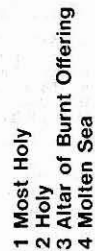
8B

The Tabernacle, With Ground Plan
(Tabernacle shown as it might have looked with the interior exposed)



1176





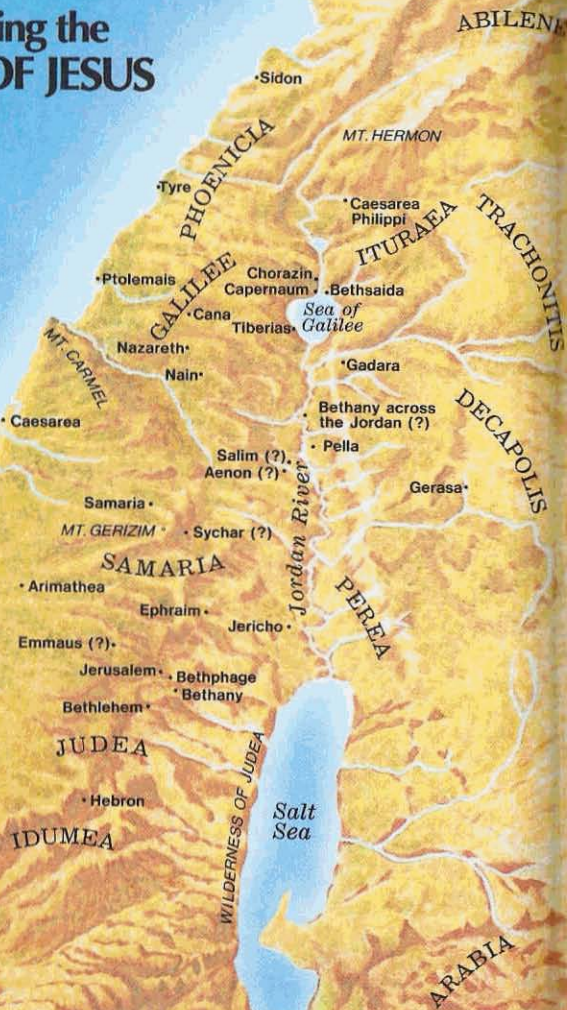
Would you welcome more information?

Write Jehovah's Witnesses at the appropriate address below.

ALBANIA: Kutia postare 118, Tiranë. **ANGOLA:** Caixa Postal 6877, Luanda Sul. **ANTIGUA:** Box 119, St. John's. **ARGENTINA:** Casilla de Correo 83 (Suc 27B), C1427WAB Ciudad Auton. de Bs. As. **ARMENIA:** PO Box 75, 0010 Yerevan. **AUSTRALIA:** Box 280, Ingleburn, NSW 1890. **AUSTRIA:** Postfach 67, A-1134 Vienna. **BAHAMAS:** Box N-1247, Nassau, NP. **BARBADOS:** W.I.: Crusher Site Road, Prospect, BB 24012 St. James. **BELARUS:** Post Box 9, 220030 Minsk. **BELGIUM:** rue d'Argile-Potaardestraat 60, B-1950 Kraainem. **BENIN:** 06 B.P. 1131, Akpakpa pk3, Cotonou. **BOLIVIA:** Casilla 6397, Santa Cruz. **BRAZIL:** Caixa Postal 92, 18270-970 Tatuf-SP. **BRITAIN:** The Ridgeway, London NW7 1RN. **BULGARIA:** Post box 424, 1618 Sofia. **BURKINA FASO:** 01 B.P. 1923, Ouagadougou 01. **BURUNDI:** BP 2150, Bujumbura. **CAMEROON:** BP 889, Douala. **CANADA:** P.O. Box 4100, Georgetown, ON L7G 4Y4. **CENTRAL AFRICAN REPUBLIC:** BP 662, Bangui. **CHILE:** Casilla 267, Puente Alto. **COLOMBIA:** Apartado Postal 85058, Bogotá. **CONGO, DEMOCRATIC REPUBLIC OF:** B. P. 634, Limete, Kinshasa. **COSTA RICA:** Apartado 187-3008, 40104 Barreal de Heredia. **CÔTE D'IVOIRE:** 06 BP 393, 06 Abidjan. **CROATIA:** p.p. 58, HR-10090 Zagreb-Susedgrad. **CURAÇAO, NETHERLANDS ANTILLES:** PO Box 4708, Willemstad. **CYPRUS:** P O Box 11033, CY-2550 Dali. **CZECH REPUBLIC:** PO Box 90, 198 21 Prague 9. **DENMARK:** P B 340, DK-4300 Holbæk. **DOMINICAN REPUBLIC:** Apartado 1742, Santo Domingo. **ECUADOR:** Casilla 09-01-1334, Guayaquil. **EL SALVADOR, C.A.:** Apartado Postal 401, San Salvador. **ESTONIA:** Postbox 1075, 10302 Tallinn. **ETHIOPIA:** PO Box 5522, Addis Ababa. **FIJI:** Box 23, Suva. **FINLAND:** Postbox 68, FI-01301 Vantaa. **FRANCE:** BP 625, F-27406 Louviers cedex. **FRENCH GUIANA:** 328 CD 2, Route du Tigre, 97300 Cayenne. **GEORGIA:** Postbox 237, GEO-0102 Tbilisi 2. **GERMANY:** Am Steinfels, 65618 Selters. **GHANA:** PO Box GP 760, Accra. **GREECE:** 77 Kilisias Ave., Marousi, GR 151 24 Athens. **GUADALUPE, F.W.I.:** Montmain, 97180 Sainte Anne. **GUAM:** 143 Jehovah St. Barrigada, GU 96915. **GUATEMALA:** Apartado postal 711, 01001-Guatemala. **GUINEA:** BP 2714, Conakry. **GUAYANA:** 352-360 Tyrrell St. Republic Park Phase 2 EED. **HAITI:** PO Box 185, Port-au-Prince. **HAWAII:** 2055 Kamehameha IV Road, Honolulu, HI 96819. **HONDURAS:** Apartado 147, Tegucigalpa. **HONG KONG:** 4 Kent Road, Kowloon Tong, Kowloon. **HUNGARY:** Budapest, Pf. 20, H-1631. **ICELAND:** Sogavegur 71, IS-108 Reykjavik. **INDIA:** Post Box No. 6441, Yelahanka, Bangalore-KAR 560 064. **INDONESIA:** P.O. Box 2105, Jakarta 10001. **IRELAND:** Newcastle, Greystones, Co. Wicklow. **ISRAEL:** PO Box 29345, 61293 Tel Aviv. **ITALY:** Via della Bufalotta 1281, I-00138 Rome RM. **JAMAICA:** PO Box 103, Old Harbour. **JAPAN:** 4-7-1 Nakashinden, Ebina City, Kanagawa-Pref, 243-0496. **KAZAKHSTAN:** P.O. Box 198, 050000, Almaty. **KENYA:** PO Box 21290, 00505 Nairobi. **KOREA, REPUBLIC OF:** Box 33, Pyungtaek P. O., Kyunggi-do 450-600. **KYRGYZSTAN:** Post Box 80, 720080 Bishkek. **LATVIA:** A.k. 15, Riga, LV-1001. **LIBERIA:** PO Box 10-0380, 1000 Monrovia 10. **LITHUANIA:** P.d. 2632, LT-48022 Kaunas. **LUXEMBOURG:** B. P. 2186, L-1021 Luxembourg. **MACEDONIA:** P.f. 800, 1000 Skopje. **MADAGASCAR:** BP 116, 105 Ivato. **MALAWI:** Box 30749, Lilongwe 3. **MALAYSIA:** Peti Surat No. 580, 75760 Melaka. **MALTA:** IBSA House, Triq il-Waqqa, Mosta MST 4486. **MARTINIQUE:** B.P. 585, 97207 Fort de France Cedex. **MAURITIUS:** Rue Baissac, Petit Verger, Pointe aux Sables. **MEXICO:** Apartado Postal 896, 06002 Mexico, DF. **MOLDOVA:** Casața Postală 472, MD-2005 Chisinau. **MOZAMBIQUE:** Caixa Postal 2600, Maputo. **MYANMAR:** PO Box 62, Yangon. **NETHERLANDS:** Noordbargerstraat 77, NL-7812 AA Emmen. **NEW CALEDONIA:** B P 1741, 98874 Pont des Français. **NEW ZEALAND:** PO Box 75142, Manurewa, Manukau 2243. **NICARAGUA:** Apartado 3587, Managua. **NIGERIA:** P.M.B. 1090, Benin City 300001, Edo State. **NORWAY:** Gaupeveien 24, NO-1914 Ytre Nebekke. **PANAMA:** Apdo. 0819 - 07507, Panama. **PAPUA NEW GUINEA:** PO Box 636, Boroko, NCD 111. **PARAGUAY:** Casilla de Correo 482, 1209 Asunción. **PERU:** Apartado 18-1055, Lima 18. **PHILIPPINES:** PO Box 2044, 1060 Manila. **POLAND:** ul. Warszawska 14, PL-05830 Nadarzyn. **PORTUGAL:** Apartado 91, P-2766-955 Estoril. **PUERTO RICO:** PO Box 3980, Guaynabo, PR 00970. **REUNION:** 76, Chemin Breuf Mort, 97419 La Possession. **ROMANIA:** Casața Postală nr. 132, OP 39, București. **RUSSIA:** PO Box 182, 190000 St. Petersburg. **RWANDA:** BP 529, Kigali. **SAMOA:** PO Box 673, Apia, Western Samoa. **SENEGAL:** B P 29896, 14523 Dakar. **SERBIA:** P. fah 173, SRB 11080 Beograd/Zemun. **SIERRA LEONE:** PO Box 136, Freetown. **SLOVAKIA:** PO Box 2, 830 04 Bratislava 34. **SLOVENIA:** p.p. 22, SI-1241 Kamnik. **SOLOMON ISLANDS:** PO Box 166, Honiara. **SOUTH AFRICA:** Private Bag X2067, Krugersdorp, 1740. **SPAIN:** Apartado 132, 28850 Torrejón de Ardoz (Madrid). **SRI LANKA:** 711 Station Road, Wattala 11300. **SUDAN:** PO Box 957, 11111, Khartoum State. **SURINAME:** PO Box 2914, Paramaribo. **SWEDEN:** Box 5, SE-732 21 Arboga. **SWITZERLAND:** P O Box 225, 3602 Thun. **TAHITI, FRENCH POLYNESIA:** B.P. 7715, 98719 Taravao. **TAIWAN:** 3-12 Shetz Village, Hsinwu 32746. **TANZANIA:** Box 7992, Dar es Salaam. **THAILAND:** P.O. Box 7 Klongchan, Bangkok 10 240. **TOGO:** B.P. 2983, Lomé. **TRINIDAD AND TOBAGO:** Lower Rapsey Street & Laxmi Lane, Curepe. **TURKEY:** PO Box 23, 34377 Feriköy, Istanbul. **UGANDA:** P.O. Box 4019, Kampala. **UKRAINE:** PO Box 955, 79491 Lviv - Briukhovychi. **UNITED STATES OF AMERICA:** 25 Columbia Heights, Brooklyn, NY 11201-2483. **URUGUAY:** Casilla 17030, César Mayo Gutiérrez 2645 y Cno. Varzi, 12500 Montevideo. **VENEZUELA:** Apartado 20.364, Caracas, DC 1020A. **ZAMBIA:** P.O. Box 33459, 10101 Lusaka. **ZIMBABWE:** Private Bag WG-5001, Westgate.

Palestine During the MINISTRY OF JESUS

GREAT SEA



(BLACK SEA)



PAUL'S TRAVELS

- First Missionary Journey
- Second Missionary Journey
- Third Missionary Journey
- Journey to Rome

The Kingdom
Interlinear
Translation
of the
GREEK
SCRIPTURES

The Kingdom
Interlinear Translation
of the
GREEK SCRIPTURES